# HISTORICAL COLLECTIONS

RELATING TO

REMARKABLE PERIODS

OF

# THE SUCCESS

Ind. Brackin of

# THE GOSPEL,

AND

# EMINENT INSTRUMENTS

EMPLOYED IN PROMOTING IT.

IN TWO VOLUMES.

MATTH. XXVIII. 19, 20. GO AND TEACH ALL NATIONS:——AND LO, I AM WITH YOU ALWAY, EVEN TO THE END OF THE WORLD.

COMPILED BY

JOHN GILLIES,

ONE OF THE MINISTERS OF GLASGOW.

*IN MAGNIS VOLUISSE.*

VOL. II.

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MDCCLIV.

# THE

# CONTENTS

## OF THE

# SECOND VOLUME.

# ALTERATIONS.

## VOLUME FIRST.

Page 170. A little below the middle, after these words, *The Castle of Lochwater, the only Place of Strength in the whole Country*, insert, *from whence they were delivered by an Exchange of Prisoners on the 7th of January, and were suffered to go to the House of an Irish Minister, Denis O Sheridan. Here, &c.*

P. 188. Line 12. from the top, the following words, *Sanctified to such a degree as to be kept*, should have been included in [ ]

## VOLUME SECOND.

P. 1. In title of Book IV. and P. 137. In title of Chap. 5. } for, { *Which began chiefly in the End of* 1739, *and continued for more than two Years,* } read, { *Which began chiefly in the Year* 1740, *and continued in* 1741, 1742.

P. 52. In the Notes, dele 1723.

P. 70. After *Fulfilled in every true Minister of Christ?* } insert, { [ *In a certain degree consistent with the infinite superiority of the Redeemer.* ]

P. 73. Line 7. from the top, dele these words, *Was a strong Asserter of the contrary Doctrine.*

P. 210. In title of Sect. 9. dele *the Doctrines preached during this Revival at Taunton.*

P. 306. In the Italick, for *the Testimony*, read *Extract of the Testimony.*

P. 453. After these words, *God now wiped away the Tears from his Eyes*, dele a whole line.

## *The* AUTHORS *from whom this* VOLUME *is collected, (mostly verbatim) are:*

1. Millar's Propagation of Christianity.
2. Prince's Christian History (including Edward's Narrative, &c.)
3. Willison's Testimony.
4. Account of the Protestants of Saltzburgh.
5. Wesley's Journals.
6. ——— Answer to Church's second Letter.
7. Whitefield's Journals.
8. Glasgow Weekly History.
9. Rowland's Letter to Prince.
10. Two Letters in M.S. from A. W. in Boston to a Minister in Glasgow.
11. Davies' Letter to Bellamy.
12. Narrative of the Work at Cambuslang.
13. Robe's Narrative.
14. ——— Monthly History.
15. ——— Preface to his Sermons.
16. Appendix to Pemberton's Sermon at Brainerd's Ordination.
17. Edwards' Life of Brainerd.
18. Abridgement of Brainerd's Journals.
19. Letters in M.S. from Azariah Horton and John Brainerd to the Society in Scotland.
20. Letter from John Brainerd to his Friend in England.
21. Two Letters from a Minister in Holland to a Minister in Scotland.
22. Callenberg's short Account of Endeavours to convert the Jews, &c.

N. B. In the Authors from whom this and the preceding Volume are collected, there are several facts, circumstances, and expressions, which the Compiler has thought proper to omit. He has also sometimes, instead of transcribing *verbatim*, chosen the way of Paraphrase, without any addition, as to matter and substance, to the Authors extracted from; and sometimes the way of Abridgement. Of these two last, the instances are not many. Severals of them are included in [ ]

# HISTORICAL COLLECTIONS.

## BOOK IV.

*Of the Danish Missionaries in the East-Indies*, 1706, *&c.*——*Some Instances of the Success of the Gospel in the British Colonies in America from* 1705 *to* 1734, *viz. at Taunton, at Windham in Connecticut, at Freehold in New-Jersey, and that remarkable Revival at Northampton* 1734.——*The Saltzburgers in Germany forsake their Country for the Gospel.*——*Religious Society at Oxford*——*Mr. John and Charles Wesley their Labours and Success.*——*Mr. Whitefield's Labours and Success.*——*The extensive Revival in the British Colonies in America, which began chiefly in the End of* 1739, *and continued for more than two years, spreading and increasing greatly in various places.* ——*Revival in Scotland* 1742.——*Mr. Brainerd's Labours and Success among the Indians in America* 1744, *&c.*——*Revival in Holland* 1750, *&c.*

### CHAP. I.

*Of the Danish Missionaries in the East-Indies* 1706, *&c.*

#### SECTION I.

*Abstract of the Accounts of their Labours and Success, from the Pamphlet, intitled, Propagation of the Gospel in the East, Part I. printed* 1709.——*Part II. printed* 1710.——*Part III. printed* 1714. ——*Extract from the Account of the Religion of the Malabarians, printed* 1717.——*Letters betwixt King George I. and the Missionaries* 1717, 1718.

[ From MILLAR's Propagation of Christianity, Vol. II. page 479, &c. ]

WE have distinct accounts of the propagation of the gospel among the Heathens in the East-Indies, by the Danish Missionaries; their zeal and piety deserves commendation, and may be a pattern to those who shall afterward travel in the like work; and therefore, tho' the papers concerning this affair be in several hands, I shall here give an abstract of them.

The first account I have seen is in a pamphlet, intitled, *The Propagation of the Gospel in the East*, translated from the Dutch, and printed at London in 1709, where we find, that in the year 1705, Frederick IV. king of Denmark, after he had considered a motion made him by one of his chaplains, resolved upon sending some missionaries to Tranquebar, situate on the coast of Coromandel in the East-Indies, to attempt the conversion of the Malabar Heathens. In order to this, he made ap-

plication to the profeſſors of divinity in Hall[a], a moſt flouriſhing univerſity, to ſupply his majeſty with ſuch perſons as ſhould be thought fit to undertake a deſign of that importance. Mr. Bartholomew Ziegenbalg, and Mr. Henry Plutſcho reſolved to go upon ſo difficult an errand; for ſo it might be looked upon, conſidering how little had been done hitherto by Proteſtants, and what untrodden paths, and unknown difficulties, they might be obliged to preſs through. The deſign did not end with theſe two; the Harveſt being ſo great, ſo few hands could not manage it. Three more miſſionaries were ſent after them, who arrived at the Cape of Good-Hope, in April 1709. But the two already named embarked at Copenhagen, November 29th, 1705, and arrived at the ſaid Cape, the 23d of April following. Thence they departed, with many fervent wiſhes of ſuch as were friends to the deſign, and, after many hardſhips, landed at Tranquebar in the Eaſt-Indies, on the 9th of July 1706. While they were aboard their ſhip, they applied themſelves to the ſtudy of the Portugueſe and Malabarick languages, the former being of as extenſive uſe as the latter, in the Eaſt-Indies. The miſſionaries being arrived, by the help of a Malabar who had ſerved the Eaſt-India company, and was ſkilled in the European languages, they acquired ſuch ſkill, as to be able to preach both in the Portugueſe and Malabar tongues. One Modalipa, a Malabar gentleman, was their firſt convert from Paganiſm, and after him, two others, whom they took into their ſervice, who were willing to be inſtructed in the principles of Chriſtianity; and in a little time they baptized five Heathens in the Daniſh church. By the way we may obſerve, that Tranquebar[b], where the miſſionaries laboured, has been in the hands of the Danes theſe 80 years, and is by them conſiderably improved; it was but a ſmall village, but is now a populous town, ſurrounded with ſtrong walls, and provided with a good Fortaleza or citadel. There are three Chriſtian churches in it, a Daniſh church for the uſe of that nation, the Jeruſalem church, for the converted Malabarians; and another belonging to the Papiſts. There is beſides, a large moſque built by the Mahometans, and five huge pagods frequented by the Malabar Heathens. Some of the adjacent towns and villages, fifteen in number, are ſubject to the Daniſh government. The largeſt of theſe is Borejar, containing almoſt as many inhabitants as Tranquebar itſelf, and Tilliar, a fine large town; the reſt of the villages are not ſo populous. Thro' all theſe, the Daniſh miſſionaries preached the goſpel.

Another pamphlet, giving account of the progreſs of theſe miſſionaries, is printed in the year 1710. They gained [c] more and more ground among the Heathens in Malabar; God opened a door to ſpeak the myſteries of Chriſt, though his ſervants met with a deal of oppoſition. However, their congregation was increaſed to above one hundred; and they had hopes, that there would be a conſiderable addition in a ſhort time. They tell us, that the Malabarians did not only reſort from very diſtant places, to hear the word preached in their own language,

a See Vol. I. Book iii. Chap. 4. Sect. 3. at the end.

b Propagation of the Goſpel in the Eaſt, Part iii. page 3.

c Propagation of the Goſpel in the Eaſt, Part ii. p. 4. &c.

but had alſo many private conferences with the Chriſtian miſſionaries, upon the ſubject of the ſalvation of their ſouls[a]. Mr. Ziegenbalg, who is the greateſt proficient in the Malabar tongue, has ſent over ſeveral treatiſes compoſed by himſelf in that language, bearing the following titles, *Twenty-ſix Sermons, preached at Jeruſalem-church, upon all the articles of the Chriſtian Religion. A Draught of the Examination of ſuch as are to be baptized. A Book of Pſalms uſually ſung in our churches.* As for the out-ſide of theſe books, they are of a quite different dreſs from theſe in Europe; there is neither paper nor leather, pen nor ink made uſe of; the characters, by the help of iron tools, are impreſſed on a ſort of leaves of a certain tree, much like a palm-tree; at the end of every leaf a hole is made, and through the hole a ſtring is drawn, whereby they are kept together, but muſt be untied whenever the print of theſe characters is to be read. The miſſionaries deſigned to ſolicit the king of Tanjour, for liberty to travel freely in his dominions, and to preach the goſpel of Chriſt to ſuch of the Heathens as are willing to receive it[b]; but were obliged to lay aſide this deſign, being informed, that no ſuch addreſs will be received, except it be accompanied with great gifts and preſents, which they are not able to offer. But they entered on a journey to Madraſs, January 7th, 1710. When Mr Ziegenbalg's congregation were afraid of his leaving of them, they entreated him with tears not to quit them, but to return as ſoon as poſſible, which he promiſed to do. Laſt new-year's day, he wrote a pretty long letter to the Heathens in Malabar, laying down the moſt proper means for their real converſion to God, and inviting them to eſpouſe the intereſt of their ſouls, while it was brought ſo near their doors: he tranſcribed copies of this letter, and diſperſed the ſame among the Heathens, with the goſpel of St. Matthew; and a ſmall treatiſe, containing *the Principles of Chriſtianity*, preſenting it even to the Bramans, and talking with the Heathen about theſe things, almoſt every hour. But I cannot enlarge on all the particulars. The ſame author alſo informs us[c], that their new planted congregation at Tranquebar was increaſing under the gracious influence of God, though in its very infancy ſurrounded with various oppoſitions and perſecutions, the common attendants of the goſpel of Chriſt. "Our whole congregation (ſays he) both of theſe who are actually baptized, and the Catechumens, is increaſed to about an hundred and ſixty perſons. Our Malabarick ſchool is in very great forwardneſs, and provided with an able maſter, who, before his converſion to Chriſtianity, was one of the moſt able and famous poets and ſchoolmaſters at Tranquebar. His converſion cauſed a great alarm among the Heathens, who never expected any ſuch thing; but now all is quiet again. We have begun to ſet up ſome manufactories, which we hope, may prove in time, beneficial to the main work we are carrying on, if we are powerfully ſupported by our ſuperiors. I do not queſtion but hundreds of Heathens would have been initiate into Chriſtianity by this time, but theſe ſup-

a See a book, intitled, Thirty-four Conferences between the Daniſh Miſſionaries and the Malabarian Bramans.

b Propagation of the Goſpel, &c. Part ii. page 19.

c Propagation of the Goſpel in the Eaſt, Part ii. page 28.

ports being wanting, we endeavour the more to bring the few that are entered into the liſts of our religion, to a more ſolid and experimental taſte thereof. But, above all things, I muſt tell you, what taketh me moſt, is the education of the Malabar children here. They are of a good promiſing temper, being not yet prepoſſeſſed with ſo many head-ſtrong prejudices againſt Chriſtianity. They are ſooner wrought upon into a ſenſe of the fear of God. Certainly we look on our youth as a ſtock and nurſery, from whence, in time, plentiful ſupplies may be drawn, for enriching our Malabarick church, with ſuch members as may prove a glory and ornament to the Chriſtian religion. It is true, there are but few of the grown Heathens, who are willing to be baptized into the name of Chriſt; and yet there is always a concourſe of people attending our ſermons, and other parts of divine ſervice; and, doubtleſs, many return with ſtrong convictions left upon their minds: all this gives me a fair proſpect of gaining a larger door for the word in proceſs of time." He tells alſo, "That the Engliſh at Fort St. David have been very encouraging to this noble deſign." He adds[a], "The Roman-Catholick miſſionaries have made a wonderful progreſs, and continue to over-run the country; but ſince their chief deſign is to make proſelytes to a party, ſuch as fall under their management are left in the utmoſt darkneſs and ignorance, without receiving the leaſt tincture of real inward piety and converſion." Our author met with a Braman, who had been baptized four years before that by theſe Popiſh miſſionaries, and yet knew nothing of Chriſtianity, but that he was ſprinkled with water; yea, carried ſtill about with him the uſual badge whereby theſe Pagan prieſts diſtinguiſh themſelves from the common people, which is a little Heatheniſh idolet, faſtned before their breaſts; he alſo anointed his breaſt and forehead after the way of theſe Pagan prieſts, with an ointment made of aſhes and cow dung. This is the ſorry converſion of Heathens by the Popiſh miſſionaries.

In a third pamphlet, under the ſame title, *Propagation of the Goſpel in the Eaſt*, printed at London in 1714, we have a further account of this good work. The miſſionaries ſet up a charity ſchool for advancing their deſign; they got a few Malabar boys, and laid the foundation of the ſchool, in 1706[b]; to engage the Heathen as much as poſſible, they not only inſtructed their children gratis, but alſo provided many of them with food and raiment, as their exigence required. This, in the very infancy of the deſign, could not but leave a good impreſſion upon the grown Heathens, who hardly ever before had ſeen any ſuch thing as love among Chriſtians, except that love which they uſually place in the riches and treaſures of India. As this ſort of love is too obvious, from the conduct of Chriſtians in theſe parts, ſo it has diſgraced the beſt of religions to a prodigy, and rendered the name of a Chriſtian ſcandalous to a proverb. The miſſionaries erected one Malabar and one Portugueſe ſchool, ſharing the management of theſe ſchools betwixt them: when the number of ſcholars increaſed, they were aſſiſted by uſhers. One of the moſt expenſive branches of the whole undertaking was, the

a Propagation of the Goſpel in the Eaſt, Part ii. Page 32. b Propagation of the Goſpel in the Eaſt, Part iii. Page 11. &c.

transcribing of books for the use of their schools; they sometimes employed four, five or six kanakappel or transcribers, as the exigence of the work did require, and their circumstances allow: they neglected not any opportunity of conversing with Heathens come to age, about the state of their souls, and the eternal truths of the Christian faith; but found them bigotted to their Pagan superstitions. Some attended out of curiosity, some from a view to temporal interest, and some did make a step toward Christianity, but were soon shaken, on the approach of any suffering, and started back to Paganism. Some were highly pleased when they heard the missionaries talk of the contempt of the world, and of a reformation of manners; but as soon as they touched the grand article of Jesus Christ, and upon baptism, as the first inlet to a spiritual life, they flinched from it, and said, "They could be happy without all this." As for the adult Heathens, who were willing to be initiate by baptism into the Christian faith, they are carefully instructed for some months together, before that sacrament is administred to them; that so the missionaries may discover at least the operation of the Spirit of God working within, and inspiring them with a hearty desire to submit to the rules of the gospel. We must suppose the devil, as the god of this world, has an extraordinary power in these vast Pagan dominions, benighted for so many ages with Heathenish darkness, superstition and idolatry; so as they are thereby become a cage of unclean birds, and a receptacle of demons and wicked spirits. This is perhaps the reason, that some of the Catechumens are now and then haunted by most terrible temptations, the enemy of souls terrifying them one time with diabolical visions, and at another with frightful suggestions offered to the mind from within; so unwilling is he to quit one of his wonted palaces. And this usually befals them much about the time of their approaching baptism.

The missionaries erected a church, and preached in it in August 1707, in presence of a numerous company of Heathens, Mahometans, and Christians, who had a sermon preached to them both in the Malabarick and Portuguese language.

Since an exact knowledge of the Malabar divinity is necessary to refute and raze the foundation of their idolatrous worship, Mr. Ziegenbalg purchased a good many books wherein it is contained, and applied himself to that study.

But what tended in a special manner to advance this good design of propagating Christianity among the Heathen in that country was, the printing of the Malabar New Testament, which was begun October 1708, and ended in March 1711. About the latter end of that year one thousand two hundred and fifty copies of the New Testament in Portuguese were printed off: the missionaries settled a correspondence with the corporation for propagating the gospel in foreign parts, at London, and the said society did very charitably send them a printing press with all necessary utensils, six hundred weight of types, one hundred reams of paper, with other valuable contributions; and one Mr. Jonas Finck, a native of Silesia, did go to the East-Indies to be their printer. With this assistance, a good many little books were printed for

the uſe of the Malabaric ſchool, and the converted Heathens in theſe parts. The titles of theſe books are to be ſeen in the ſaid pamphlet[a].

The pacquet of letters from theſe parts, in September 1712, and in January 1713, gives account, that in the Malabarick and Portugueſe churches, there were, in January 1713, of perſons baptiſed two hundred and ſeven, and Catechumens prepared for baptiſm twenty-ſix. In the five charity ſchools were ſeventy-eight children, of which fifty-nine were cloathed and maintained upon the public expence, and ſome perſons employed in preparing food for them, and doing other ſervices about the churches and ſchools. The miſſionaries hope, that in a little time ſome of the more advanced ſcholars in the Malabarick ſchool, will be fit to be employed in the quality of ſchool-maſters, catechiſts, and tranſcribers.

There is another pamphlet, giving an account of the religion, government, and oeconomy of the Malabarians, ſent by the Daniſh miſſionaries to their correſpondents in Europe, tranſlated from High-Dutch and printed at London in 1717. The whole is pleaſing and edifying, by way of queſtion and anſwer. But I ſhall only notice a few queries. *Queſt.* 2.[b] "Have you diſcovered ſome true workings of grace in the ſouls of theſe Catechumens? are you ſure there is more in their converſion than a bare external compliance with, and verbal confeſſion of the Chriſtian doctrine? what proofs and indications have you of an inward work of grace? *Anſ.* After the goſpel of Chriſt has begun to be preached to this Heathen world, many commotions have been obſerved among Heathens, Mahometans, and Popiſhly affected Chriſtians. Before we began to preach here, every one thought himſelf ſafe in his wonted way of religion, without any doubt about his future ſalvation; but after we have begun to call in queſtion the goodneſs of their religion, and alarmed them into ſome doubts and apprehenſions, many have exclaimed againſt us, and loaded our labour with lies and calumnies: others have been ſo far convinced, as to own, they ſtand in need of a thorough converſion, and been willing to diſcourſe with us more at large about their better concerns; but then they have ſuffered themſelves to be diverted from ſo good a deſign by the cunning of Satan. Others of the Heathen have agreed with us in many points, and have approved of whatever is written in the word of God concerning a holy and virtuous life; but then they have refuſed the name of Chriſtians, pretending, they could be ſaved without all this. Some at laſt have been intirely convinced of the neceſſity of believing on Chriſt, and of being baptiſed in his holy name, and have fully complied with theſe terms. However, before their admiſſion to ſo ſacred an ordinance, they have been faithfully inſtructed in the moſt neceſſary articles of our religion, eſpecially about the nature of faith in Chriſt, and true repentance preceding it. Whenever we found ſo deſirable a change in ſome degree upon their minds, attended with a hearty deſire to be admitted to baptiſm, we then made no further delay in adminiſtring it to them, for fear of giving their friends occaſion to obſtruct the deſign, and by the craft of the devil, to

a Propagation of the Goſpel in the Eaſt, Part iii. page 47, &c. b Of the Religion, &c. of the Malabarians, page 46, &c.

make them return to Heathenism, as it has happened to some: yet none have ever been admitted to baptism, without previous instruction in the principles of the catechism for two or three months together.—— None of these Catechumens but has had his share both of outward afflictions and inward temptations, during that time wherein he was prepared for baptism. When baptised, we must leave them to the powerful operation of the good Spirit of God, and thank the Lord for so promising a beginning he has hitherto granted to our weak endeavours, in rescuing some from Heathenish errors and superstitions, particularly in the midst of so many impediments that surround us on all hands. *Quest.* 3. [a] What method do you observe in preaching and administring the sacraments? *Ans.* When I first began to preach in Malabarick, I did always chuse such a sentence of scripture as treated upon an article of faith, and this I explained in an easy doctrinal manner. According to this method I preached twenty-five sermons, and therein I opened, as well as I could, the principal branches of our holy religion. Afterwards being straitned in time, I could not set down any longer my sermons at large, but was fain to preach without the help of such notes. However, I did earnestly meditate upon every point I was to propose, that I might deliver it in a good connection, and with all plainness—— expounding the text, and then applying it by way of instruction, correction, consolation, &c. My fellow-labourer has hitherto preached on the gospels in the Portuguese tongue, and in that language he catechises every week. In the administration of the holy communion, we follow the liturgy of the church of Denmark; every one that intends to receive the sacrament must give notice of it eight days before. During this time he is every day catechised one hour, admonished, and prepared for receiving that ordinance. Baptism is likewise administred conform to that ritual."

The fourth volume of letters, concerning the propagation of Christianity by the Danish missionaries, is not yet published, so far as I know. I write this in August 1723; but by several letters printed at London in the year 1720, it appears, that the said missionaries wrote to our present sovereign king George, the following letter.

*To the* KING *of* GREAT-BRITAIN.

"IT is not unknown to your majesty, that God hath inclined the heart of his Danish majesty king Frederick the fourth, to begin the propagation of the gospel among the Heathen in the East-Indies, with the management whereof we, the unworthy servants and dispensers of the word of God, are intrusted; and, according to the talents God has been pleased to bestow upon us from above, we endeavour with all diligence and fidelity, both by preaching and writing, to promote the conversion of the gentiles. There are many pious and learned gentlemen in your majesty's kingdoms, who take great pleasure in this work, and have seconded it in the best manner, both by their good advice and assistance; and your majesty having been graciously pleased to permit Bartholomew Ziegenbalg, one of the underwritten missionaries, when at London last year, with all humility to give your majesty a verbal

[a] Of the Religion of the Malabarians, Page 50.

account of the whole undertaking, we cannot but entertain good hopes from thence, that your majeſty will receive with ſome ſatisfaction, from the midſt of the Heathen in this country, our joyful acknowledgments for the favourable inclinations your majeſty was pleaſed to expreſs towards the work of converſion carried on among them. Among all the crowned heads of the Proteſtant powers, your majeſty, by means of the large extenſive commerce your ſubjects are engaged in with other nations, hath the faireſt opportunity of publiſhing the goſpel of Chriſt in divers languages, among thoſe that do not believe it, and thereby to promote the converſion of the Heathen: and it is not a ſmall number of your majeſty's ſubjects, as well thoſe of the firſt rank, as others in a lower ſtation, who heartily eſpouſe the propagation of the goſpel, and promoting Chriſtian knowledge. Theſe conſiderations make us hope, that your majeſty being firmly ſeated on your throne, will be more at leiſure to regard and lay to heart the ſpreading of the ſaving goſpel of Chriſt in the Pagan world. This will be accompanied with a continual bleſſing in this life, and an eternal reward in that which is to come. As we deſire hereby to return our moſt humble acknowledgments, for the great aſſiſtance received from your majeſty's ſubjects of Great-Britain, towards carrying on this work in the Heathen world; ſo we do further moſt humbly beſeech your majeſty, to have this moſt Chriſtian deſign in moſt gracious remembrance, and to continue to favour both the miſſion, and us who are engaged in it. We wiſh your majeſty, and all the royal family of Great-Britain, a plentiful effuſion of divine grace, and all temporal bleſſings, with a happy and proſperous government: and continue with the greateſt ſubmiſſion, &c." Written at Tranquebar in the Eaſt-Indies, upon the coaſt of Coromandel, January 2d, 1717. BARTHOLOMEW ZIEGENBALG. JOHN ERNEST GRUNDLER.

To which letter, our ſovereign returned the following anſwer. "It is a moſt acceptable relation you have given us in a letter, dated the 2d of January of this preſent year, not only becauſe the work of converſion to the Chriſtian faith begun among the Heathens, does, by the grace of God, proſperouſly advance; but alſo, that in this our kingdom is ſhown ſo much of laudable zeal, towards ſupporting the propagation of the goſpel. We wiſh you health and ſtrength long to diſcharge your function, with a continued happy ſucceſs: and as we ſhall be always very well pleaſed to hear of the progreſs thereof, ſo we ſhall, at a proper ſeaſon, be found ready to aſſiſt you in what ſhall tend to the promotion of this affair, and your encouragement. Given at our palace at Hampton-court, Aug. 23. 1717, the fourth year of our reign. We remain graciouſly inclined to you, GEORGE R.

To this letter the ſaid miſſionaries made a ſuitable return; as follows.

*To the* KING *of* GREAT-BRITAIN, *&c.*

"YOUR majeſty's moſt gracious letter of the Aug. 23, 1717, came to us on the 4th of May following. We received it with the greateſt joy imaginable, and were highly comforted and quickened in our zeal for the glory of almighty God, when we read theſe your majeſty's moſt

gracious expreſſions: "As we ſhall be always well pleaſed to hear of the happy ſucceſs and progreſs of this work, ſo we ſhall, at a proper ſeaſon, be found ready to aſſiſt you in what ſhall tend to the promotion of this affair, and your encouragement." Your majeſty hereby moſt graciouſly allows us to make a further report of the ſtate of our affairs, and we thence conceive joyful hopes, that your majeſty will add to the glorious title of defender of the faith; the noble character of its zealous promoter, not only by ſupporting the reign of Jeſus Chriſt in your own dominions, but alſo by promoting and extending it among the heathens and infidels, in the moſt remote parts of the world. Therefore, after having heartily thanked God almighty for inclining your majeſty's heart toward ſo holy a deſign, and with the profoundeſt ſubmiſſion acknowledged your majeſty's high favour toward us your unworthy ſervants; may it pleaſe your majeſty to accept of the following account of the ſtate of that work in which we are employed. We the miſſionaries, on our part are endeavouring, according to the meaſure of the grace God almighty has imparted to us, plentifully to ſpread abroad the ſeed of the word of God among the Heathens in their own language, there being no other means for touching the hearts of Heathens, in order to their converſion. We alſo maintain Indians to aſſiſt us as catechiſts, for which function we firſt prepare them, by inſtructing them in the ſaving faith of Jeſus Chriſt, and then ſend them to propagate it among the Heathens. To ſuch places whither the inſtruction of the goſpel by word of mouth cannot reach, we ſend our printed Malabarian books, which are read in theſe parts by many of all ſorts and degrees. As we are perfectly ſenſible, that to promote and perpetuate ſuch an undertaking, a ſolid foundation muſt be laid, by tranſlating the holy Scriptures, and publiſhing other inſtructive books in the language of the country, we did a good while ago finiſh and publiſh a tranſlation of the New Teſtament, and are now labouring with great application, in tranſlating the Old Teſtament into the Malabarian and Portugueſe languages: beſides, we compoſe every year ſome books for inſtructing of the Heathens, containing the fundamentals of the Chriſtian religion; for better publication of which, the printing preſs we have received from our benefactors in England, is of great uſe to us. That our printing-preſs may always be provided with a ſufficient quantity of letters, we entertain in the miſſion perſons for cutting moulds, and caſting letters, as alſo for binding books, being furniſhed every year with the neceſſary tools and materials from England, by the laudable ſociety for propagating Chriſtian knowledge. To ſupply the want of paper, we have been at great expence in erecting a paper mill here. And ſo under the invocation of the name of God, we plentifully diſpenſe, both by word of mouth and writing, in this Heathen country the goſpel; which makes a happy impreſſion on the minds of many of the inhabitants. Some indeed, particularly their Bramans or prieſts, gainſay and ſcoff; others come to a ſenſe of the abominations of idolatry, and leave off worſhipping their idols; others are brought to better principles, and ſhew in their diſcourſe and writing, that they have got a greater light than their forefathers: others a-

gain give full aſſent to all the truths of Chriſtianity, but out of a worldly conſideration wave baptiſm and the name of Chriſtians. But ſome break thro' all difficulties, and, ſubduing their reaſon to the obedience of faith, reſolutely profeſs Chriſtianity; theſe are for ſome time inſtructed by us and our catechiſts, and afterwards, when they give true ſigns of repentance and converſion, are received into the boſom of the Chriſtian church, by holy baptiſm. Theſe who are become members of our congregation, we are inſtructing with all diligence, that Jeſus Chriſt may be formed within them; our private exerciſes with them are daily catechiſings, by ſending our catechiſts to their habitations, to enquire into their way of life, to examine them upon the catechiſm, to pray with them, and to make a report to us the miſſionaries, of what paſſes among them. To exerciſe them in praying, we have ſet hours thrice a week, in which prayers are read to them in private. We give free occaſion to every one of them, to communicate to us their concerns. Our public exerciſes conſiſt in preaching to them, every Sunday in the morning, a ſermon in the Malabarian language, and another in the Portugueſe; and in the afternoon we catechiſe in both languages. Beſides, we preach a ſermon in the High Dutch for the Europeans: every Wedneſday we catechiſe at church in Portugueſe; and every Friday in Malabarian. As to the children of either ſex that belong to our congregation, we inſtruct them all in our ſchools, in the principles of Chriſtianity, reading, writing, and other uſeful knowledge; they are maintained in every thing at our charge. We have erected a ſeminary for ſuch as we deſign for the ſervice of the goſpel, to be furniſhed thence with proper catechiſts, preceptors and clerks. Such boys as want neceſſary capacity, we put to learn handy-crafts. We have alſo eſtabliſhed ſchools, one in this town, and another in a populous burrough not far off, where they are inſtructed by Chriſtian tutors, and have full allowance, except victuals and clothes, which their parents find them. The Lord having ſo bleſſed our labours, that the new congregation increaſes every year; the firſt church which we built became too narrow, upon which we found it neceſſary to build one more ſpacious; and it pleaſed God to furniſh us with means to finiſh it in two years time; and we are now conſtantly preaching in it in three languages. We have likewiſe, at the deſire of the Engliſh who live on this coaſt, erected two ſchools, one at Fort St. George, and another at Fort St. David. The preſent governor of Fort St. George is a ſpecial friend to the miſſion, and has lately remitted to it a conſiderable preſent. The reſt of our friends here have cheerfully ſupplied our wants this year. The Lord, whoſe work it is, guide us for the future by his Divine Providence, and ſtir up in Europe many promoters among perſons of all ranks, that, in theſe laſt times, the ſalvation of the Heathens may be ſought with earneſtneſs, and their converſion promoted by the whole Chriſtian church. That our moſt merciful God may crown your majeſty with all proſperity, is the prayer of your majeſty's &c."

Tranquebar, November 24th, 1718. } BARTHOLOMEW ZIEGENBALG.
JOHN ERNEST GRUNDLER.

## SECTION II.

*In 1710, the Society at London for promoting Christian Knowledge undertakes the Management of Charities put into their Hands for supporting the Protestant Mission at Tranquebar then maintained by the King of Denmark.—In 1728, there is a new Mission for the Conversion of the Heathens at Madras.—And at Cudulore near Fort St. David.——In 1740, the Number of those who had joined the Christian Congregations from the Beginning of the Mission amounts to five thousand, nine hundred, and fifty-nine, of which there then remained alive three thousand, seven hundred, and sixty-six.——The Gospel of Matthew in the Malabarian Tongue.——The New-Testament and Psalter in Arabick.——Saltzburgh and Georgia.*

[ From PRINCE's Christian History, N° 56, &c. ]

THE society at London for promoting Christian knowledge did in the year 1710 undertake the management of such charities as were, or should be put into their hands, for the support and enlargement of the Protestant mission, then maintained by the king of Denmark at Tranquebar in the East-Indies, for the conversion of the Heathen in those parts. Accordingly they from time to time assisted the missionaries with money, a printing-press, paper, and other necessaries, (as they were enabled) 'till the year 1728; when, upon a proposal made by the reverend Mr. Schultze, one of the Danish missionaries, to remove to Fort St. George, and there begin a new mission, for the conversion of the Heathen at Madras, the society engaged for the support of the same, though at an expence that did then far exceed their ability, trusting to the goodness and blessing of Almighty God: which expence has been since greatly increased by the addition of two ministers; and will be more by such extraordinary charges as must necessarily attend the enlargement of the mission to Cudulore near Fort St. David, (another English settlement) which has been since made by the society. However, the society chearfully rely upon the same wise and gracious Providence, which has hitherto wonderfully prospered this, and all other their undertakings, to raise up such a true Christian spirit, as will abundantly supply whatever money shall be wanting to carry on so pious and glorious a design, as that of enlarging the kingdom of Jesus Christ upon earth.

In the months of June, July, August, and September, 1742, the society received several letters from their missionaries and correspondents in East-India; and by that from Mr. Schultze, their missionary at Madras near Fort St. George, dated the 29th of January 1741-2, they hear, "That by the Kent, captain Robson, he had received their favour of March 30th, 1741; but as the ship did not touch at Fort St. George, none of the goods sent over to the mission were then come to him." He at the same time informs them, "That the English mission there was in much the same state as the year before; and that the number of children in the school, kept gratis, amounts to thirty. That some of

the youths, who had been wholly inſtructed in that ſchool, were now able to perform the duty of ſchool-maſters and catechiſts; that three of them continued with him, and were aſſiſtant to him in one or other of theſe reſpects: and that a fourth was gone upon the like ſervice to the miſſion at Tranquebar. That beſides their miſſion-ſchool in the Malabarian tongue, they have begun to keep up a little Portugueſe one for poor Proteſtant children that come from Palliacatte and Sadras. That a certain native of Borear, near Tranquebar, together with his wife, having been converted to Chriſtianity by the opportunities they met with at Fort St. George, and afterwards ſo far inſtructed as to be able to teach, and do the duty of a Catechiſt, had been ſome years with them in the miſſion in that capacity; but having a mind to go and ſee his relations at Tranquebar, as ſoon as he came to Negapatnam, the Dutch miniſter there choſe him to the ſame office among the black Chriſtians in that town." He concludes with wiſhes "That it may pleaſe God to continue his favours to the people in that country, and enable the ſociety to be the inſtruments thereof."

The rev. Mr. John Erneſt Guiſter, and Mr. John Zachary Kiernander, miſſionaries at Cudulore near Fort St. David's, by their joint letter of September 8th, 1741, ſignify, "That they had received, on the 24th of July, the ſociety's favour of February 6th, 1741-2, but none of a later date, either from England or Germany; the latter ſhips not being then arrived. That they had now ſent a journal of their proceedings for the firſt ſix months of that year, together with the minutes of their conferences for that time. In two other letters, both dated January 19th, 1741-2, they acquaint the ſociety, "That the favour of theirs of March 30th, 1741, was then come ſafe to them. That they had now conveyed to Madras the journal and conference-minutes for the latter ſix months of the years paſt; and intended to ſend duplicates together with their money-accounts, by the ſhip which is to be diſpatched from Fort St. David's." Alſo we find, "That they apply themſelves cloſely to the work of their miſſion: that they have already made great proficiency in the Malabarian language; and are taking pains to perfect a grammar and dictionary of it, upon a plan of Mr. Sartorius; nay, that Mr. Guiſter is already able to preach in it, and to hold frequent conferences with the natives."

The rev. Meſſieurs Dal, Boſſe, Obuch, Wiedebrock, Kohlhoff, Fabricius, and Zeglin, Daniſh miſſionaries at Tranquebar, by their letter of December 31ſt, 1741, ſignify, "That, by God's good providence, they have found opportunities of making known the goſpel beyond the kingdom of Tanjour, by putting into the hands of the chief officers of the Mogul's army, the New-Teſtament in Arabick, as well as ſeveral little treatiſes in the Tamulian tongue. That the work of their miſſion at home, and in the country around Tranquebar, goes on with extraordinary ſucceſs; ſo that their congregation had in the year 1739 been encreaſed with ſeven hundred and thirty-eight ſouls. That the new buildings they had begun for the Malabarian ſchools were almoſt finiſhed, at an expence of eight thouſand three hundred and ſeventy-two dollars; and that they had juſt printed a new correct edition of the goſpel

in the Tamalic language, together with a Grammar; to which they hoped ere long to add a new and complete Dictionary."

Along with this letter there came another from the ſame miſſionaries, dated December 31ſt, 1741, to acquaint the ſociety with the ſtate of their miſſion, and the Chriſtian religion in thoſe parts; which is as follows, viz. "That their congregations were encreaſed, the Portugueſe with ſixteen, and the Malabarian of the town, with an hundred and ſeventeen ſouls; including ſeventeen that had been inſtructed and chriſtened on that ſide of Cape Comorin, by Mr. Walther, one of their brethren, on board the Daniſh ſhip, when he was going back for Europe. That to the Malabarian congregation in the country an hundred and three were added; ſo that the whole increaſe for that year was two hundred and thirty-ſix ſouls." Theſe new augmentations, added to all former accounts from the beginning of the miſſion, make up a number of five thouſand nine hundred and fifty-nine ſouls; whereof there remained alive three thouſand ſeven hundred and ſixty-ſix at the end of the year 1740. The Malabarian ſchool at preſent conſiſts of eighty-two boys, and fifty-ſeven girls. The Portugueſe (beſides five boys and five girls from abroad) of ſixteen boys, and ſeventeen girls, maintained with all neceſſaries by benefactions from Europe, making in all an hundred and ſeventy-two children. That the children of the Malabarian ſchool had taken poſſeſſion of the new buildings; and that one great deſign of this ſchool was to be a ſeminary for miniſters, ſchoolmaſters, and catechiſts, among the natives, as the moſt likely means to propagate Chriſtianity in thoſe parts. That, by leave of the college at Copenhagen they had, 28th December, ordained Diego, a man of an excellent character, to be a prieſt, becauſe Aaron was now infirm, and not able to perform the duties of a miniſter to ſo large a congregation. That as to their printing this year, they had got a new edition of a ſmall treatiſe, called, *The Way to Salvation*, in the Malabar tongue; which was all they could do, becauſe of a ſcarcity of paper, except two or three ſheets of the Portugueſe Bible. That the printing of the Portugueſe Old Teſtament was very earneſtly deſired by the Dutch miniſters at Batavia. That the Heidelberg Catechiſm in the Singalean tongue had been printed at Ceylon; and the Goſpel according to St. Matthew in the Malabarian, that language being uſed in the North of Ceylon. That the Rev. Mr. Cramer, who alone knew the Malabarian language, being dead; and Mr. Wetſelius, who alone knows the Singalean, being old, there is occaſion for more miniſters in that iſland. That the Rev. Mr. Aguiar, who had lived ten years as a Proteſtant miſſionary at Collicatta in Bengal, was appointed a Portugueſe preacher at Columbo, and other places of Ceylon. That, at Batavia, there was a great want of Portugueſe and Malayan preachers, by reaſon ſeveral were lately deceaſed. That Mr. Sichterman, the Dutch director at Houghly in Bengal, greatly wiſhing a Proteſtant miſſion might be eſtabliſhed at Collicatta, had promiſed to give any miſſionaries all the liberty and encouragement in the Dutch territories that lay in his power. They then give a brief account of ſome troubles in the kingdom of Tanjour; and that Mr. Obuch, in company with Mr. Wide-

brock having travelled to Nagapatnam, and fetched a ſmall compaſs farther into the country, preaching the goſpel, had got a hurt, but was happily recovered; though after a confinement of three quarters of a year to his bed. They conclude with hearty prayers and wiſhes to God for the ſociety, and a bleſſing on all their deſigns.

Other correſponding members have given their opinions, and advices concerning the miſſion, which have been taken into moſt deliberate conſideration by the ſociety; after which, particular anſwers were ſent, (in purſuance of their expreſs orders and directions) to all theſe letters, by the Heathcote, captain Jonathan Cape, now bound to Fort St. George, together with the things deſired by the miſſionaries, and the uſual remittances to them; and, by the continued favour of the directors of the Eaſt-India company, to ſo Chriſtian and charitable a deſign, all theſe remittances in goods and money went freight-free; for which the ſociety deſire thoſe gentlemen to accept of their heartieſt thanks, in public teſtimony of their gratitude[a].

In the year 1720, the ſociety extended their regard to the Greek church in Paleſtine, Syria, Meſopotamia, Arabia, and Egypt. To this end they publiſhed propoſals for printing here, with a new ſet of types, the New-Teſtament and Pſalter in Arabick, and were enabled, by the bleſſing of God, on the recommendation of the biſhops, joined to the charity and zeal of their own members, to procure an edition of above ſix thouſand Pſalters, and ten thouſand Teſtaments, as alſo of five thouſand Catechetical Inſtructions, with an Abridgment of the Hiſtory of the Bible annexed in Arabick; at ſo large an expence as the ſum of two thouſand nine hundred and ſeventy-ſix Pounds, one Shilling and Sixpence Halfpeny, to which his late majeſty was a bountiful contributor, by a gracious benefaction of five hundred Pounds; five thouſand ſix hundred and ſixty-eight Pſalters, two thouſand ſix hundred and eighty-two New-Teſtaments, and two thouſand two hundred and twenty Catechetical Inſtructions, with the Abridgement aforeſaid, have been already ſent to thoſe parts, or into Perſia, by means of their correſpondent in Ruſſia, which were moſt thankfully received; and the reſt are reſerved to be ſent as occaſion ſhall offer.

In the beginning of the year 1732[b], the ſociety, when they heard the melancholy account of the ſufferings of the Proteſtants in Saltzburg, (having firſt obtained his majeſty's leave) reſolved upon doing all that lay in their power to raiſe collections for their perſecuted brethren. To this end, in June the ſame year, they publiſhed, *An Account of the Sufferings of the perſecuted Proteſtants in the Archbiſhoprick of Saltzburg, &c.* and afterwards publiſhed, *A further Account of their Sufferings, &c.* with an *Extract of the Journals of M. Von Reck, the Commiſſary of the firſt Tranſport of Saltzburgers to Georgia; and of the Miniſters that accompanied them thither,* 1733. Theſe accounts be-

[ From the London Evening Post, January 3d, 1754. ]

a The Danish miſſionaries in the Eaſt Indies write word, that ſince their ſettlement at Tranquebar, to the twenty-ſeventh of October 1752, they have converted to the Chriſtian faith five thouſand five hundred and ninety-four perſons in Pagan darkneſs.

b See Chap. 3. of this book.

ing enforced by the generous example of many noble and honourable perſons, as alſo by liberal contributions, and earneſt exhortations from the biſhops, and their clergy, had, through God's bleſſing, ſo good an effect upon the minds of charitable and well-diſpoſed Chriſtians of every rank and denomination, that the ſociety (beſides making many large remittances to Germany) have been enabled to ſend over to the Engliſh colony in Georgia, in the years 1733, 1734, 1735, and 1741, four tranſports, conſiſting of more than two hundred Proteſtant Emigrants, chiefly Saltzburgers; who, with two miſſionaries and a ſchoolmaſter, are ſettled by themſelves at Ebenezer; where lands are aſſigned to them by the truſtees for eſtabliſhing the ſaid colony: and the ſociety are informed by letters of the 15th of March 1738-9, that they are well pleaſed with the healthineſs of the climate, and the fruitfulneſs of their plantations.

The great expences of theſe tranſports, and the many extraordinary charges that have been neceſſary for the ſupport and encouragement of this infant ſettlement, together with an hundred Pounds a-year as a ſalary for their two miſſionaries and ſchoolmaſter, have ſo far reduced the charities belonging to this branch of the ſociety's deſigns, that they have nothing left now to anſwer any future wants and contingencies, excepting two thouſand five hundred Pounds, new South-Sea annuities, which have been purchaſed as a ſtanding fund for paying the aforeſaid annual ſalary to the miſſionaries and ſchoolmaſter, till ſome certain and ſettled proviſion can be made for them in Georgia; but, for particulars, the ſociety refer themſelves to their books of receipts and diſburſements on this account, which may be inſpected gratis by any perſon calling on their ſecretary, at their houſe in Bartlett's Buildings, London; of which two extracts have been already publiſhed, and diſperſed among the benefactors to this excellent charity, with the thanks of the ſociety, and their prayers that God would eternally reward ſo great and ſeaſonable an inſtance of Chriſtian beneficence, as had been miniſtred on this occaſion to perſecuted Proteſtants, when driven out of their native country, under the moſt pitiable circumſtances of diſtreſs.

## CHAP. II.

### In New-England from 1705 to 1734.

*Introduction.——The ſad Decay of vital Religion in New-England after the Death of the firſt Planters.——The Complaints of their godly Miniſters on that Account.*

[ From PRINCE's Chriſtian Hiſtory, N° 12, 13, 14. ]

1. MR. Samuel Danforth, a pious and learned miniſter in Roxbury, in his ſermon before the general court of the Maſſachuſets colony on May 11th, 1670, being the day of election of magiſtrates hath the following words. " Whether we have not in a great meaſure forgot our errand into the wilderneſs, is a ſolemn and ſerious enquiry. You have ſolemnly profeſſed before God, angels and men,

that the cauſe of your leaving your country, kindred and fathers houſes, and tranſporting yourſelves with your wives, little ones and ſubſtance over the vaſt ocean into this howling wilderneſs, was your liberty to walk in the faith of the goſpel with all good conſcience, according to the order of the goſpel, and your enjoyment of the pure worſhip of God according to his inſtitution, without human mixtures and impoſitions. Now let us conſider whether our ancient and primitive affections to the Lord Jeſus his glorious goſpel remain. Let us call to remembrance the former days, and conſider, whether it was not then better with us than it is now. In our firſt and beſt times the kingdom of Heaven broke in upon us with a holy violence, and every man preſſed into it. What mighty efficacy and power had the clear and faithful diſpenſation of the goſpel upon your hearts? how affectionately and zealouſly did you entertain the kingdom of God? how careful were you, even all ſorts, young and old, high and low, to take hold of the opportunities of your ſpiritual good and edification? ordering your ſecular affairs ſo as not to interfere with your general calling. How diligent and faithful in preparing your hearts for the reception of the word? laying apart all filthineſs and ſuperfluity of naughtineſs, that you might receive with meekneſs the engrafted word; and purging out all malice, guile, hypocriſy, envy, and all evil ſpeaking; and, as new-born babes, deſiring the ſincere milk of the word. How attentive in hearing the everlaſting goſpel? watching daily at the gates of wiſdom, and waiting at the poſts of her doors; that ye might find eternal life, and obtain favour of the Lord. Gleaning day by day in the field of God's ordinances, and beating out what you had gleaned, by repetition and conference. How painful in recollecting, repeating and diſcourſing what you heard? whetting the word of God upon the hearts of your children, ſervants and neighbours. How fervent in prayer to God for his bleſſing on the ſeed ſown? O what an eſteem for Chriſt's faithful ambaſſadors in thoſe days? how precious were they in your eyes? counting yourſelves happy in the enjoyment of a pious, learned and orthodox miniſtry. What ardent deſires after communion with Chriſt in his ordinances? what ſollicitude to ſeek the Lord after the right order? what fervent zeal againſt all manner of heterodoxies? what holy endeavour to propagate religion to your children and poſterity? charging them to know the God of their fathers and ſerve him with a perfect heart; publicly aſſerting and maintaining their intereſt in the Lord and in his holy covenant, and zealouſly oppoſing thoſe that denied the ſame. Then had the churches reſt and were edified; walking in the fear of the Lord, and in the comfort of the Holy Ghoſt. O how your faith grew exceedingly! you proceeded from faith to faith, from a leſs to a greater degree, growing up in him who is your head; and receiving abundance of grace and of the gift of righteouſneſs. O how your love and charity towards each other abounded! O what comfort of love! what a holy ſympathy! weeping with thoſe that wept, and rejoicing with thoſe that rejoiced!"

But who is there left among you that ſaw theſe churches in their firſt glory? and how do you ſee them now? are they not in your eyes in

comparison thereof as nothing? is not the temper, complection and countenance of the churches strangely altered? doth not a careless, remiss, flat, dry, cold, dead frame of spirit grow upon us secretly, strongly, prodigiously? they that have ordinances are as though they had none; they that hear the word as though they heard it not; and they that pray as though they prayed not; and they that receive the sacraments as though they received them not; and they that are exercised in holy things, using them by the by, as matters of custom and ceremony. Pride, contention, worldliness, covetousness, luxury, drunkenness and uncleanness break in like a flood upon us; and good men grow cold in their love to God, and one another."

2. The rev. Dr. Increase Mather, in a treatise entitled, *Pray for the rising Generation*, printed in 1678, writes, as follows. "Prayer is needful on this account, in that conversions are become rare in this age of the world. They that have their thoughts exercised in discerning things of this nature, have had sad apprehensions with reference unto this matter; that the work of conversion hath been at a great stand in the world. In the last age, in the days of our fathers, in other parts of the world, scarce a sermon preached but some evidently converted, and sometimes hundreds in a sermon. Which of us can say we have seen the like? clear, sound conversions are not frequent in some congregations. The body of the rising generation is a poor, perishing, unconverted, and (except the Lord pour down his Spirit) an undone generation. Many that are profane, drunkards, swearers, lascivious, scoffers at the power of Godliness, despisers of those that are good, disobedient. Others that are only civil, and outwardly conformed to good order, by reason of their education, but never knew what the new birth means.

3. Mr. Samuel Torrey, pastor of the church at Weymouth, in his sermon entitled, *A Plea for the Life of dying Religion*, from Deut. xxxii. 47. "Because it is your life;" preached before the general court of the Massachusetts colony on May 16th, 1683, being the day of their election, says: "That there hath been a vital decay, a decay upon the very vitals of religion, by a deep declension in the life and power of it; that there is already a great death upon religion, little more left than a name to live; that the things which remain, are ready to die; and that we are in great danger of dying together with it: this is one of the most awakening, and humbling considerations of our present state and condition. Oh! the many deadly symptoms that are upon our religion! consider we then how much it is dying, respecting the very being of it, by the general failure of the work of conversion; whereby only it is that religion is propagated, continued, and upheld in being among any people. As converting-work doth cease, so religion doth die away; though more insensibly, yet most irrecoverably. How much religion is dying in the very hearts of sincere Christians, by their declensions in grace, holiness, and the power of goliness! how much it is dying, respecting the visible profession, and practice of it; partly by the formality of churches; but more by the hypocrisy, and apostacy of formal, hypocritical professors! how much it is dying un-

der the prevailing power of thoſe ſins and evils, which are utterly inconſiſtent with, and deſtructive of the life of it! thoſe ſins continuing, and prevailing, religion cannot live, it muſt needs die."

4. Dr. Increaſe Mather, in his book entitled, *The Glory departing from New-England:* printed in 1702, writes as follows: "We are the poſterity of the good old Puritan nonconformiſts in England, who were a ſtrict and holy people. Such were our fathers who followed the Lord into this wilderneſs. O New-England! New-England! look to it, that the glory be not removed from thee! for it begins to go! O tremble: for it is going, it is gradually departing! although there is that of divine glory ſtill remaining, which we ought to be very thankful for; nevertheleſs, much of it is gone. You that are aged perſons, and can remember what New-England was fifty years ago, that ſaw theſe churches in their firſt glory; is there not a ſad decay and diminution of that glory! how is the gold become dim! the moſt fine gold changed! Alas! what a change is there in that which hath been our glory! time was, when theſe churches were beautiful as Tirzah, comely as Jeruſalem, terrible as an army with banners. What a glorious preſence of Chriſt was there in all his ordinances! many were converted, and willingly declared what God had done for their ſouls: and there were added to the churches daily ſuch as ſhould be ſaved. But, are not ſound converſions become rare in this day and in many congregations? look into pulpits, and ſee if there is ſuch a glory there as once there was: New-England has had teachers eminent for learning, and no leſs eminent for holineſs, and all miniſterial accompliſhments. When will Boſton ſee a Cotton and a Norton again? when will New-England ſee a Hooker, a Shepherd, a Mitchel? not to mention others. No little part of the glory was laid in the duſt, when theſe eminent ſervants of Chriſt were laid in their graves. Look into our civil ſtate; does Chriſt reign there as once he did? how many churches, how many towns are there in New-Engl nd that we may ſigh over them and ſay,---the glory is gone! how many are there among us, whoſe fathers, in coming into this wilderneſs, deſigned nothing but religion, but they are for another intereſt! There is ſad cauſe to fear that greater departure of the glory are haſtning upon us. For 1ſt, thoſe ſins which have provoked the Lord to remove his glory, are not reformed; our iniquities teſtify againſt us, and our backſlidings are many. That there is a general defection in New-England from primitive purity and piety in many reſpects, is ſo plain it cannot be denied. 2dly, There are miniſters who are not like their predeceſſors, nor principled nor ſpirited as they were. 3dly, The providence of God is threatning to pull down the wall which has been a defence to theſe churches. 4thly, That which ſome have thought was the ſpecial deſign of providence in bringing choice people into this part of the world ſeems to be now over. It has been by wiſe and good men conjectured that the Lord's more peculiar deſign was that the world might ſee a ſpecimen of what ſhall be over all the earth in the glorious times expected."

5. Dr. Increaſe Mather, in a preface to a courſe of ſermons on *Early Piety* by ſome miniſters of Boſton, printed 1721, writes, "I am

now in the eighty-third year of my age: and having had an opportunity to converſe with the firſt planters of this country, and having been for ſixty five years a preacher of the goſpel; I cannot but be in the diſpoſition of thoſe ancient men who had ſeen the foundation of the firſt houſe, and wept with a loud voice to ſee what a change the work of the temple had upon it. I wiſh it were no other than the weakneſs of Horace's old man, the *Laudator Temporis Acti*, when I complain there is a grievous decay of piety in the land, and a leaving the firſt love, and that the beauties of holineſs, are not to be ſeen as once they were; and the very intereſt of New-England ſeems to be changed from a religious to a worldly one. Oh! that my head were waters, and mine eyes a fountain of tears." And, in a ſermon in the aforementioned book, on *Early Piety*, he further writes, "The children of New-England are or once were for the moſt part the children of godly men. What did our forefathers come into this wilderneſs for? not to gain eſtates, as men do now, but for religion, and that they might leave their children in a hopeful way of being truly religious. There was a famous man that preached before one of the greateſt aſſemblies that ever was preached unto, ſeventy years ago; and he told them, I have lived in a country ſeven years, and all that time I never heard one profane oath, and all that time I never did ſee a man drunk in that land. Where was that country? It was New-England! but ah degenerate New-England, what art thou come to at this day? how are thoſe ſins become common in thee, that once were not ſo much as heard of in this land!"

6. Laſtly, There is the following remarkable paſſage in a ſermon of the late Dr. Cotton Mather, at the public lecture in Boſton, printed in 1706, intitled, *The Good old Way;* "It is confeſſed by all, who know any thing of the matter; and, Oh! why not with rivers of tears bewailed! that there is a general, and an horrible decay of Chriſtianity, among the profeſſors of it. The glorious and heavenly religion of our precious Chriſt, generally appears with quite another face, in the lives of Chriſtians at this day, than what it had in the lives of the ſaints, into whoſe hands it was firſt of all delivered. The modern Chriſtianity is, too generally, but a very ſhadow of the ancient! ah! ſinful nation. ah! children that are corrupters; what have your hands done, to defile, and to deface, a jewel, which, reſtored unto its native luſtre, would outſhine the ſun in the firmament! ſo notorious is this decay of Chriſtianity, that whole books are written to inquire into it. The complaints of the corruptions that are become epidemical in the lives of Chriſtians, and little ſhort of univer[illegible]e every where, every day wounding our ears. At laſt they are [illegible] ſo far, that one of the Engliſh biſhops has let fall this mournful paſſa[illegible]e; [Were a wiſe man to chuſe his religion, by the lives of them who profeſs it, perhaps Chriſtianity would be the laſt religion he would chuſe.] And, ſadder yet! there has been a ſet of Proteſtants in the beſt iſland under heaven: Proteſtants, who have made a profeſſion of more than ordinary purity; there was a time when their behaviour did much anſwer their profeſſion; but I have lately read another, inſulting over them, That theſe alſo have of later

time almoſt wholly loſt the reputation which mankind once allowed unto them. In theſe deplorable circumſtances of Chriſtianity, what ſhall be done? it is now paſt mere conjecture with me; I am now got up unto an abſolute certainty; that we are entred into that age, wherein the primitive Chriſtianity ſhall be revived unto aſtoniſhment; the enemies of it ſhall ſee it and be grieved, they ſhall gnaſh their teeth, and melt away."

## SECTION I.

*Of the Revival in Maſſachuſetts in* 1680, *upon a Solemn renewing of Covenant with God, and one another.——Of the Revival in Taunton, in Feb.* 1705, *which began with Meetings for Prayer among the young Men, and Societies for Reformation in imitation of thoſe at London.——Of Old Mr. Stoddard's five Harveſts at Northampton. ——Of the Revival at Windham in Connecticut Colony in* 1721.—— *Of the Awakening by the Earthquake Oct.* 1727.——*And the Revival at Freehold in New Jerſey* 1731, &c.

[ From PRINCES Chriſtian Hiſtory, N° 14, 15, 17, 90, 91, 100. ]

1. IN 1679, the Maſſachuſetts government called a ſynod of all the churches in that colony to conſider and anſwer theſe two moſt important queſtions. " 1. What were the evils that have provoked the Lord to bring his judgments on New-England? 2. What is to be done that ſo theſe evils may be reformed?" And among their anſwers to the ſecond queſtion, the ſynod adviſed the ſeveral churches to an expreſs and ſolemn renewal of covenant with God and one another: with which many complied, and thereupon there was a conſiderable revival of religion among them. And Dr. Cotton Mather tells us (in his *Church Hiſtory of New-England* Book v.) that " Very remarkable was the bleſſing of God on the churches, which did not ſo ſleep [as ſome others] not only by a great advancement of holineſs in the people; but alſo by a great addition of converts to their holy fellowſhip. And many thouſand ſpectators will teſtify that they never ſaw the ſpecial preſence of the great God our Saviour more notably diſcovered than in the ſolemnity of theſe opportunities." Dr. Cotton Mather likewiſe adds, that " The Maſſachuſetts colony was not alone in ſuch eſſays of reformation; but the colonies of Plymouth and Connecticut, &c." And yet ſadly goes on in the following words, " Our manifold indiſpoſitions to recover the dying power of godlineſs were puniſhed with ſucceſſive calamities; under all of which the apoſtacies from that godlineſs have rather increaſed than abated. Altho' there has been a glorious profeſſion of religion made by the body of this people unto this day, yea and altho' there be thouſands, who, by keeping their hearts with all diligence, and by ordering their converſations aright, juſtify their profeſſion; yet the number of them that ſo ſtrictly walk with God, has been wofully decaying. The old ſpirit of New-England has been ſenſibly going out of the world, as the old ſaints in whom it was, have gone: and inſtead thereof, the ſpirit of the world, with a lamentable neglect of ſtrict piety, has crept in upon the riſing generation." Thus

alas that revival of religion in New-England about the year 1680, ſoon paſs'd away.

2. A ſecond inſtance of ſome revival of religion in this country was about the year 1705; which I find in a book printed at London in 1706, intitled, *A Help to National Reformation*; and in three manuſcript letters of the rev. Mr. Samuel Danforth of Taunton, a worthy ſon of the rev. Mr. Danforth of Roxbury before mentioned. The paſſages in the ſaid printed books are as follow, " A rev. divine of New-England, in his letter dated from Boſton the 23d of November 1705, ſays thus; " Our ſocieties for the ſuppreſſion of diſorders, increaſe and proſper in this town; there are two more ſuch ſocieties added unto the former; there are alſo religious ſocieties without number in this country that meet at proper times, to pray together, and repeat ſermons, and forward one another in the fear of God. In ſome towns of this country the miniſters, who furniſh themſelves with a ſociety for the ſuppreſſion of diſorders, hardly find any notorious diſorders to be ſuppreſſed: but then their ſocieties are helpful unto them in doing abundance of good for the advancement of ſerious religion in the neighbourhood, and to make their miniſtry much more profitable in the weekly exerciſe of it." A gentleman writes from New-England, in his letter of the 20th of November 1705, " To gratify your deſires to know what progreſs we make here in our ſocieties, I add a line or two to certify, That in Boſton the ſocieties for ſuppreſſing diſorders (of which mention was made in my former letters) are upheld, and two other ſocieties of the ſame nature erected. All which are ſpirited to be active, according to their abilities and influence, to promote virtue, and diſcountenance and ſuppreſs vice. And not only in Boſton are ſuch good things done, and doing, but in many places in the province beſides. Omitting many other things that might be enumerated as to other places, I ſhall ſum up in ſhort, an account of what hath been done in a town called Taunton, through the rich mercy of God. The rev. Mr. Danforth miniſter there, having ſeen ſome printed accounts of the methods for reformation in Old England, in imitation thereof (after earneſt prayers to God for ſucceſs) obtained of ſeveral inhabitants of the place (that were noted for ſobriety and zeal againſt ſin) to meet with him once in each month, to conſult what might be done to promote a reformation of diſorders there. And after a day improved in faſting and prayer together, they firſt attempted to reduce the heads of families to ſet up family worſhip; and God gave them great ſucceſs; ſo that moſt of the families in the large towns hearkned to their exhortations and reproofs; and ſet upon the practice of family prayer morning and evening every day. Having heard and read ſome accounts of the religious ſocieties of young men in London, they were encouraged to endeavour the like among them. And beyond their expectation, God working with them, prevailed with the greateſt part of the youth, to form themſelves into ſocieties for religious exerciſes, ſigning ſome good rules to be obſerved by them therein, much like the orders of the ſocieties of young men in London. The good effect whereof was the putting an end to and utter baniſhment of their former diſorderly and profane meetings to drink, &c.

The three manuscript letters from the said Mr. Danforth of Taunton are these: *Taunton, Feb. 20th*, 1704-5. "Sir, We are much encouraged by an unusual and amazing impression made by God's Spirit on all sorts among us, especially on the young men and women. It is almost incredible how many visit me with discoveries of the extreme distress of mind they are in about their spiritual condition. And the young men, instead of their merry meetings, are now forming themselves into regular meetings for prayer, repetition of sermons, signing the same orders, which I obtained some years ago a copy of from the young men's meeting in the North of Boston. Some awful deaths and amazing providences have concurred with the word preached to this good effect. The profanest among us seemed startled at the sudden change upon the rising generation. We need much prayer, that these strivings of the Spirit may have a saving issue and effect. Our family-meetings are more and more frequented; and two more setting up at two remote corners of our large town, where we despaired of seeing any. Our last society, which was yesterday, had almost nothing to do, only to express their joy to each other, that the disorderly concourse of youth was now over. We are, both church and all inhabitants, to renew the covenant for reformation this week, which this people made with God the last Philip Indian war. We agreed to turn our next society-meeting into a fast also, for special reasons: one of which was, that we find prayer our best weapon to reform vice; and the devil's kingdom cannot stand before it: also, as worldly men, when they find the world comes hovering in upon them, will pull the harder for it, which should make us pray more earnestly and fervently; having had encouragement so far, that when we can do nothing else but stretch our withered hands in God's work, yet even doing of that shall not be in vain. Some remarkables in the progress of our reformation-work I shall not commit to writing at present, but, if common fame do not bring them to you, shall reserve them to be discovered by word of mouth. The Lord be with you all, Amen." Yours entirely, S. D.

*March 5th*, 1704-5.—"Sir, It was a most comfortable day the first of March, when we renewed the reformation-covenant, of which I suppose you have a copy by you already; only we added an engagement to reform idleness, unnecessary frequenting houses of public entertainment, irreverent behaviour in public worship, neglect of family-prayer, promise-breaking, and walking with slanderers and reproachers of others; and that we should all in our families be subject to good orders and government. It was read to the brethren and sisters in the forenoon, they standing up as an outward sign of their inward consent, to the rest of the inhabitants: in the afternoon, they standing up also when it was read, and then every one that stood up brought his name ready writ in a paper and put it into the box, that it might be put on church record. The forenoon text was Hebrews xii. 4, about resisting and striving against sin, the common enemy of us all. The afternoon text was 2 Chron. xxix. 10. We gave liberty to all men and women from sixteen years old and upwards to act with us; and had three hundred names given in to list under Christ, against the sins of the

times. The whole acted with ſuch gravity, and tears of good affection, as would affect an heart of ſtone; parents weeping for joy, ſeeing their children give their names to Chriſt. And we had ſeveral children of the church in neighbouring towns, who came and joined with us in it. We have a hundred more that will yet bind themſelves in the covenant, that were then detained from meeting. Let God have the glory. Yeſterday fourteen were propounded to the church: ſome for full communion, others for baptiſm; being adult perſons. All this calls for prayer and humble walking with God, and hope in his mercy." S. D.

*Taunton, March 20th*, 1704-5. "Sir, I have now yours, and have ſent you two letters this week. I have little to add, and no time to enlarge; but my time is ſpent in daily diſcourſe with the young people viſiting me with their doubts, fears, and agonies. Religion flouriſhes to amazement and admiration; that ſo we ſhould be at once touched with ſoul-affliction, and this in all corners of the place; and that our late converſions ſhould be attended with more than uſual degrees of horror, and Satan permitted to wreſtle with them by extraordinary temptations, and aſſaults, and hours of darkneſs. But, I hope, the deeper the wound, the more ſound may be the cure: and I have little time to think of worldly matters; ſcarce time to ſtudy ſermons, as I uſed to do; but find God can bleſs mean preparations, whenever he pleaſes: that ſuch ſhall be moſt cried up and commended, which I have had ſcarce time to methodize. I think ſometimes that the time of the pouring out of the Spirit upon all fleſh may be at the door. Let us be earneſt in prayer, that Chriſt's kingdom may come; and that being an inſtrument of good to others, I may not be myſelf a caſt-away." Yours, S. D.

3. We ſhall next give thoſe particular inſtances of the revival of religion at Northampton, in the days of the late Mr. Solomon Stoddard, as Mr. Edwards gives them in the two following paragraphs, written in 1736. "I am the third miniſter that has been ſettled in this town: Mr. Eleazer Mather, who was the firſt, was ordained in July, 1669. He was one whoſe heart was much in his work; abundant in labours for the good of precious ſouls: he had the high eſteem and great love of his people, and was bleſſed with no ſmall ſucceſs. Mr. Stoddard, who ſucceeded him, came firſt to the town the November after his death, but was not ordained 'till September 11th, 1672, and died February 11th, 1728-9. So that he continued in the work of the miniſtry here, from his firſt coming to town, near ſixty years. And as he was eminent for his gifts and grace, ſo he was bleſſed, from the beginning, with extraordinary ſucceſs in his miniſtry, in the converſion of many ſouls. He had five harveſts, as he called them: the firſt was about the year 1679; the ſecond about 1683; the third about 1696; the fourth about 1712; the fifth and laſt about 1718. Some of theſe times were much more remarkable than others, and the in-gathering of ſouls more plentiful. Thoſe that were about 1683, and 1696, and 1712, were much greater than either the firſt or the laſt; but in each of them, I have heard my grandfather ſay, the bigger part of the young people in the town ſeemed to be mainly concerned for their eternal ſalvation.

4. There was alſo a remarkable inſtance of the revival of religion in

the year 1721, at Windham in Connecticut colony. The account is contained in a Preface to a Sermon preached by Mr. Adams of New-London on a day of thankſgiving at Windham for the late remarkable ſucceſs of the goſpel among them[a], in which Preface, it is ſaid, "It ſeems to be ſomething neceſſary that ſome account ſhould be given of the occaſion of the enſuing diſcourſe, and it may, through the bleſſing of God, be uſeful unto many, when they ſhall hear of the grace of God unto others, and how he hath been mercifully pleaſed to viſit his people.

Windham is a town of about ſome thirty years ſtanding, where the rev. Mr. Samuel Whiting hath been improved in the work of the miniſtry even from the beginning. God hath been pleaſed to make him a very rich bleſſing among them, and doubtleſs many will have reaſon to bleſs God for ever in that their lot hath been caſt to dwell under his miniſtry. Not only hath he ſeen the town flouriſhing to that degree in this ſhort ſpace of time, as that two other ſocieties are already ſprung out therefrom, but he hath had the comfort to obſerve that many living and ſerious Chriſtians have been born there. But of late there has been a greater ſtirring than ordinary among the dry bones; many have been awakened to conſider and enquire with a great deal of earneſtneſs, "What they ſhould do to be ſaved?" Perſons of all ages and ſome of whom there was but little expectation, have come together to ſeek the Lord their God; ſo that within the compaſs of about half a year, there have been fourſcore perſons joined to their communion, and more are ſtill dropping in. Could their reverend paſtor have been prevailed upon ſo far to have gratified the public, we might have been entertained with the knowledge of many particulars, which ought not to be forgotten, while the Holy Spirit, like the "wind that bloweth where it liſteth," hath been dividing to every one ſeverally as he will, in this day of their viſitation; but at preſent we muſt be content with this ſhort and imperfect account.

In the mean time it is ſurpriſing to ſee what an happy alteration there is made when God is pleaſed to bleſs the diſpenſation of the goſpel, and the inſtitutions of his houſe, and confirm his word in the mouths of his ſervants. Now, the eyes of the blind are opened, the ears of the deaf unſtopped, the dumb are taught to ſpeak, and they that were ſpiritually dead are raiſed unto life. To behold obſtinate ſinners that went on frowardly in the ways of their own heart, yielding themſelves unto God, ſuch as were careleſs and unconcerned about their own ſouls, now brought to the laſt diſtreſs and concern about what they ſhall do to eſcape from the wrath that is to come, and ſuch as were fond of their ſeveral vicious courſes now quitting them with ſhame and indignation, that they may endeavour for the future to lead their lives, not "according to the luſts of men, but the will of God. Shall it not from this time be ſaid, What hath God wrought?" Surely it is the work of him that at firſt "commanded the light to ſhine out of darkneſs, and called the things that were not as though they were." Now, the work

a Prince's Chriſtian Hiſtory, N° 17.

grows easy and delightful in the hand of the Lord's servants, their former sighs occasioned by their unsuccessful endeavours are changed into praises, and they almost forget their other sorrows and burdens that are upon them, for joy that people are "born unto the Lord." Now they that have happily "escaped out of the snare of the fowler," admire the wonders of free grace which remembered and "visited them in "their low estate," they are brought forth into the light of life, and having their doubts and fears gradually dissipated, they go on rejoicing for the consolation. Their fellow Christians, who were in Christ before them, receive them with open arms, and many thanksgivings are offered up unto the Lord. Now things put on the same face of gladness and delight, as once they did at Samaria, when Christ was preached with success, Acts viii. 8. "And there was great joy in that city."

It was upon this occasion that a day of thanksgiving was appointed and observed by that distinguished people, when the following discourse was delivered, and is now by their pressing and repeated instances published to the world: if it may be any way serviceable to influence them to "stand fast in the Lord," or stir up any to mind the things that "belong unto their peace," there will be the less occasion to apologize for the defects and imperfections that may attend it.

But, oh! that the same good spirit from on high were poured out upon the rest of the country; for what pity is it that this single fleece only should be wet with the dew of heaven, while the rest of the ground round about remains, (comparatively) dry. And may we not say with the Psalmist, "It is time for thee, Lord, to work," when iniquity gets head and serious religion is so sadly decaying throughout the land, insomuch that there is scarce a sufficient number rising up to make good the ground of them that are dropping off the stage continually; especially when we consider also how much short they come of their good spirit, and we are almost at a loss to find Christians among Christians. It is true God is calling loudly to us by variety of providences, the means of grace are yet in our hands, and the ordinances are among us; but "where is the God of the ordinances? and where are all the wonders which our fathers told us of, when the arm of the Lord was powerfully revealed, and people more generally believed the report of the gospel." May the Lord please to revive his own work, and help us to remember, hold fast, and repent, and do our first works; may his good Spirit be poured out more plentifully upon both ministers and people, that the one may preach more plainly, boldly, and with an uncommon concern for the glory of God, and the good of immortal souls, and the other may attend with more earnestness and care to the "things that are spoken, lest at any time they let them slip;" and may that good spirit of piety and devotion which sometimes, through the blessing of God, and the influence of his grace, begins to kindle in this or that place, spread like a flame throughout the land, "to purge away our dross, and raise up a seed which shall be accounted to the Lord for a generation."

For this let every one that is godly pray unto him day and night, since with him is the residue of the Spirit; and he delights to be stirred up by the prayers of his people; let us take with us words, and cry in the

language of the prophet, Iſa. li. 9. "Awake, awake, put on ſtrength, O arm of the Lord, awake as in the antient days, in the generations of old." Who can tell but that as he hath begun to pour out of his good Spirit, ſo he may pleaſe to perfect the good work, and cauſe the good ſavour of his knowledge to ſpread far and wide? Let us, as they that wiſh well to the cauſe of ſerious and practical religion, ſeeing the times are drawing nearer, wait upon the Lord, till he ſhall appear for our help, bringing ſalvation, when all difficulties ſhall be removed, the mountains be levelled and made a plain; and whatſoever letteth, ſhall be for ever taken away; when he that hath laid the foundation ſhall bring forth the headſtone with ſhouting, while the ſtanders-by are prepared with joyful acclamations to cry, Grace, Grace unto it.

*New-London, Sept. 12th*, 1721. E. ADAMS.

In the application of the ſermon Mr. Adams ſays, page 24. "I would now take leave to apply myſelf more particularly to the people in this place; a good work hath been of late wrought among you, many have been awakned, convinced and (as we ought charitably to hope) effectually brought home to God; the neighbourhood hath rung of it, and it hath been told for a memorial of divine grace; good people every where have rejoiced upon the hearing of it and glorified God in you; Satan hath been alarmed and enraged (as we may well think) to ſee ſuch an encroachment made upon his kingdom, to behold ſuch large waſte and ſpoil made of his goods: this is doubtleſs, the finger of God: to him the praiſe of it is intirely due, and you have well done to ſet apart this time for your public thankful acknowledgment of this and other mercies. Suffer me therefore to apply myſelf particularly. 1. To them who have happily been wrought upon in this day of grace and pouring out of the Spirit. 2. To them who have been paſſed over and ſuffered to remain ſtill in their former hardneſs and ſecurity. 3. To all the godly and Chriſtian people in this place. [ Under this laſt head he ſays, ] 1. Be the more confirmed in your way by all the great things which the Lord hath been doing among you of late. I truſt that you are already well rooted and eſtabliſhed in the faith, ſo that nothing will eaſily move you from your ſtedfaſtneſs: yet now through the mercy of God you have an abundant confirmation of your faith: you ſee what great virtue and efficacy there is in the Chriſtian doctrine, that it muſt needs be the word of God ſeeing it produceth ſuch great and good and marvellous effects. You have a ſenſible and convincing proof before your eyes that there is ſomething in religion, and have no further need of miracles to confirm it. When you ſee the doctrine of Chriſt triumphing remarkably over the ignorance, the miſtakes, the careleſneſs and the wickedneſs of men, you have reaſon to draw that concluſion which ſometimes Jacob did; ſurely the Lord is in this place; ſurely, his word is good; the ways of the Lord are right, and the juſt ſhall walk in them. Let nothing for the future ſhake your ſtedfaſtneſs, and be not at all moved by the confidence of fooliſh men (if you ſhould be aſſaulted by them) to divert you from that Chriſtian courſe wherein you have been educated; and take that counſel, in 1 Pet. i. 13. "Wherefore gird up the loins of your mind, be ſober, and hope to

the end, for the grace that is to be brought unto you at the revelation of Jesus Christ." [And thus he concludes] Let us all give thanks unto him whose mercy endureth for ever, who hath ridden forth prosperously upon the word of truth and hath made so many people willing in the day of his power. May he still go on to subdue the people under him, that the hearts of the fathers may be brought down into the children, that we may still see the good of his chosen, and rejoice with the gladness of his inheritance. And, oh! that the Lord would arise and have mercy upon Zion, that the time to favour it, the set time may come, that the whole earth may be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

5. The next instance of religious concern we meet with, is in the year 1727, after the earthquake, of which Mr. Prince says [a] "In the night after the Lord's-day October 29th, 1727, there was a general and amazing earthquake throughout New-England, and the neighbouring provinces; which with several repeated shocks afterwards in divers parts of the land, was a means of awakning many to serious thoughts of God and eternity, and of reviving religion among us; which we shall give in the words of Dr. Sewall, and the rev. Mr. Prince, Webb and Cooper of Boston, in their preface to the 3d edition of Mr. Edward's narrative. Mentioning some remarkable effusions of the Spirit of Christ in other ages and parts of the world; they go on as follows.

"Nor have we in these remote corners of the earth, where Satan had his seat from time immemorial, been left without a witness of the divine power and grace. Yea, we need look no higher than our own times, to find abundant occasion to celebrate the wonderful works of God. Thus when God arose and shook the earth, his loud call to us in that amazing providence was followed, so far as man can judge, with the still voice of his Spirit, in which he was present to awaken many and bring them to say trembling, what must we do to be saved? yea, as we hope, to turn not a few from sin to God in a thorough conversion. But when the bitterness of death was past, much the greater part of those whom God's terrors affrighted, gave sad occasion to remember those words, Psalm lxxviii. 34, 36. "When he slew them, then they sought him: and they returned and enquired early after God. And they remembred that God was their rock, and the high God their redeemer. Nevertheless, they did flatter him with their mouths, and they lied unto him with their tongues." And there has since been great reason to complain of our speedy return to our former sins, notwithstanding some hopes given of a more general reformation."

And in the account of the revival at Boston [b] it is farther said concerning this earthquake, "But after all our endeavours both our security and degeneracy seemed in general to grow, 'till the night after the Lord's-day October 29th, 1727, when the glorious God arose and fearfully shook the earth through all these countries. By terrible things in righteousness he began to answer us, as the God of our salvation. On the next morning a very full assembly met at the North Church for the proper exercises on so extraordinary an occasion. At five in the eve-

a Prince's Christian History, N° 15. b Prince's Christian History, N° 100.

ning a crowded concourse assembled at the Old Church: and multitudes unable to get in, immediately flowed to the South, and in a few minutes filled that also. At lieutenant-governor Dummer's motion, who was then our commander, the Thursday of the same week was kept as a day of extraordinary fasting and prayer in all the churches in Boston; not meerly to intreat for sparing mercy, but also to implore the grace and spirit of God to come down and help us to a sincere repentance and returning to him. And as the houses of public worship were greatly crowded, the people were very attentive. The ministers endeavoured to set in with this extraordinary and awakning work of God in nature, and to preach his word in the most awakning manner; to show the people the vast difference between conviction and conversion, between a forced reformation either in acts of piety, justice, charity, or sobriety, by the meer power of fear, and a genuine change of the very frame and relish of the heart by the supernatural efficacy of the holy Spirit; to lead them on to true conversion and unfeigned faith in Christ, and to guard them against deceiving themselves. In all our congregations, many seemed to be awakened and reformed; and professing repentance of their sins and faith in Christ, entered into solemn covenant with God, and came into full communion with our several churches. In ours, within eight months after, were about eighty added to our communicants. But then comparatively few of these applied to me to discourse about their souls till they came to offer themselves to the communion, or afterwards; the most of those who came to me seemed to have passed through their convictions before their coming to converse with me about approaching to the Lord's table: though I doubt not but considerable numbers were at that time savingly converted.

6. Lastly, There was a considerable revival in the end of 1730, and the three following years at Freehold in the province of New-Jersey, under the ministry of Mr. John Tennant, and his brother Mr. William, who succeeded him. Of which take the following account from a letter to the Rev. Mr. Prince at Boston[a].

*October 9th*, 1744.—*R. D. S.* "I desire to notice thankfully the late rich display of our glorious Emmanuel's grace, in subduing, by his word and spirit, multitudes of sinners to himself.——Most gladly therefore do I comply with your request.——But I must be general, having never made any memorandums in writing; yet I trust I shall be strictly true; for the Lord hates a false witness.

The settling of this place with a gospel-ministry was owing, under God, to the agency of some Scots people, that came to it: among whom there was none so painful in this blessed undertaking as one Walter Ker, who, in the year 1685, for his faithful and conscientious adherence to God and his truth, as professed by the church of Scotland, was there apprehended, and sent into this country, under a sentence of perpetual banishment. By which it appears that the devil and his instruments, lost their aim in sending him from home; where 'tis unlikely he could ever have been so serviceable to Christ's kingdom, as he has been here. He

a Prince's Christian History, N° 90, 91.

is yet alive; and, bleſſed be God, he is flouriſhing in his old age, being in his 88th year.

But, to return, the public means of grace diſpenſed here, were at firſt for a ſeaſon, too much like a miſcarrying womb and dry breaſts; ſo that the major part of the congregation could not be ſaid to have ſo much as a name to live. Family prayer was unpractiſed by all, a very few excepted; ignorance ſo overſhadowed their minds, that the doctrine of the new-birth, when clearly explained, and powerfully preſſed upon them, as abſolutely neceſſary to ſalvation (by that faithful preacher of God's word, Mr. Theodorus Jacobus Frelinghouſa, a Dutch miniſter, and ſome other Engliſh miniſters, who were occaſionally here) was made a common game of; ſo that not only the preachers but profeſſors of that truth were called in deriſion new-born, and looked upon as holders forth of ſome new and falſe doctrine.

And indeed their practice was as bad as their principles, viz. looſe and profane. In the year 1729, their miniſter removed from them, and they were ſo grievouſly divided among themſelves, that it appeared improbable, they would ever agree in the ſettlement of another. In this miſerable condition they lay; and few among them had either eyes to ſee, or hearts to bewail their woful wretched circumſtances. Thus they ſeemed to be caſt out as the prophet Ezekiel repreſents it, in the 16th chapter of his book, and the 5th verſe. But the Lord, who is rich in mercy, of his unexpected and unmerited love, paſſed by them lying in their blood, and ſaid unto many of them ſince that day, *live;* and live they ſhall to all eternity.

About this time my dear brother John (who is now with Chriſt) was licenſed as a candidate for the ſacred miniſtry: a youth whom the Author of every good gift had uncommonly furniſhed for that important truſt. To him application was made by ſome of the congregation, intreating that he would ſupply them for a time: to which (with the leave of the preſbytery) he conſented. But ere he went, he often told me, that he was heartily ſorry he had engaged to go among them; for it ſeemed to him, that they were a people whom God had given up for their abuſe of the goſpel. But the Lord's thoughts are not our thoughts; for when he had preached four or five Sabbaths in the place, (which was the whole time he tarried among them at firſt) the Lord ſo bleſſed his labours, engaging people to attend to the things which were ſpoken, and ſtirring them up to ſearch the ſcriptures, whether theſe things were ſo, and withal enabling him to preach to them with ſuch uncommon freedom and earneſtneſs; that he told me he was fully perſuaded Chriſt Jeſus had a large Harveſt to bring home there; ſo that, though they were a poor broken people, yet if they called him, he would ſettle among them, albeit he ſhould be put to beg his bread by ſo doing. April the 15th, 1730, the congregation unanimouſly called him; which he accepting of, was ordained the 19th of November following, and continued with them until April 23d, 1732, and was then tranſlated to glory.

During his ſhort time, his labours were greatly bleſſed; ſo that the place of public worſhip was uſually crouded with people of all ranks;

and they ſeemed to hear generally as for their lives; yea, ſuch as were wont to go to thoſe places for their diverſion, viz. to hear news or ſpeak to their tradeſmen, &c. even on the Lord's-day, as they themſelves have ſince confeſſed, were taken in the goſpel net: a ſolemn awe of God's majeſty poſſeſſed many, ſo that they behaved themſelves as at his bar while in his houſe. Many tears were uſually ſhed, when he preached, and ſometimes the body of the congregation was moved or affected. I can ſay, and let the Lord alone have the glory of it, that I have ſeen both miniſter and people wet with their tears as with a bedewing rain. It was no uncommon thing to ſee perſons in the time of hearing, ſobbing as if their hearts would break, but without any public outcry; and ſome have been carried out of the aſſembly (being overcome) as if they had been dead. Religion was then the general ſubject of diſcourſe, though they did not all approve of the power of it: the Holy Bible was ſearched by people on both ſides of the queſtion, and knowledge ſurprizingly encreaſed: the terror of God fell generally upon the inhabitants of this place; ſo that wickedneſs, as aſhamed in a great meaſure, hid itſelf. Some of the jolly companions of both ſexes were conſtrained, by their conſciences, to meet together, the men by themſelves, and the women by themſelves, to confeſs privately their abominations before God, and beg the pardon of them.

Before my brother's death, by reaſon of his bodily weakneſs, I preached here about ſix months. In which time, many came enquiring, what they ſhould do to be ſaved? and ſome to tell what the Lord had done for their ſouls. But the bleſſing on his labours, to the conviction and converſion of ſouls, was more diſcernible ſome months after his death, than any time in his life; almoſt in every neighbourhood, I cannot ſay in every houſe, there were ſin-ſick ſouls, longing for and ſeeking after the dear Phyſician, Jeſus Chriſt; ſeveral of whom I nowiſe doubt have ſince that time ſincerely cloſed with him, and are healed: glory, glory to his holy name be given for ever and ever, Amen!

Sometime after my brother's deceaſe, the congregation called me to labour among them ſtatedly; which I accepted, and was ordained October the 25th, 1733. Thus my Lord ſent me to reap that on which I had beſtowed but little labour: may this conſideration be bleſſed to make me thankful and humble while I live.

I muſt further declare, to the honour of God, that he has not yet left us, although awfully provoked by our crying crimes; but ever ſince that more remarkable out-pouring of his Spirit, has continued to bleſs his own ordinances, to the conviction, converſion, and conſolation of precious ſouls: ſo that every year, ſome, more or leſs, have been in a judgment of charity added (ſavingly) to his myſtical body: to his holy name be all the glory! In the mean time, I would have it obſerved, that two or three years laſt paſt have afforded fewer inſtances of this kind than formerly. However, through grace, ſome have been lately awakened, who are even now ſeeking Jeſus ſorrowing.

What the number is of thoſe who have taſted the ſweet fruits of the Redeemer's purchaſe in a ſaving manner, in this congregation, I cannot tell: it is my comfort that the Lord will reckon them; for he knows

who are his; and indeed none but the omniſcient God is equal to the difficult province of determining certainly concerning the internal ſtates of men. Yet I may be bold to ſay, that to all appearance, both old and young, males and females, have been renewed; though none ſo young as I have heard of in ſome other places. Some Negroes, I truſt, are made free in Chriſt; and more ſeem to be unfeignedly ſeeking after it. But after all that the Lord has been pleaſed to do among us, I am perſuaded that the greater number by far, are yet in the gall of bitterneſs and bond of iniquity. This makes me ſometimes ready to wiſh, that I had in the wilderneſs the lodging place of a wayfaring man, that I might leave my people, and go from them; or rather that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for them!

Such as have been converted were every of them prepared for it by a ſharp law-work of conviction, in diſcovering to them in a heart-affecting manner, their ſinfulneſs both by nature and practice, as well as their liableneſs to damnation for their original and actual tranſgreſſions. Neither could they ſee any way in themſelves by which they could eſcape the divine vengeance; for that their whole life paſt was not only a continued act of rebellion againſt God, but their preſent endeavours to better it, ſuch as prayers, &c. were ſo imperfect, that they could not endure them, and much leſs they concluded, would a holy God. They all confeſſed the juſtice of God in their eternal perdition; and thus have been ſhut up to the bleſſed neceſſity of ſeeking relief by faith in Chriſt alone.

It would be endleſs to mention the evils they complained of, viz. ignorance, unbelief, hardneſs of heart, hatred againſt God, his laws, and people, worldlineſs, wandrings of heart in duty, pride, ſenſuality, ſloth, &c. With what grief, ſhame, and ſelf-loathing have I heard them bewail their loſs of time and neglect of the great goſpel ſalvation! Thoſe that were communicants before their awakening, have with trembling declared that their unworthy partaking grieved them more than any thing ever they did; for hereby they had, as it were, murdered the Lord. It is almoſt incredible to relate the indignation that ſuch awakened ſinners expreſſed againſt themſelves, on the account of their ſinfulneſs. They looked upon themſelves to be mere monſters of nature, and that none were worſe, if any ſo bad. Others ſignified that they could not find their pictures out of hell, and that they were juſt companions for the damned, and none elſe. Let it be here noted, that ſome who have expreſſed themſelves in the manner I have mentioned, were before taken for believers both by themſelves and others, being ſober and regular in their walk.

The ſorrows of the convinced, were not all alike, either in degree or continuance. Some have not thought it poſſible, for them to be ſaved, if God would vindicate the honour of his juſtice: but theſe thoughts continued not long at a time, bleſſed be God. Others thought it was poſſible, but not very probable, becauſe of their vileneſs. The greateſt degree of hope which any had, under a conviction that iſſued well, was a may-be; "Peradventure or may be God will have mercy

on me," ſaid the ſinner. Some in coming to Jeſus have been much rent with blaſphemous and other horrible temptations, which have turned their moiſture into the drought of Summer; who now through pure grace ſerve God, without ſuch diſtractions, in gladneſs and ſingleneſs of heart. The conviction of ſome has been inſtantaneous, by the Holy Spirit's applying the law to the conſcience, and diſcovering to the eye of the underſtanding, as it were, all their heart-deceits very ſpeedily; by which they have been ſtabbed as with a ſword. But the conviction of others, has been in a more progreſſive way. They have had diſcovered to them one abomination after another in life; and from thence were led to behold the fountain of all corruption in the heart; and thus they were conſtrained to deſpair of life by the law, and conſequently to flee to Jeſus as the only door of hope, and ſo reſt entirely on his merit for ſalvation.

After the aforeſaid ſorrowful exerciſes, ſuch as were reconciled to God, have been bleſſed with the Spirit of adoption, enabling them to cry, Abba Father. But ſome have had greater degrees of conſolation than others, in proportion to the clearneſs of the evidences of their ſonſhip. The Lord has drawn ſome out of the horrible pit of diſtreſs and darkneſs, and brought them into the light of his countenance. He has filled their hearts with joy, and their mouths with praiſes; yea, given them the full aſſurance of faith. Others have been brought to peace in believing; but have not had ſo great a plerophory of joy: yet they go on in a religious courſe truſting in the Lord. The way they have been comforted is either by the application of ſome particular promiſe of Scripture, or by a ſoul-affecting view of the way of ſalvation by Chriſt, as free without money and without price: they were enabled to behold the valuable mercies of the covenant of grace, freely tendered to the vileſt tranſgreſſors, that were poor in their own eyes, ſin-ſick, weary, and wounded, together with the ability and willingneſs of the Lord Jeſus to relieve them from all the evils they either feared or felt. With this way of ſalvation their ſouls were well pleaſed, and thereupon have ventured their caſe into his hands, expecting help from him only; who has given them both peace and reſt, yea filled ſome of them with joy unſpeakable and full of glory. I remember not of any that received their firſt comforts otherwiſe. Some few have retained their confidence in God ever ſince, without any conſiderable queſtionings of their ſtate, altho' they have not always taſted the comforts of it. But the moſt by far have queſtioned all, and doubted it was a deluſion. This I ſuppoſe is generally owing to the remains of corruption, which blot the evidences of grace in good men, ſo that they can hardly read them: and particularly to the awful ſin of unbelief; together with the prevalence of a legal ſpirit. But however diſtreſſing it is to them to feel their imperfections, it helps to perſuade me that they are regenerate; elſe it would not be ſo; ſin would not be their chief burden in a general way. However our Lord who comforts thoſe that are caſt down, even the wonderful counſellor teaches them, that he not only ſaves thoſe who have been ſinners before converſion, but even ſuch as after it find a law in their members warring againſt the law of

their minds, which too often causes them to do the things they would not; and he enables them to reflect upon what they have and do daily experience, and compare it with the evidences of grace in the word of God. The blessed God does likewise give them renewed tastes of his love, even after misteps; and thus they are established in faith and hope, so that they have a prevailing persuasion of their interest in Christ; except it be in times of desertion and temptation, with which some are more exercised than others, for reasons best known to a sovereign God.

Doubtless, Sir, you will desire to know what effects this work produces on the minds and manners of its subjects? I answer, They are not only made to know, but heartily to approve of the great doctrines of the gospel, which they were before either ignorant of or averse to, (at least some of them;) so that they do harmonize sweetly in exalting free, special, and sovereign grace through the redeemer Jesus Christ; being willing to glory only in the Lord, who has loved them and given himself for them, an offering and a sacrifice of a sweet smelling savour. I cannot express with what satisfaction I have heard some speak of the new covenant method of salvation. They have spoken with such affection and clearness, as I have thought was sufficient to convince an Atheist, that the Lord was their teacher. The alteration in some from almost gross ignorance, to such clear gospel light, and in others from such corrupt principles, as the Papists and Quakers hold, to the believing acknowledgement of the truth, none but he that made the understanding could effect. They approve of the law of God after the inward man, as holy, just, and good, and prize it above gold. They judge it their duty as well as privilege to wait on God in all the ordinances of his institution, altho' they expect to merit nothing thereby. A reverence for God's commanding authority, and gratitude for his love, conspire to incite and constrain them to a willing, unfeigned, universal, and unfainting obedience to his laws: yet they declare that in every thing they come sadly short of what they ought to do, and bitterly bewail their defects. But, blessed be God, are not discouraged in their endeavours to reach forward, if by any means they may apprehend that for which they are apprehended of God: and in all things they acknowledge that they ought to look to Jesus as the author and finisher of faith, whose alone it is to work all good in them, and for them, to whom be glory for ever. They are not unmolested in their way by enemies, both from within and from without. Yet they profess that the comforts which they receive do more than compensate all their labour, were there no good to be expected hereafter. They have not all made alike proficiency in the Christian course; neither are they all equal in religious endeavours, nor any at all times alike lively. They are sometimes obstructed in their religious progress by coldness and deadness; but this the blessed Jesus removes at times, by the influence of his Holy Spirit; then, O then, their hearts are enlarged, and they run the sweet ways of God's commandments with alacrity and delight! They love all such, as they have reason to think from their principles, experience, and practice, are truly godly, though they differ from them

in sentiment in lesser things, and look on them to be the excellent of the earth. They rejoice in Zion's prosperity, glorifying God on that account, and feel a sympathy in her sorrows. They do prefer one another before themselves in love, except under temptation, which they are ready to confess and bewail when they are themselves, generally accounting that they are the meanest of the family of God, and unworthy of the blessing; yea, the most so of any living, all things considered.

In a word, the saplefs formalist is become spiritual in his conversation; the proud and haughty are made humble and affable; the wanton and vile, sober and temperate; the swearer honours that venerable Name he was wont to profane, and blesses instead of cursing; the Sabbath-breaker is brought to be a strict observer of holy time; the worldling now seeks treasures in the heavens; the extortioner now deals justly; and the formerly malicious forgive injuries; the prayerless are earnest and incessant in acts of devotion; and the sneaking self-seeker endeavours the advancement of God's glory, and the salvation of immortal souls.

Through God's mercy we have been quite free from enthusiasm; our people have followed the holy law of God, the sure word of prophecy, and not the impulses of their own minds. There have not been, that I know of, among us any visions, except such as are by faith; namely, clear and affecting views of the new and living way to the Father, through his dear Son Jesus Christ: nor any revelations but what have been long since written in the sacred volume. It may not be amiss to inform you, that many who have been awakened, and seemed for a time to set out for Zion, are turned back. Yea, of those who have been esteemed converts, some have made shipwreck of faith and a good conscience; though glory to God there have not been many such; yet some of them who have thus awfully apostatized, were highly esteemed in the church. By this our good and gracious God has given check to too high an esteem of our own judgment concerning the spiritual states of others, (an evil which is too common among young converts) and awfully warned all that think they stand to take heed lest they fall. Many, I have cause to fear, have been hardened in their impieties and unreasonable prejudices against vital religion, by the backslidings of some professors. Wo to the world, because of offences! But in the mean time, blessed be God, wisdom is, and will be, justified of her children. This, Sir, is as particular an account as I can at present give of the Lord's work in this place. If my Lord will accept it as a testimony for him, it will be a greater honour than ever I deserved. I need your prayers, and earnestly desire them: O beg of God, that I may be faithful to the death, and wise to win souls. I am, with all due respects, your's in the dearest Jesus.

*Freehold, October 9th*, 1744. WILLIAM TENNENT.

ATTESTATION *to the preceding Account.*

"We the subscribers, ruling-elders, and deacons of the Presbyterian congregation of Freehold, having had perfect knowledge of the circumstance of this place, some of us from the first settling of it, and others of a long time, do give our testimony to the truth in general of the

above letter of our rev. paſtor. May the Lord make the ſame of uſe for the carrying on his glorious work begun in theſe lands; and make the name of the deareſt Jeſus glorious from the riſing to the ſetting ſun."

*Freehold in New-Jerſey, October 11th,* 1744.——WALTER KER. ROBERT CUMING. DAVID RHE. JOHN HENDERSON. WILLIAM KER. SAMUEL KER.

## SECTION II.

*Of the remarkable Revival at Northampton in* 1734, *&c.——Which began with ſuch Things as Sabbath-Sanctification, religious Meetings among the young People, and the Preaching of Juſtification by Faith alone.——The Concern appears in other Towns and Villages of Hampſhire.——And in ſeveral Towns in Connecticut.*

THE next revival that followed that in Freehold was that remarkable one in Northampton 1734, &c. which we ſhall relate from the following paſſages of Mr. Edwards' *Narrative*, in Prince's *Chriſtian Hiſtory*.

[ From PRINCE's Chriſtian Hiſtory, N° 15, 16. ]

Juſt after my grandfather's death, it ſeemed to be a time of extraordinary dulneſs in religion. Licentiouſneſs for ſome years greatly prevailed among the youth of the town: they were many of them very much addicted to night-walking, and frequenting the tavern, and lewd practices, wherein ſome by their example exceedingly corrupted others. It was their manner very frequently to get together, in conventions of both ſexes, for mirth and jollity, which they called frolicks; and they would often ſpend the greater part of the night in them, without regard to any order in the families they belonged to: and indeed family-government did too much fail in the town. It was become very cuſtomary with many of our young people to be indecent in their carriage at meeting; which doubtleſs would not have prevailed to ſuch a degree, had it not been that my grandfather, through his great age, (though he retained his powers ſurprizingly to the laſt) was not ſo able to obſerve them. There had alſo long prevailed in the town a ſpirit of contention between two parties, into which they had for many years been divided, by which was maintained a jealouſy one of the other, and they were prepared to oppoſe one another in all public affairs. But in two or three years after Mr. Stoddard's death, there began to be a ſenſible amendment of theſe evils; the young people ſhewed more of a diſpoſition to hearken to counſel, and by degrees left off their frolicking, and grew obſervably more decent in their attendance on the public worſhip, and there were more that manifeſted a religious concern than there uſed to be.

At the latter end of the year 1733, there appeared a very unuſual flexibleneſs, and yielding to advice, in our young people. It had been too long their manner to make the evening after the Sabbath[a], and after our public lecture, to be eſpecially the times of their mirth and com-

a It muſt be noted, that it has never been our manner to obſerve the evening that follows the Sabbath, but that which precedes it, as part of holy time.

pany-keeping. But a ſermon was now preached on the Sabbath before the lecture, to ſhew the evil tendency of the practice, and to perſuade to reform it; and it was urged on heads of families, that it ſhould be a thing agreed upon among them to govern their families, and keep their children at home, at theſe times; and withal it was more privately moved, that they ſhould meet together the next day in their ſeveral neighbourhoods, to know each other's minds, which was accordingly done, and the motion complied with throughout the town. But parents found little or no occaſion for the exerciſe of government in the caſe: the young people declared themſelves convinced by what they had heard from the pulpit, and were willing of themſelves to comply with the counſel that had been given; and it was immediately, and, I ſuppoſe, almoſt univerſally complied with; and there was a thorough reformation of theſe diſorders thenceforward, which has continued ever ſince.

Preſently after this, there began to appear a remarkable religious concern at a little village, belonging to the congregation, called Paſcommuck, where a few families were ſettled, at about three miles diſtance from the main body of the town. At this place, a number of perſons ſeemed to be ſavingly wrought upon. In the April following, anno 1734, there happened a very ſudden and awful death of a young man, in the bloom of his youth; who being violently ſeized with a pleuriſy, and taken immediately very delirious, died in about two days; which (together with what was preached publicly on that occaſion) much affected many young people. This was followed with another death of a young married woman, who had been conſiderably exerciſed in mind, about the ſalvation of her ſoul, before ſhe was ill, and was in great diſtreſs, in the beginning of her illneſs; but ſeemed to have ſatisfying evidences of God's ſaving mercy to her, before her death; ſo that ſhe died very full of comfort, in a moſt earneſt and moving manner warning, and counſelling others. This ſeemed much to contribute to the ſolemnizing of the ſpirits of many young perſons: and there began evidently to appear more of a religious concern on people's minds. In the fall of the year, I propoſed it to the young people, that they ſhould agree among themſelves to ſpend the evenings after lectures in ſocial religion, and to that end divide themſelves into ſeveral companies to meet in various parts of the town; which was accordingly done, and thoſe meetings have been ſince continued, and the example imitated by elder people. This was followed with the death of an elderly perſon, which was attended with many unuſual circumſtances, by which many were much moved and affected. About this time, many who looked on themſelves as in a Chriſtleſs condition, ſeemed to be awakened, with fear that God was about to withdraw from the land, and that we ſhould be given up to Heterodoxy, and corrupt principles; and that then their opportunity for obtaining ſalvation would be paſt; and many who were brought a little to doubt about the truth of the doctrines they had hitherto been taught, ſeemed to have a kind of a trembling fear with their doubts, leſt they ſhould be led into by-paths, to their eternal undoing: and they ſeemed with much concern and engagedneſs of mind, to enquire what was indeed the way in which they

muſt come to be accepted with God. There were then ſome things ſaid publicly on that occaſion, concerning juſtification by faith alone. Although great fault was found with meddling with the controverſy in the pulpit, by ſuch a perſon, and at that time, and though it was ridiculed by many elſewhere; yet it proved a word ſpoken in ſeaſon here; and was moſt evidently attended with a very remarkable bleſſing of Heaven to the ſouls of the people in this town. They received thence a general ſatisfaction with reſpect to the main thing in queſtion, which they had been in trembling doubts and concern about; and their minds were engaged the more earneſtly to ſeek that they might come to be accepted of God, and ſaved in the way of the goſpel, which had been made evident to them to be the true and only way. And then it was, in the latter part of December, that the Spirit of God began extraordinarily to ſet in, and wonderfully to work amongſt us; and there were, very ſuddenly, one after another, five or ſix perſons, who were to all appearance ſavingly converted, and ſome of them wrought upon in a very remarkable manner.

Particularly, I was ſurprized with the relation of a young woman, who had been one of the greateſt company-keepers in the whole town: when ſhe came to me, I had never heard that ſhe was become in any wiſe ſerious, but by the converſation I then had with her, it appeared to me, that what ſhe gave an account of, was a glorious work of God's infinite power and ſovereign grace; and that God had given her a new heart, truly broken and ſanctified. I could not then doubt of it, and have ſeen much in my acquaintance with her ſince to confirm it. Though the work was glorious, yet I was filled with concern about the effect it might have upon others: I was ready to conclude (though too raſhly) that ſome would be hardned by it, in careleſſneſs and looſeneſs of life; and would take occaſion from it to open their mouths, in reproaches of religion. But the event was the reverſe, to a wonderful degree; God made it, I ſuppoſe, the greateſt occaſion of awakening to others, of any thing that ever came to paſs in the town. I have had abundant opportunity to know the effect it had, by my private converſation with many. The news of it ſeemed to be almoſt like a flaſh of lightning, upon the hearts of young people, all over the town, and upon many others. Thoſe perſons amongſt us, who uſed to be fartheſt from ſeriouſneſs, and that I moſt feared would make an ill improvement of it, ſeemed greatly to be awakened with it; many went to talk with her, concerning what ſhe had met with; and what appeared in her ſeemed to be to the ſatisfaction of all that did ſo.

Preſently upon this, a great and earneſt concern about the great things of religion, and the eternal world, became univerſal in all parts of the town, and among perſons of all ages; the noiſe among the dry bones waxed louder and louder: all other talk but about ſpiritual and eternal things, was ſoon thrown by; all the converſation in all companies, and upon all occaſions, was upon theſe things only, unleſs ſo much as was neceſſary for people, carrying on their ordinary ſecular buſineſs. Other diſcourſe than of the things of religion, would ſcarcely be tolerated in any company. The minds of people were wonderfully

taken off from the world; it was treated amongſt us as a thing of very little conſequence: they ſeemed to follow their worldly buſineſs, more as a part of their duty, than from any diſpoſition they had to it; the temptation now ſeemed to lie on that hand, to neglect worldly affairs too much, and to ſpend too much time in the immediate exerciſe of religion: which thing was exceedingly miſrepreſented by reports that were ſpread in diſtant parts of the land, as though the people here had wholly thrown by all worldly buſineſs, and betook themſelves entirely to reading and praying, and ſuch like religious exerciſes. But although people did not ordinarily neglect their worldly buſineſs; yet there then was the reverſe of what commonly is: religion was with all ſorts the great concern, and the world was a thing only by the by. The only thing in their view was to get the kingdom of Heaven, and every one appeared preſſing into it: the engagedneſs of their hearts in this great concern could not be hid, it appeared in their very countenances. It then was a dreadful thing amongſt us to lie out of Chriſt, in danger every day of dropping into hell; and what perſons minds were intent upon was to eſcape for their lives, and to fly from the wrath to come. All would eagerly lay hold of opportunities for their ſouls; and were wont very often to meet together in private houſes for religious purpoſes: and ſuch meetings when appointed were wont greatly to be thronged.

There was ſcarcely a ſingle perſon in the town, either old or young, that was left unconcerned about the great things of the eternal world. Thoſe that were wont to be the vaineſt, and looſeſt, and thoſe that had been moſt diſpoſed to think, and ſpeak ſlightly of vital and experimental religion, were now generally ſubject to great awakenings. And the work of converſion was carried on in a moſt aſtoniſhing manner, and increaſed more and more; ſouls did as it were come by flocks to Jeſus Chriſt. From day to day, for many months together, might be ſeen evident inſtances of ſinners brought out of darkneſs into marvellous light, and delivered out of an horrible pit, and from the miry clay, and ſet upon a rock, with a new ſong of praiſe to God in their mouths.

This work of God, as it was carried on, and the number of true ſaints multiplied, ſoon made a glorious alteration in the town; ſo that in the ſpring and ſummer following, in the year 1735, the town ſeemed to be full of the preſence of God: it never was ſo full of love, nor ſo full of joy, and yet ſo full of diſtreſs, as it was then. There were remarkable tokens of God's preſence in almoſt every houſe. It was a time of joy in families on the account of ſalvation's being brought unto them; parents rejoicing over their children as new born, and huſbands over their wives, and wives over their huſbands. The goings of God were then ſeen in his ſanctuary; God's day was a delight, and his tabernacles were amiable. Our public aſſemblies were then beautiful; the congregation was alive in God's ſervice, every one earneſtly intent on the public worſhip, every hearer eager to drink in the words of the miniſter as they came from his mouth; the aſſembly in general were from time to time, in tears while the word was preached; ſome weeping with ſorrow and diſtreſs, others with joy and love, others with pi-

ty and concern for the ſouls of their neighbours. Our public praiſes were then greatly enlivened; God was then ſerved in our Pſalmody, in ſome meaſure, in the beauty of holineſs. It has been obſervable, that there has been ſcarce any part of divine worſhip, wherein good men amongſt us have had grace ſo drawn forth, and their hearts ſo lifted up in the ways of God, as in ſinging his praiſes: our congregation excelled all that ever I knew, in the external part of the duty, before. But now they were evidently wont to ſing with unuſual elevation of heart and voice, which made the duty pleaſant indeed.

In all companies on other days, on whatever occaſions perſons met together, Chriſt was to be heard of and ſeen in the midſt of them. Our young people, when they met, were wont to ſpend the time in talking of the excellency and dying love of Jeſus Chriſt, the glorioufneſs of the way of ſalvation, the wonderful, free, and ſovereign grace of God, his glorious work in the converſion of a ſoul, the truth and certainty of the great things of God's word, the ſweetneſs of the views of his perfections, &c. And even at weddings, which formerly were meerly occaſions of mirth and jollity, there was now no diſcourſe of any thing but the things of religion, and no appearance of any but ſpiritual mirth. Thoſe among us that had been formerly converted, were greatly enlivened and renewed with freſh and extraordinary incomes of the Spirit of God; though ſome much more than others, according to the meaſure of the gift of Chriſt: many that before had laboured under difficulties about their own ſtate, had now their doubts removed by more ſatisfying experience, and more clear diſcoveries of God's love.

When this work firſt appeared, and was ſo extraordinarily carried on amongſt us in the winter, others round about us ſeemed not to know what to make of it; and there were many that ſcoffed at and ridiculed it; and ſome compared what we called converſion, to certain diſtempers. But it was very obſervable of many, that occaſionally came amongſt us from abroad, with diſregardful hearts, that what they ſaw here cured them of ſuch a temper of mind: ſtrangers were generally ſurprized to find things ſo much beyond what they had heard, and were wont to tell others, that the ſtate of the town could not be conceived of by thoſe that had not ſeen it. The notice that was taken of it by the people that came to town on occaſion of the court that ſat here in the beginning of March, was very obſervable. And thoſe that came from the neighbourhood to our public lectures, were for the moſt part remarkably affected. Many that came to town, on one occaſion or other, had their conſciences ſmitten and awakened, and went home with wounded hearts, and with thoſe impreſſions that never wore off 'till they had hopefully a ſaving iſſue; and thoſe that before had ſerious thoughts, had their awakenings and convictions greatly increaſed. And there were many inſtances of perſons that came from abroad, on viſits, or on buſineſs, that had not been long here before, to all appearance, they were ſavingly wrought upon, and partook of that ſhower of divine bleſſing that God rained down here, and went home rejoicing: 'till at length the ſame work began evidently to appear and prevail in ſeveral other towns in the county.

In the month of March, the people in South-Hadley began to be ſeized with deep concern about the things of religion; which very ſoon became univerſal: and the work of God has been very wonderful there; not much, if any thing, ſhort of what it has been here, in proportion to the bigneſs of the place. About the ſame time, it began to break forth in the weſt part of Suffield, (where it has alſo been very great) and it ſoon ſpread into all parts of the town. It next appeared at Sunderland, and ſoon overſpread the town; and I believe was, for a ſeaſon, not leſs remarkable than it was here. About the ſame time, it began to appear in a part of Deerfield, called Green-River; and afterwards filled the town, and there has been a glorious work there. It began alſo to be manifeſt, in the ſouth part of Hatfield, in a place called the Hill, and after that the whole town, in the ſecond week in April, ſeemed to be ſeized, as it were at once, with concern about the things of religion; and the work of God has been great there. There has been alſo a very general awakening at Weſt-Springfield and Long-Meadow. And in Enfield, there was for a time no ſmall concern amongſt ſome that before had been very looſe perſons. About the ſame time that this appeared at Enfield, Mr. Bull of Weſtfield informed me, that there had been a great alteration there, and that more had been done in one week there than in ſeven years before. Something of this work likewiſe appeared in the firſt precinct in Springfield, principally in the North and South extremes of the pariſh. And in Hadley old town, there gradually appeared ſo much of a work of God on ſouls, as at another time would have been thought worthy of much notice. For a ſhort time there was alſo a very great and general concern, of the like nature, at Northfield. And wherever this concern appeared, it ſeemed not to be in vain; but in every place God brought ſaving bleſſings with him, and his word attended with his Spirit (as we have all reaſon to think) returned not void. It might well be ſaid at that time in all parts of the county, "Who are theſe that fly as a cloud, and as doves to their windows?" As what other towns heard of and found in this, was a great means of awakening them, ſo our hearing of ſuch a ſwift and extraordinary propagation, and extent of this work, did doubtleſs for a time ſerve to uphold the work amongſt us. The continual news kept alive the talk of religion, and did greatly quicken and rejoice the hearts of God's people, and much awakened thoſe that looked on themſelves as ſtill left behind, and made them the more earneſt that they alſo might ſhare in the great bleſſing that others had obtained.

This remarkable pouring out of the Spirit of God, which thus extended from one end to the other of this county, was not confined to it, but many places in Connecticut, have partook in the ſame mercy: as for inſtance, the firſt pariſh in Windſor, under the paſtoral care of Mr. Marſh was thus bleſſed about the ſame time, as we in Northampton, while we had no knowledge of each other's circumſtances: there has been a very great ingathering of ſouls to Chriſt in that place. And ſomething conſiderable of the ſame work began afterwards in Eaſt-Windſor, my honoured father's pariſh, which has, in times paſt, been a place favoured with mercies of this nature above moſt, there having

been four or five feafons of the pouring out of the Spirit to the general awakening of the people there fince my father's fettlement amongft them. There was alfo the laft Spring and Summer a wonderful work of God carried on at Coventry, under the miniftry of Mr. Meacham: I had opportunity to converfe with fome of Coventry people, who gave me a very remarkable account of the furprizing change that appeared in the moft rude and vicious perfons there. The like was alfo very great at the fame time in a part of Lebanon, called the Crank, where Mr. Wheelock, a young gentleman is lately fettled: and there has been much of the fame at Durham, under the miniftry of Mr. Chauncy; and, to appearance, no fmall ingathering of fouls there. And likewife amongft many of the young people in the firft precinct in Stratford, under the miniftry of Mr. Gould; where the work was much promoted by the remarkable converfion of a young woman that had been a great company-keeper as it was here. Something of this work appeared in feveral other towns in thofe parts, as I was informed when I was there, the laft Fall. And we have fince been acquainted with fomething very remarkable of this nature at another parifh in Stratford, called Ripton, under the paftoral care of Mr. Mills. And there was a confiderable revival of religion laft Summer at New-Haven old town, as I was once and again informed by Mr. Noyes, the minifter there, and by others: and, by a letter which I very lately received from Mr. Noyes, and alfo by information we have had otherwife, this flourifhing of religion ftill continues, and has lately much increafed: Mr. Noyes writes, that many this Summer have been added to the church, and particularly mentions feveral young perfons that belong to the principal families of that town. There has been a degree of the fame work at a part of Guilford; and very confiderable at Mansfield, under the miniftry of Mr. Eleazer Williams; and an unufual religious concern at Tolland; and fomething of it at Hebron and Bolton. There was alfo no fmall effufion of the Spirit of God in the North parifh in Prefton, in the eaftern part of Connecticut, which I was informed of, and faw fomething of it, when I was the laft Autumn at the houfe, and in the congregation of Mr. Lord, the minifter there, who, with Mr. Owen of Groton, came up hither in May the laft year, on purpofe to fee the work of God here; and, having heard various and contradictory accounts of it, were careful when they were here to inform and fatisfy themfelves; and to that end particularly converfed with many of our people; which they declared to be entirely to their fatisfaction, and that the one half had not been told them, nor could be told them. Mr. Lord told me, that when he got home, he informed his congregation of what he had feen, and that they were greatly affected with it, and that it proved the beginning of the fame work among them, which prevailed till there was a general awakening, and many inftances of perfons, who feemed to be remarkably converted. I alfo have lately heard that there has been fomething of the fame work at Woodbury.

This feems to have been a very extraordinary difpenfation of provi-

dence: God has in many reſpects gone out of, and much beyond his uſual and ordinary way. The work in this town, and ſome others about us, has been extraordinary on account of the univerſality of it, affecting all ſorts, ſober and vicious, high and low, rich and poor, wiſe and unwiſe; it reached the moſt conſiderable families and perſons, to all appearance, as much as others. In former ſtirrings of this nature, the bulk of the young people have been greatly affected; but old men, and little children have been ſo now. Many of the laſt have, of their own accord, formed themſelves into religious ſocieties, in different parts of the town: a looſe careleſs perſon could ſcarcely find a companion in the whole neighbourhood; and if there was any one that ſeemed to remain ſenſeleſs or unconcerned, it would be ſpoken of as a ſtrange thing.

This diſpenſation has alſo appeared very extraordinary in the numbers of thoſe on whom we have reaſon to hope it has had a ſaving effect: we have about ſix hundred and twenty communicants, which include almoſt all our adult perſons. The church was very large before; but perſons never thronged into it, as they did in the late extraordinary time: our ſacraments are eight weeks aſunder, and I received into our communion about an hundred before one ſacrament, and fourſcore of them at one time, whoſe appearance, when they preſented themſelves together to make an open explicit profeſſion of Chriſtianity, was very affecting to the congregation: I took in near ſixty before the next ſacrament-day: but it muſt be noted, that it is not the cuſtom here, as it is in many other churches in this country, to make a credible relation of their inward experiences, the ground of admiſſion to the Lord's ſupper. I am far from pretending to be able to determine how many have lately been the ſubjects of ſuch mercy; but if I may be allowed to declare any thing that appears to me probable in a thing of this nature, I hope that more than three hundred ſouls were ſavingly brought home to Chriſt, in this town, in the ſpace of half a year, (how many more I don't gueſs) and about the ſame number of males as females. Thoſe of our young people, that are on other accounts moſt conſiderable, are moſtly, as I hope, truly pious, and leading perſons in ways of religion. Thoſe that were formerly looſer young perſons, are generally, to all appearance, become true lovers of God and Chriſt, and ſpiritual in their diſpoſition. And I hope that by far the greater part of perſons in this town, above ſixteen years of age, are ſuch as have the ſaving knowledge of Jeſus Chriſt; and ſo by what I heard I ſuppoſe it is in ſome other places, particularly at Sunderland and South Hadley.

This has alſo appeared to be a very extraordinary diſpenſation, in that the Spirit of God has ſo much extended not only his awakening, but regenerating influences, both to elderly perſons, and alſo thoſe that are very young. It has been a thing heretofore rarely to be heard of, that any were converted paſt middle age. But now we have the ſame ground to think, that many ſuch have in this time been changed, as that others have been ſo in more early years. I ſuppoſe there were upwards of fifty perſons in this town above forty years of age, and

more than twenty of them above fifty, and about ten of them above ſixty, and two of them above ſeventy years of age.

It has heretofore been looked on as a ſtrange thing, when any have ſeemed to be ſavingly wrought upon, and remarkably changed in their childhood; but now, I ſuppoſe, near thirty were, to appearance, ſo wrought upon between ten and fourteen years of age, and two between nine and ten, and one of about four years of age; and becauſe I ſuppoſe this laſt will be moſt difficultly believed, I will hereafter give a particular account of it. The influences of God's Spirit have alſo been very remarkable on children in ſome other places, particularly at Sunderland and South Hadley, and the Weſt part of Suffield. There are ſeveral families in this town that are hopefully pious; yea, there are ſeveral numerous families, in which, I think, we have reaſon to hope that all the children are truly godly, and moſt of them lately become ſo: and there are very few houſes in the whole town, into which ſalvation has not lately come, in one or more inſtances. There are ſeveral Negroes, that from what was ſeen in them then, and what is diſcernible in them ſince, appear to have been truly born again in the late remarkable ſeaſon.

God has alſo ſeemed to have gone out of his uſual way, in the quickneſs of his work, and the ſwift progreſs his Spirit has made in his operations on the hearts of many: 'tis wonderful that perſons ſhould be ſo ſuddenly, and yet ſo greatly changed: many have been taken from a looſe and careleſs way of living, and ſeized with ſtrong convictions of their guilt and miſery, and in a very little time old things have paſſed away, and all things have become new with them. God's work has alſo appeared very extraordinary, in the degrees of the influences of his Spirit, both in the degree of ſaving light, and love, and joy, that many have experienced. It has alſo been very extraordinary in the extent of it, and its being ſo ſwiftly propagated from town to town. In former times of the pouring out of the Spirit of God on this town, tho' in ſome of them it was very remarkable, yet it reached no further than this town, the neighbouring towns all around continued unmoved.

The work of God's Spirit ſeemed to be at its greateſt height in this town, in the former part of the Spring, in March and April; at which time God's work, in the converſion of ſouls, was carried on amongſt us in ſo wonderful a manner, that ſo far as I, by looking back, can judge from the particular acquaintance I have had with ſouls in this work, it appears to me probable, to have been at the rate, at leaſt, of four perſons in a day, or near thirty in a week, take one with another, for five or ſix weeks together: when God in ſo remarkable a manner took the work into his own hands, there was as much done in a day or two, as at ordinary times, with all endeavours that men can uſe, and with ſuch a bleſſing as we commonly have, is done in a year."

This is the rev. Mr. Edwards' general account of the wonderful revival of religion, not only at Northampton, but alſo in other towns both of the county of Hampſhire, and of Connecticut colony, in the years 1734, 1735, and 1736. To which we ſhall ſubjoin the following atteſtation; and for particular inſtances of the powerful influence

of the divine Spirit, refer those, who desire to read them, to that remarkable Narrative.

*To the rev. Benjamin Colman, D. D. Pastor of a Church in Boston.*

*Westfield, Octob. 11th*, 1738.—"Sir, In your letter of August 19th, you inform us, that the rev. Dr. Watts and Dr. Guyse desire that some other ministers, who were eye and ear-witnesses to some of those numerous conversions in the other towns about Northampton, would attest unto what the rev. Mr. Edwards has written of them. We take this opportunity to assure you, that the account Mr. Edwards has given in his Narrative of our several towns or parishes is true; and that much more of the like nature might have been added with respect to some of them." We are, Reverend Sir, your brethren and servants,

WILLIAM WILLIAMS pastor of Hatfield, EBENEZER DEVOTION of Suffield, STEPHEN WILLIAMS of Long-Meadow; PETER REYNOLDS of Enfield, NEHEMIAH BULL of Westfield, SAMUEL HOPKINS of W. Springfield.

## CHAP. III.

*Of the persecuted Protestants at Saltzburg in Germany* 1731, 1732.—*Great Numbers of them forsake their Houses, Lands, and Relations, that they might enjoy the Gospel.*

[ A general account of them from Mr. Willison's testimony, page 99. ]

IN or about the years 1732, &c. the Lord was pleased to pour out his Spirit upon the people of Saltzburg, who were living in Popish darkness, in a most uncommon manner; so that above twenty thousand of them, merely by reading the Bible, which they made a shift to get in their own language, were determined to throw off Popery, and embrace the reformed religion; yea, and to become so very zealous for the truth and gospel of Jesus Christ, as to be willing to suffer the loss of all things in the world, and actually to forsake their houses, lands, goods, and relations, that they might enjoy the pure preaching of the gospel. And O with what earnestness and tears in their eyes did they beseech Protestant ministers to preach to them, in the places where they (when banished from their native country) came in different bodies! for it pleased the Lord to stir up Protestant princes and states to receive them, and provide for them in many different places.

[ A more particular account from the Papers published by the society in London for promoting Christian knowledge.—From Letter I. dated at Kauffbeyern. ]

On the — day of December, 1731, late at night, when the city-gates were shut, about eight hundred Protestant exiles of Saltzburg, of both sexes, arrived here, under the guidance of a Bavarian messenger. They had been driven out of their native country for the sake of religion, and forced to leave their all behind them: and a report was spread, that they had themselves expresly desired to be conducted hither; but upon enquiry, they solemnly protested that they had not known whither they were to go, and that all they desired was to be admitted into

ſome Proteſtant town, for the ſpiritual comfort of their ſouls. After the arrival of theſe poor people, (who were very meanly cloathed, and were for the moſt part labouring people and ſervants, and had brought a few children with them) they patiently waited without the city-gates for admiſſion; (which they had earneſtly ſollicited by about forty of their deputies, who arrived juſt before the gates were ſhut) ſinging with great devotion Luther's hymn: "God is our refuge in diſtreſs, &c." But orders were ſoon given for their reception; and ſome of them had lodgings aſſigned them in public Proteſtant inns, whilſt a great number were readily received into private houſes, not without many tears. And thus they were as hoſpitably entertained, as the ſmallneſs of the town would admit of, and provided both with ſpiritual and temporal food, 'till the 30th of December.

Their behaviour among us, both in word and deed, was ſuch as became true Chriſtians. They were modeſt, humble, peaceable, contented with, and thankful for whatever was given them; and expreſſed the greateſt delight in praying, ſinging of pſalms, and reading good books.

As they had been expelled their country on a ſudden, and not permitted to furniſh themſelves with neceſſaries for their journey, our Proteſtant fellow-citizens have teſtified their charity to them, not only by furniſhing them with uſeful books, but likewiſe with better cloathing for this cold ſeaſon, and with food, and ſome money. Several of them have likewiſe been taken into ſervice in the town; ſome of their children put out to apprenticeſhips and to ſchool; and their ſick and weak provided for in the hoſpital. But when the Roman-Catholic members of our magiſtracy had complained in form of the ſtay of theſe poor people, and other circumſtances had intervened, which rendered their further entertainment here very difficult; (eſpecially ſince nineteen thouſand more were to make their pilgrimage through theſe parts) we came, after mature deliberation, to this unanimous reſolution, viz. That all thoſe that could not be provided for here, ſhould be ſent through three different roads, to Memmingen, Augſburg, and Kempten, under the conduct of ſome of our Proteſtant citizens, the better to facilitate their paſſage, and to prevent all manner of diſorders. On the day of their departure, after they had heard the morning ſermon, and had taken neceſſary refreſhment, they repaired to our Trinity-church at noon, where they heard a farewel-diſcourſe, with many tears, and an hearty affection to the word of God; and concluded all with the hymn, "God is our refuge in diſtreſs:" which was ſung only by themſelves. After this, the deputies led them, two by two, between the mayor and aldermen, on one ſide of the church-door, and the miniſters on the other; and being diſmiſſed by the citizens with innumerable bleſſings, they took their ſeveral roads, towards the cities abovementioned, like ſo many flocks of ſheep, with great patience and humility.

[ From Letter II. dated at Augsburg. ]

On the 30th of December 1731, the Proteſtant magiſtracy at Augſburg, having had notice given them juſt before morning-ſervice, by the magiſtracy and miniſtry at Kauffbeyern, that eight hundred exiles of

Saltzburg were arrived at Kauffbeyern, and that a certain number of them intended to march thither, earneſtly deſiring, for the ſake of Chriſt, that they would receive them: the ſame was immediately communicated by the miniſters of this city, to the congregation at the cathedral church of St. Anne. And when they were ordered into their aſſigned quarters, they immediately lifted up their hands to Heaven, and gave thanks to God, in the beſt manner they were able.

On New-years-day after morning-ſervice, the Proteſtant ſenate ordered the two ſenior rectors of the Auguſtin confeſſion to preach to theſe poor exiles in two different places without the city, they not being yet admitted into it, and this was done accordingly, at three in the afternoon, in the preſence of a great multitude of people, by Mr. Urlſperger, in the hoſpital, and by Mr. Weidner, in Mr. Schawers's garden, in the following manner: the ſervice began with ſinging the firſt eight verſes of the hymn, "Commit thy ways and goings;" then followed a prayer ſuited to the circumſtances of the exiles; and then a diſcourſe upon the name of Jeſus, mentioned in the goſpel for the day, with a particular application on this extraordinary occaſion, to ſhew how this holy name ought to influence the conduct, both of the Augſburgers and the exiles. The next day, being the 2d of January, the whole company of theſe exiles met again according to order in the hoſpital, where the ſame rector, who had exhorted them the day before, endeavoured to edify them with another diſcourſe upon the hiſtory of the Ethiopian eunuch, Acts viii. He thence ſhewed them, what delight God takes in thoſe that ſeek after the true religion; what that religion is; by what means we may learn it, and be confirmed in it; and how great a change it produces in the mind; concluding with a particular application to the exiles: and it is not to be expreſſed, what effect this diſcourſe had upon the auditory; with what devotion and attention theſe pilgrims received it; and what plenty of tears it drew from their eyes, as well as from thoſe of the other part of the audience. Nay, many of the Papiſts themſelves, who were preſent both within and without doors, were ſo wrought upon by almighty God, that they not only diſcovered their concern in their countenances, but actually offered to embrace the Proteſtant religion. Particular care was taken not to uſe the leaſt expreſſion which might be offenſive to the Roman Catholicks, neither were they once mentioned, it being more proper at this time, only to preſs the truth of the goſpel home to every one's conſcience. And one very affecting circumſtance was this, that whenever the rector went with the Proteſtant burgomaſter to the hoſpital, which is about half a mile out of town, they found ſeveral hundreds of people before the place, who, as well as thoſe within the hoſpital, were ſinging hymns of praiſe and thankſgiving. After this ſecond diſcourſe, ſeveral good books, with a conſiderable ſum of money, were diſtributed among the exiles: and as every one was deſirous to have one of thoſe people home with him, many had not the patience to wait till they ſhould have the liberty to take them into their ſervice; but carried ſome of them into the city in coaches, and others in diſguiſe, before they were permitted to paſs through the gates.

They are generally of good courage; and, notwithſtanding all the miſery they had gone through, of a chearful temper. There appears ſo much honeſty and fidelity in their very countenances, that one may almoſt affirm, they are without guile. They are, for the moſt part, of a ſtrong and robuſt conſtitution, and from twenty to thirty-ſix years of age; ſome few only are from forty to ſixty.

On the 3d of January, and following days, our Proteſtants began to take them into their ſervices, and by the 8th, one hundred and ſixty were provided for: ſome merchants took two, or more; other tradeſmen one, or more, for their ſervants: and ſome working people, who had no children, took in ſome Saltzburg girls of about ſixteen years of age, and entertained them as their own. Thoſe who were taken by maſters in low circumſtances, were cloathed at the expence of two conſiderable families; and the others, at that of their ſeveral maſters. The Proteſtant orphan-houſe alone, confiding in God, took in thirty; and ſoon after experienced his paternal providence, which inclined the hearts of ſeveral people to contribute a weekly ſum towards their ſupport. And the reſt are lodged up and down, till they either can get into ſervices, or remove next ſpring into other places. As to the collection made for them, the ſame has been (notwithſtanding the many great expences of theſe times) very conſiderable, amounting to about ſix thouſand florins, which was given with all the chearfulneſs imaginable; but it was not then diſtributed, becauſe the greater part of them were provided for already. And concerning this collection, we cannot but obſerve, that all the children of our Proteſtant orphan-houſe, who had ſaved any pence, or farthings, readily contributed towards it; and one of them, in particular, gave his all, which made up two florins: ſo that we may with truth aſſert, that all degrees of people amongſt us, have ſtrove to out-do one another in this charity.

Theſe people behave themſelves not only very thankfully, contentedly, meekly, and patiently; but when they have an occaſion of mentioning their afflictions, they do it without the leaſt bitterneſs or murmuring againſt their former ſuperiors: and they inceſſantly pray, with many tears, for their relations left behind them; as not knowing what ſufferings they may have yet to undergo.——And thus much from the city of Augſburg.

As to thoſe that were ſent from Kauffbeyern to Memmingen, we have not had ſuch a particular account as from Augſburg: but thus much we can affirm, that they have been there received as brethren and ſiſters, and carefully provided for. The greateſt part of thoſe who are yet come, are, as has been obſerved, poor labouring people and ſervants; but thoſe that are to follow, are ſome of them of better condition, and have ſome ſubſtance; and ſome are ſtill in priſon, where they content themſelves with bread and water, and with praying, and ſinging pſalms or hymns.

The exiles, who went to Ulm, have likewiſe found the way prepared by God for their maintenance. Their number conſiſted of two hundred and ſixty perſons, among whom were about twenty women. At their arrival, they were conducted (amidſt a great concourſe of people)

from the Danube gate to the town-houſe, ſinging all the way the two hymns which begin thus; "God is our refuge in diſtreſs," and, "He that confides in his Creator." And hereby we ſee that paſſage of David, Pſalms viii. 2. "Out of the mouths of babes, &c. thou haſt perfected praiſe," literally fulfilled; for many thouſands of people were excited by the exiles to join with them in praiſing God. They were immediately ordered out of the cold into a warm room, every one being deſirous to give them ſome refreſhment: and after the magiſtrate had taken a ſufficient account of them, they were quartered in the ſeveral inns of the town, which were hardly big enough to contain the great concourſe of other proteſtants, who flocked thither; who all joined with one accord in praiſes and thankſgivings to God, and continued their ejaculations till late at night: and would to God this were more frequently practiſed by all perſons, and at all times. The next day, the rector Frick preached a ſermon upon theſe words, "The Lord ſpake to Abraham, &c." Gen. xii. 1, 2, 3. and as this diſcourſe was chiefly applied in all its parts to thoſe Saltzburgers, it is impoſſible to expreſs with what attention they heard the word of God. They ſtood like people, who have had no food for a great while, and are therefore waiting with greater eagerneſs to receive ſome, to ſatisfy their hunger. After ſermon, one half of them were examined by Dr. Frick, rector, the other half by Mr. Prof. Allgower, about the fundamental truths of the Proteſtant religion; of which ſome of them could give a pretty clear and ſatisfactory account: but of their knowledge, which we find in every particular conformable to the doctrine of the goſpel, more ſhall be ſaid hereafter.

Being averſe to nothing more than idleneſs, and ready to undertake the hardeſt labour, many have already found a ſubſiſtence, as we hope the reſt very ſhortly will. "For the word of the Lord is true, and all his works are faithful; and he has promiſed, that they that ſeek him, ſhall want no manner of thing that is good," Pſal. xxxiv. 10.

Many of them are deſcended of Proteſtant parents, who having been connived at for many years, brought the Bible and other good books privately into the country, and read them to others in ſecret; and this has had ſuch a bleſſed effect upon them, that they were not only confirmed in the truth themſelves, but many others have likewiſe, through the divine aſſiſtance, been converted. Particular care is now taken to inſtruct theſe people regularly, in every city where they reſide.

But what is the real cauſe of their being expelled the country? From their *Confeſſion of Faith* it is evident, that no erroneous, heretical, or ſeditious doctrine, has been the cauſe of it; and that conſequently the accuſations about the Holy Trinity, and that of not ſuffering their children to be baptized, with which they have been aſperſed, are groundleſs. Much leſs are they perſecuted as murderers, thieves, or workers of iniquity, or ſuch as meddle with other peoples affairs, or deny to give the magiſtrate his due: they are cleared from all ſuch enormities, by the paſſport, which every man received from the archbiſhop of Saltzburg himſelf: and for this reaſon, orders have been given, even in ſome Roman-Catholic countries, particularly in Bavaria, to provide for them

as innocent people, and to furnish them with some little travelling expences for their support. So that we may justly say of these men, as Pilate did of our blessed Lord, that, (as touching such crimes as are punishable by the magistrate) "we find no fault in them." In short, no other cause can be alledged, but their confession of the Protestant religion, which is not tolerated in the territory of Saltzburg. And that this is the true cause, is manifest, not only from the many kinds of sufferings these poor people have endured, (all which were designed to make them quit the Protestant religion) but also from the public acts of the Imperial diet.

At first, all pains were taken to dissuade them from the Protestant religion, by arguments from worldly interest; and when that would not do, their books, which they had been many years collecting, were seized in several places; and after they were deprived of the word of God, their enemies proceeded to more violent means, to make them change their minds. Many were apprehended, particularly those who were suspected to be their leaders, and sent in fetters, dressed, in derision, with white caps, which hung down to their breasts, into the deepest dungeons of Saltzburg; and others have been sent away, their relations not knowing whither. And when this would not do, the Papists threatned them with beheading, drowning, the gallies, and the like; and to all this, these poor people made only the following reply, "In God's name, in God's name." And, at last, when it was found, that they could not be brought by any of these violent means, to love their lives and fortunes more than God and his truth; then they were on a sudden ordered to leave the country: and these orders were immediately executed with all imaginable rigour: some were taken from the field, others were dragged naked out of their beds; all in general had a sudden summons to depart, and none, or very few, were permitted so much as to sell their goods, or to take any thing necessary with them: that many have been obliged to leave their wives and their substance behind them, and to go away deprived of all they had in the world. This, and much more, appears by the complaints that have been laid before the Evangelic Body at Ratisbon, and by the Imperial mandates issued thereupon: and what increased their calamity was this, that they were forced to begin their journey in the depth of Winter, when the cold is most severe. The first eight hundred spent five whole weeks in their journey, and that in the most bitter cold and most stormy weather; and were a fortnight in wandring over mountains and hills, not knowing whither they went. This fatigued and emacerated them so much, that they were almost starved, having been in want of bread for three days together. This is the case of these poor exiles, whose number, as we hear from Augsburg, (where above six hundred are arrived already) will be considerably augmented by those that are yet to come.

[ From LETTER III. dated at Augsburg. ]

Whereas, January 25th, 1732, there arrived in our neighbourhood five hundred more exiles of Saltzburg, besides their women and children; one of our Protestant aldermen was immediately sent to meet

them at a village called Hausstetten, read their authentic passports, and registred them, and then provided a good dinner for the whole company. After which, they were divided into parties, so that an hundred in one place, eighty in another, sixty in a third place, and fifty in a fourth, might be quartered for this first day without the city; and when they were safely arrived in their lodgings, they sung hymns, and prayed with great devotion and affection of heart. There were with them three waggons full of women, new-born children, sick and old people, who were taken into the hospital. It was a signal mercy, that they did not all fall sick, and perish with cold; considering they came in a severe frost, being poor, and many of them very bare: and indeed some did fall sick, by the many hardships they endured; amongst whom an old man is since dead, who being asked, whether he was not sorry for having left his native country? answered, No: but I die with joy, and hope of a better life.

Certainly God hath some particular design in this stupendous work, which is brought about not by the hand of men, but of God himself; that in such a small track of land as Saltzburg, which is surrounded every where with Popish countries, such a great multitude of people should take up a resolution, rather to forsake their native country, their friends, and their substance, than to live any longer in darkness, contrary to God and his word. As soon as the city-gates were opened on Saturday, a great number of Protestants went with all manner of provisions unto the poor exiles. The rev. Mr. Urlsperger, rector of the ministry, visited them the same evening in all their quarters, strengthened them, and comforted them very much.

Wednesday morning, all the exiles marched in good order into Shooters-field, singing as they went along Luther's hymn: "Our God is a strong tower, &c." accompanied with many thousands of Protestants and Papists. Here the citizens had liberty to pick out such as they liked for their service, to the number of three hundred persons. As for those that were sick, or had sick children, they remained in their quarters; but ten men who had recovered their health in the hospital, and were desirous to serve the farmers in the Protestant villages, joined themselves to those that were to go away: but before they went, the rev. Mr. Hildebrand, early in the morning, made a pious discourse to them, upon the cxxvi Psalm. Afterwards, the gospel was again preached unto these poor people in the open fields, in several places, by the two senior rectors of the ministry, Mr. Urlsperger, and Mr. Weidner, and six other ministers; who having fervently exhorted them to be stedfast in the true faith, and sincere godliness, committed them unto the grace of God, in the presence of a great multitude of people, high and low, Protestants, Papists, Jews, and others. Such a remarkable publication of the gospel, and attended with such sensible impressions, hath not been known at Augsburg since the time that the Augustin Confession was first presented to the emperor Charles V. in the year 1530, in this place. A great bitterness of mind had shewn itself at first among the Papists; but having observed nothing amiss, and hearing the exiles exhorted unto patience and stedfastness, some went

away aſhamed, and others with a ſecret inclination to turn to the truth of the goſpel; inſomuch that there appears a great diſpoſition among the Popiſh inhabitants, to embrace the Proteſtant faith.

As they went along, they, with hearts full of thankfulneſs, bleſſed once more all their kind benefactors, and ſung their hymn, "An exile in diſtreſs I am," &c. Many thouſand ſpectators returned bleſſings and thanks for the awakenings the Lord was pleaſed to give them by their means. Mr. Urlſperger went ſomewhat beyond the territory of Augſburg; and as the firſt troop paſſed by him, he took his leave, and bleſſed them once more: and returning homewards, he met the ſecond troop, and committing them alſo to the grace of God, he diſtributed ſome books, as Arndt's *True Chriſtianity*, &c. amongſt them; and ſo haſtening to Shooters-field, he found the laſt ready to march, and made a farewel diſcourſe unto them; every one of whom offering his hand to him and his colleague, they ſet forward in the name of the Lord.

Theſe people are very ſincere and religious; they are content with mean diet and clothes, and a great deal of hard labour, which they perform diligently: and, as they are very attentive in hearing the word of God, it is not to be doubted but his bleſſing will attend it. In their journey, the Papiſts in ſome places inſulted them, and threw dirt at them, which they bore with great reſignation, and returned only with bleſſings on their enemies. But they were received at Nordlingen and Haarburg with great chearfulneſs; inſomuch, that even the Jews at Haarburg offered them lodgings.

And here we may again obſerve, that ſeveral Jews have been ſenſibly affected with the perſecution of theſe people: a Jew at Batzheim, not far from Ulm, ſeeing two hundred of them together, and hearing the cauſe of their wandring about, ſtood aſtoniſhed for ſome time, and at laſt broke out into this exclamation; "Sure God deſigns to do ſome great work. [See the Account of their Sufferings, and the farther Account.]

## CHAP. IV.

*Of a religious Society of Students at Oxford, which began about the End of 1729.——Their careful Improvement of Time in Works of Piety and Charity.——Their Zeal and Succeſs in Preaching the Goſpel.*

[ Introduction from MR. WILLISON's Teſtimony. ]

At that time, the Lord was pleaſed to raiſe up and qualify a number of ſtudents at the college of Oxford, in our neighbour nation of England, to be inſtruments of much good, although not altogether purged from the corruptions of that land. They joined in a religious ſociety, wherein they agreed upon certain methods and rules for ſpending their time in faſting, praying, communicating, viſiting the ſick and the priſoners, inſtructing the ignorant, &c: and hence they were called methodiſts. And being afterwards ordained to the miniſtry, they preached with great warmth, chuſing ſubjects very much neglected in that church, ſuch as the doctrines of juſtification by faith in the righteouſneſs of Chriſt, of original ſin, of the neceſſity of regeneration, &c. They uſed alſo a good deal of freedom in ſpeaking againſt the looſe and negligent clergy, for which they were at length denied the uſe of churches; whereupon they went and preached in the fields, and houſes, collecting money for erecting ſchools, hoſpitals, and other pious uſes, travelling to many places, and preaching every day, and ſeveral times in one day, having many thouſands to hear them, in London, Briſtol, Gloceſter, through Wales, and very many places in England. Many of their hearers were brought under great impreſſions, ſhedding tears, and crying out, "What ſhall we do to be ſaved?" and great changes were made upon very profligate perſons, and upon ſeverals who went to ſcoff and ridicule them. Alſo many of the clergy were quickened to their work by them,

### SECTION I.

[ From Mr. JOHN WESLEY's Journals. ]

*Preface to the firſt Journal.——Letter containing an Account of the Riſe of the Society in Oxford.*

It was in purſuance of an advice given by biſhop Taylor, in his *Rules for Holy Living and Dying*, that about fifteen years ago[a], I began to take a more exact account than I had done before, of the manner wherein I ſpent my time, writing down how I had employed every hour. This I continued to do, wherever I was, till the time of my leaving England. The variety of ſcenes which I then paſſed through, induced me to tranſcribe from time to time, the more material parts of my diary, adding here and there ſuch little reflections as occurred to my mind. Of this journal thus occaſionally compiled, the following is a ſhort extract: it not being my deſign to relate all thoſe particulars, which I wrote for my own uſe only; and which would anſwer no va-

a 1723.

luable end to others, however important they were to me. Indeed I had no design or desire to trouble the world with any of my little affairs, as cannot but appear to every impartial mind, from my having been so long as one that heareth not, notwithstanding the loud and frequent calls I have had, to answer for myself. Neither should I have done it now, had not captain Williams's affidavit, published as soon as he had left England, laid an obligation upon me, to do what in me lies, in obedience to that command of God, let not the good which is in you be evil-spoken of. With this view I do at length give an answer to every man that asketh me a reason of the hope which is in me, that in all these things I have a conscience void of offence, towards God and towards man. I have prefixed hereto a letter wrote several years since, containing a plain account, of the rise of that little society in Oxford, which has been so variously represented. Part of this was published in 1733, but without my consent or knowledge. It now stands as it was wrote, without any addition, diminution, or amendment: it being my only concern herein, nakedly to declare the thing as it is. Perhaps my employments of another kind may not allow me to give any further answer to them who say all manner of evil of me falsely, and seem to think that they do God service. Suffice it, that both they and I shall shortly give an account to him that is ready to judge the quick and the dead.

*Oxon, October 18th,* 1730.—" Sir, The occasion of my giving you this trouble is of a very extraordinary nature. On Sunday last I was informed (as no doubt you will be ere long) that my brother and I had killed your son: that the rigorous fasting which he had imposed upon himself, by our advice, had increased his illness, and hastened his death. Now though, considering it in myself, it is a very small thing with me to be judged by man's judgment; yet as the being thought guilty of so mischievous an imprudence might make me less able to do the work I came into the world for, I am obliged to clear myself of it, by observing to you, as I have done to others, that your son left off fasting about a year and a half since, and that it is not yet half a year since I began to practise it.

I must not let this opportunity slip of doing my part towards giving you a juster notion of some other particulars relating both to him and myself, which have been industriously misrepresented to you. In March last he received a letter from you, which being not able to read, he desired me to read to him; several of the expressions whereof I perfectly remember, and shall do, 'till I too am called hence. I then determined, that if God was pleased to take away your son before me, I would justify him and myself, which I now do with all plainness and simplicity, as both my character and cause requires. In one practice for which you blamed your son, I am only concerned as a friend, not as a partner. That therefore I shall consider first: your own account of it was in effect this, ' He frequently went into poor people's houses in the villages ' about Holt, called their children together, and instructed them in ' their duty to God, their neighbour, and themselves. He likewise ex- ' plained to them the necessity of private as well as public prayer, and

'provided them with such forms as were best suited to their several 'capacities: and being well apprized how much the success of his en-'deavours depended on their good-will towards him, to win upon their 'affections, he sometimes distributed among them a little of that mo-'ney, which he had saved from gaming, and the other fashionable ex-'pences of the place.' This is the first charge against him; upon which all that I shall observe is, that I will refer it to your own judgment, whether it be fitter to have a place in the catalogue of his faults, or of those virtues, for which he is now numbered among the sons of God. If all the persons concerned in 'that ridiculous society, whose follies 'you have so often heard repeated,' could but give such a proof of their deserving the glorious title [a] which was once bestowed upon them, they would be contented that their lives too should be counted madness, and their end thought to be without honour. But the truth is, their title to holiness stands upon much less stable foundations; as you will easily perceive when you know the ground of this wonderful outcry, which it seems England is not wide enough to contain

In November, 1729, at which time I came to reside at Oxford, your son, my brother, myself, and one more, agreed to spend three or four evenings in a week together. Our design was to read over the classicks, which we had before read in private, on common nights, and on Sunday some book in divinity. In the Summer following Mr. M. told me he had called at the goal, to see a man who was condemned for killing his wife; and that, from the talk he had with one of the debtors, he verily believed it would do much good, if any one would be at the pains of now and then speaking with them. This he so frequently repeated, that on August 24th, 1730, my brother and I walked with him to the castle. We were so well satisfied with our conversation there, that we agreed to go thither once or twice a-week; which we had not done long, before he desired me to go with him to see a poor woman in the town, who was sick. In this employment too when we came to reflect upon it, we believed it would be worth while to spend an hour or two in a week, provided the minister of the parish, in which any such person was, was not against it. But that we might not depend wholly on our own judgments, I wrote an account to my father of our whole design; withal begging that he, who had lived seventy years in the world, and seen as much of it as most private men have ever done, would advise us whether we had yet gone too far, and whether we should now stand still, or go forward.

Part of his answer, dated September 21st, 1730, was this. "And now as to your own designs and employments, what can I say less of them than *valde probo* [b]: and that I have the highest reason to bless God, that he has given me two sons together at Oxford, to whom he has given grace and courage to turn the war against the world and the devil, which is the best way to conquer them. They have but one more enemy to combat with, the flesh; which if they take care to subdue by fasting and prayer, there will be no more for them to do but to proceed steadily in the same course, and expect the crown which fadeth not a-

a The Holy Club. b I greatly approve.

way. You have reason to bless God, as I do, that you have so fast a friend as Mr. M—, who, I see, in the most difficult service is ready to break the ice for you. You do not know of how much good that poor wretch who killed his wife has been the providential occasion. I think I must adopt Mr. M— to be my son, together with you and your brother Charles; and when I have such a ternion to prosecute that war, wherein I am now *miles emeritus*, I shall not be ashamed, when they speak with their enemies in the gate.

I am afraid lest the main objection you make against your going on in the business with the prisoners, may secretly proceed from flesh and blood. For who can harm you if you are followers of that which is so good, and which will be one of the marks by which the Shepherd of Israel will know his sheep at the last day? Though if it were possible for you to suffer a little in the cause, you would have a confessor's reward. You own none but such as are out of their senses would be prejudiced against your acting in this manner; but say, These are they that need a physician. But what if they will not accept of one who will be welcome to the poor prisoners? Go on then, in God's name, in the path to which your Saviour has directed you, and that track wherein your father has gone before you! for when I was an under-graduate at Oxford, I visited those in the castle there, and reflect on it with great satisfaction to this day. Walk as prudently as you can, though not fearfully, and my heart and prayers are with you. Your first regular step is to consult with him (if any such there be) who has a jurisdiction over the prisoners; and the next is, to obtain the direction and approbation of your bishop. This is Monday morning, at which time I shall never forget you. If it be possible, I should be glad to see you all three here in the fine end of the Summer: but if I cannot have that satisfaction, I am sure I can reach you every day, though you were beyond the Indies. Accordingly, to Him who is every where, I now heartily commit you, as being Your most affectionate and joyful Father."

In pursuance of these directions, I immediately went to Mr. Gerard, the bishop of Oxford's chaplain, who was likewise the person that took care of the prisoners when any were condemned to die; (at other times they were left to their own care.) I proposed to him our design of serving them as far as we could, and my own intention to preach there once a-month, if the bishop approved of it. He much commended our design, and said he would answer for the bishop's approbation, to whom he would take the first opportunity of mentioning it. It was not long before he informed he had done so, and that his lordship not only gave his permission, but was greatly pleased with the undertaking, and hoped it would have the desired success. Soon after a gentleman of Merton-college, who was one of our little company, which now consisted of five persons, acquainted us, that he had been much rallied the day before for being a member of the holy club; and that it was become a common topick of mirth at his college, where they had found out several of our customs, to which we were ourselves utter strangers. Upon this I consulted my father again, in whose answer were these words:

*December* 1.—"This day I received both yours; and this evening in

our courſe of our reading, I thought I found an anſwer that would be more proper than any I myſelf could dictate; though ſince it will not be eaſily tranſlated, I ſend it in the original: 2 Cor. vii. 4. Πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ[a]. What would you be? Would you be angels? I queſtion whether a mortal can arrive to a greater degree of perfection than ſteadily to do good, and for that very reaſon patiently and meekly to ſuffer evil. For my part, on the preſent view of your actions and deſigns, my daily prayers are, that God would keep you humble; and then I am ſure that if you continue to ſuffer for righteouſneſs ſake, though it be but in a lower degree, the Spirit of God and of Glory ſhall in ſome good meaſure reſt upon you. Be never weary of well-doing: never look back, for you know the prize and the crown are before you: though I can ſcarce think ſo meanly of you, as that you would be diſcouraged with the crackling of thorns under a pot. Be not high-minded, but fear: preſerve an equal temper of mind under whatever treatment you meet with from a not very juſt or well-natured world. Bear no more ſail than is neceſſary, but ſteer ſteady. The leſs you value yourſelves for theſe unfaſhionable duties, (as there is no ſuch thing as works of ſupererogation) the more all good and wiſe men will value you, if they ſee your actions are of a piece; or, which is infinitely more, He by whom actions and intentions are weighed, will both accept, eſteem, and reward you.

Upon this encouragement we ſtill continued to ſit together as uſual; and to confirm one another as well as we could in our reſolutions, to communicate as often as we had opportunity (which is here once a-week;) and do what ſervice we could to our acquaintance, the priſoners, and two or three poor families in the town. But the outcry daily increaſing, that we might ſhew what ground there was for it, we propoſed to our friends, or opponents, as we had opportunity, theſe, or the like queſtions:

I. Whether it does not concern all men of all conditions, to imitate him as much as they can, "who went about doing good?" Whether all Chriſtians are not concerned in that command, "While we have time, let us do good to all men?" Whether we ſhall not be more happy hereafter, the more good we do now? Whether we can be happy at all hereafter, unleſs we have, according to our power, "fed the hungry, cloathed the naked, viſited thoſe that are ſick, and in priſon," and made all theſe actions ſubſervient to a higher purpoſe, even the ſaving of ſouls from death? Whether it be not our bounden duty always to remember that he did more for us than we can do for him; who aſſures us, "Inaſmuch as ye have done it unto one of the leaſt of theſe my brethren, ye have done it unto me?"

II. Whether upon theſe conſiderations we may not try to do good to our acquaintance? Particularly, whether we may not try to convince them of the neceſſity of being Chriſtians? Whether of the conſequent neceſſity of being ſcholars? Whether of the neceſſity of method and induſtry in order to either learning or virtue? Whether we may not try to perſuade them to confirm and increaſe their induſtry, by

[a] Great is my glorying of you. I am filled with comfort. I am exceeding joyful.

communicating as often as they can? whether we may not mention to them the authors whom we conceive to have wrote best on those subjects? whether we may not assist them as we are able from time to time, to form resolutions upon what they read in those authors, and to execute them with steadiness and perseverance?

III. Whether, upon the considerations above-mentioned, we may not try to do good to those that are hungry, naked, or sick? in particular, whether if we know any necessitous family, we may not give them a little food, cloaths, or physick, as they want? Whether we may not give them, if they can read, a Bible, Common-Prayer book, or Whole Duty of Man? Whether we may not now and then enquire how they have used them; explain what they do not understand, and enforce what they do? Whether we may not enforce upon them more especially the necessity of private prayer, and of frequenting the church and sacrament? Whether we may not contribute what little we are able toward having their children cloathed and taught to read? Whether we may not take care that they be taught their Catechism, and short prayers for morning and evening?

IV. Lastly, Whether upon the considerations abovemention'd we may not try to do good to those that are in prison? In particular, whether we may not release such well-disposed persons as remain in prison for small sums? Whether we may not lend smaller sums to those that are of any trade, that they may procure themselves tools and materials to work with? Whether we may not give to them who appear to want it most, a little money, or cloaths, or physick? Whether we may not supply as many as are serious enough to read, with a Bible, and whole Duty of man? Whether we may not, as we have opportunity, explain and enforce these upon them, especially with respect to publick and private prayer, and the blessed sacrament?

I do not remember that we met with any person who answered any of these questions in the negative, or who even doubted, whether it were not lawful to apply to this use that time and money, which we should else have spent in other diversions: but several we met with who increased our little stock of money for the prisoners and the poor, by subscribing something quarterly to it; so that the more persons we proposed our designs to, the more were we confirmed in the belief of their innocency, and the more determined to pursue them in spight of the ridicule, which increased fast upon us during the Winter. However, in Spring I thought it would not be improper to desire farther instructions from those, who were wiser and better than ourselves; and accordingly (on May 18. 1731) I wrote a particular account of all our proceedings to a clergyman of known wisdom and integrity. After having informed him of all the branches of our design as clearly and simply as I could, I next acquainted him with the success it had met with in the following words:——" Almost as soon as we had made our first attempts this way, some of the men of wit in Christ-Church entered the lists against us, and between mirth and anger made a pretty many reflections upon the sacramentarians, as they were pleas'd to call us. Soon after their allies at Merton chang'd our title, and did us the honour of stiling us

*The Holy Club*. But moſt of them being perſons of well-known characters, they had not the good fortune to gain any proſelites from the ſacrament, 'till a gentleman, eminent for learning, and well eſteem'd for piety, joined them, told his nephew, that if he dared to go to the weekly communion any longer, he would immediately turn him out of doors. That argument indeed had no ſucceſs; the young gentleman communicated next week; upon which his uncle having again tried to convince him that he was in the wrong way, by ſhaking him by the throat to no purpoſe, changed his method, and by mildneſs prevailed upon him to abſent from it the Sunday following, as he has done five Sundays in ſix ever ſince." This much delighted our "gay opponents, who increaſed their number apace, eſpecially when ſhortly after one of the ſeniors of the college having been with the doctor, upon his return from him, ſent for two young gentlemen ſeverally, who had communicated weekly for ſome time; and was ſo ſucceſsful in his exhortations, that for the future they promis'd to do it, only three times a year. About this time there was a meeting (as one who was preſent at it informed your ſon) of ſeveral of the officers and ſeniors of the college, wherein it was conſulted what would be the ſpeedieſt way to ſtop the progreſs of enthuſiaſm in it. The reſult we know not, only it was ſoon publickly reported, that Dr. ——— and the cenſors were going to blow up *the Godly Club*. This was now our common title, though we were ſometimes dignified with that of the Enthuſiaſts, or the Reformed Club."

Part of the anſwer I received was as follows: "Good Sir, A pretty while after the date yours came to my hand. I waved my anſwer 'till I had an opportunity of conſulting your father, who upon all accounts is a more proper judge of the affair than I am. But I could never find a fit occaſion for it. As to my own ſenſe of the matter, I confeſs, I cannot but heartily approve that ſerious and religious turn of mind that prompts you and your aſſociates to thoſe pious and charitable offices; and can have no notion of that man's religion or concern for the honour of the univerſity, that oppoſes you as far as your deſign reſpects the colleges. I ſhould be loth to ſend a ſon of mine to any ſeminary, where his converſing with virtuous young men, whoſe profeſt deſign of meeting together at proper times, was to aſſiſt each other in forming good reſolutions, and encouraging one another to execute them with conſtancy and ſteadineſs, was inconſiſtent with any received maxims or rules of life among the members. As to the other branch of your deſign, as the town is divided into pariſhes, each of which has its proper incumbent, and as there is probably an eccleſiaſtic, who has the ſpiritual charge of the priſoners, prudence may direct you to conſult them: for though I dare not ſay you would be too officious, ſhould you of your own meer motion ſeek out the perſons that want your inſtructions and charitable contributions, yet ſhould you have the concurrence of their proper paſtor, your good offices would be more regular, and leſs liable to cenſure."

Your ſon was now at Holt; however, we continued to meet at our uſual times, though our little affairs went on but heavily without him.

But at our return from Lincolnſhire, in September laſt, we had the pleaſure of ſeeing him again; when, though he could not be ſo active with us as formerly, yet we were exceeding glad to ſpend what time we could in talking and reading with him. It was a little before this time my brother and I were at London, when going into a bookſeller's ſhop (Mr. Rivington's in St. Paul's church-yard) after ſome other converſation he aſked us whether we lived in town; and upon our anſwering, "No, at Oxford:" Then gentlemen, ſaid he, let me earneſtly recommend to your acquaintance a friend I have there, Mr. Clayton of Brazen-Noſe. Of this, having ſmall leiſure for contracting new acquaintance, we took no notice for the preſent. But in the Spring following (April 20th,) Mr. Clayton meeting me in the ſtreet, and giving Mr. Rivington's ſervice, I deſired his company to my room, and then commenced our acquaintance. At the firſt opportunity I acquainted him with our whole deſign, which he immediately and heartily cloſed with; and not long after, Mr. M——having then left Oxford, we fixed two evenings in a week to meet on, partly to talk upon that ſubject, and partly to read ſomething in practical divinity.

The two points, whereunto by the bleſſing of God, and your ſon's help, we had before attained, we endeavoured to hold faſt: I mean, the doing what good we can, and in order thereto communicating as often as we have opportunity. To theſe, by the advice of Mr. Clayton, we have added a third, the obſerving the faſts of the church; the general neglect of which we can by no means apprehend to be a lawful excuſe for neglecting them. And in the reſolution to adhere to theſe, and all things elſe which we are convinced God requires at our hands, we truſt we ſhall preſerve, 'till he calls us to give an account of our ſtewardſhip. As for the names of Methodiſts, Supererogation-men, and ſo on, with which ſome of our neighbours are pleaſed to compliment us, we do not conceive ourſelves to be under any obligation to regard them, much leſs to take them for arguments. To the law and to the teſtimony we appeal, whereby we ought to be judged. If by theſe it can be proved we are in an error, we will immediately and gladly retract it: if not, we have not ſo learned Chriſt, as to renounce any part of his ſervice, though men ſhould ſay all manner of evil againſt us, with more judgment, and as little truth as hitherto. We do indeed uſe all the lawful means we know, to prevent the good which is in us from being evil-ſpoken of; but if the neglect of known duties be the one condition of ſecuring our reputation, why fare it well:—We know whom we have believed, and what we thus lay out he will pay us again. Your ſon already ſtands before the judgment-ſeat of him who judges righteous judgment; at the brightneſs of whoſe preſence the clouds remove; his eyes are open, and he ſees clearly whether it was "Blind zeal and a thorough miſtake of true religion, that hurried him on in the error of his way," or whether he acted like a faithful and wiſe ſervant, who from a juſt ſenſe that his time was ſhort, made haſte to finiſh his work before his Lord's coming, that when laid in the ballance he might not be found wanting.

I have now largely and plainly laid before you the real ground of all the ſtrange outcry you have heard; and am not without hope that by

this fairer repreſentation of it than you probably ever received before, both you and the clergyman you formerly mentioned may have a more favourable opinion of a good cauſe, though under an ill name. Whether you have or no, I ſhall ever acknowledge my beſt ſervices to be due to yourſelf and your family, both for the generous aſſiſtance you have given my father, and for the invaluable advantages your ſon has (under God) beſtowed on, Sir, Your, &c.

1735.

*He ſets out for Georgia.*

Tueſday, Oct. 14. Mr. Benjamin Ingham, of Queen's-college, Oxford, Mr. Charles Delamotte, ſon of a merchant in London, who had offered himſelf ſome days before, my brother Charles Weſley, and myſelf, took boat for Graveſend, in order to embark for Georgia. In the afternoon we found the Simmons off Graveſend, and immediately went on board. Wedneſday and Thurſday we ſpent with one or two of our friends; partly on board, and partly on ſhore, in exhorting one another to "ſhake off every weight, and to run with patience the race ſet before us."

1736.

*He preaches at Savannah.——Converſes with the Indians.*

Sunday, March 7. I entered upon my miniſtry at Savannah, by preaching on the Epiſtle for the day, being the xiii. of the Firſt of Corinthians. In the ſecond leſſon, Luke xviii. was our Lord's prediction of the treatment which he himſelf (and conſequently his followers) was to meet with from the world; and his gracious promiſe to thoſe who are content, *Nudi nudum Chriſtum ſequi:* "Verily I ſay unto you, there is no man that hath left houſe, or friends, or brethren, or wife, or children, for the kingdom of God's ſake, which ſhall not receive manifold more in this preſent time, and in the world to come everlaſting life." Yet notwithſtanding theſe plain declarations of our Lord, notwithſtanding my own repeated experience, notwithſtanding the experience of all the ſincere followers of Chriſt, whom I have ever talked with, read or heard of; nay, and the reaſon of the thing, evincing to a demonſtration, that all who love not the light muſt hate him, who is connually labouring, to pour it in upon them: I do here bear witneſs againſt myſelf, that when I ſaw the number of people crowding into the church, the deep attention with which they received the word, and the ſeriouſneſs that afterwards ſat on all their faces: I could ſcarce refrain from giving the lie to experience, and reaſon, and ſcripture, all together. I could hardly believe that the greater, the far greater part of this attentive, ſerious people, would hereafter trample under foot that word, and ſay all manner of evil falſly of him that ſpake it. O who can believe, what their heart abhors? Jeſus, Maſter, have mercy on us! Let us love thy croſs! Then ſhall we believe, "If we ſuffer with thee, we ſhall alſo reign with thee!"

Not finding as yet any door open, for the purſuing our main deſign,

we considered, in what manner we might be most useful to the little flock at Savannah. And we agreed, 1st, To advise the more serious among them, to form themselves into a sort of little society, and to meet once or twice a week, in order to reprove, instruct and exhort one another. 2. To select out of these a smaller number for a more intimate union with each other, which might be forwarded, partly by our conversing singly with each, and partly by inviting them all together to our house; and this accordingly we determined to do every Sunday in the afternoon.

Wednesday, June 30. I hoped a door was opened, for going up immediately to the Choctaws, the least polished, i. e. the least corrupted of all the Indian nations. But upon my informing Mr. Oglethorpe of our design, he objected, not only the danger of being intercepted, or killed by the French there; but much more, the inexpediency of leaving Savannah destitute of a minister. These objections I related to our brethren in the evening, who were all of opinion, "We ought not to go yet."

Thursday, July 1. The Indians had an audience, and another on Saturday, when Chicali, their head man, dined with Mr. Oglethorpe. After dinner, I asked the grey-headed old man, "What he thought he was made for?" He said, "He that is above knows what he made us for. We know nothing. We are in the dark. But white men know much. And yet white men build great houses, as if they were to live for ever. But white men can't live for ever. In a little time white men will be dust as well as I." I told him, "If red men will learn the good book, they may know as much as white men. But neither we nor you can understand that book, unless we are taught by him that is above: and he will not teach, unless you avoid what you already know is not good." He answered, "I believe that; he will not teach us while our hearts are not white. And our men do what they know is not good. They kill their own children. And our women do what they know is not good. They kill the child before it is born. Therefore he that is above, does not send us the good book."

## 1737.

*Religious Discourse at a Visitation.——Negroes.——Young People.——Mr. Wesley returns to England.*

Friday, April 22. It being the time of their annual visitation, I had the pleasure of meeting with the clergy of South-Carolina: among whom in the afternoon there was such a conversation for several hours on "Christ our righteousness," as I had not heard at any visitation in England, or hardly on any other occasion.

Saturday 23. Mentioning to Mr. Thompson, minister of St. Bartholomew's, near Ponpon, my being disappointed of a passage home by water, he offered me one of his horses, if I would go by land, which I gladly accepted of. He went with me twenty miles, and sent his servant to guide me the other twenty to his house. Finding a young negroe there, who seemed more sensible than the rest, I asked her how long she

had been in Carolina? She ſaid, two or three years; but that ſhe was born in Barbadoes, and had lived there in a miniſter's family from a child. I aſked, Whether ſhe went to church there? She ſaid, Yes, every Sunday,—to carry my miſtreſs's children. I aſked what ſhe had learned at church? She ſaid, "Nothing: I heard a deal; but did not underſtand it." But what did your maſter teach you at home? Nothing. Nor your miſtreſs? No. I aſked, "But don't you know, that your hands and feet, and this you call your body, will turn to duſt in a little time? She anſwered, Yes. But there is ſomething in you that will not turn to duſt, and this is what they call your ſoul. Indeed, you can't ſee your ſoul, though it is within you, as you can't ſee the wind, though it is all about you. But if you had not a ſoul in you, you could no more ſee, or hear, or feel, than this table can. What do you think will become of your ſoul, when your body turns to duſt? "I don't know." Why, it will go out of your body, and go up there, above the ſky, and live always. God lives there. Do you know who God is? No. You can't ſee him any more than you can ſee your own ſoul. It is he that made you and me, and all men and women, and all beaſts and birds, and all the world. It is he that makes the ſun ſhine, and rain fall, and corn and fruits to grow out of the ground. He makes all theſe for us. But what do you think he made us, what did he make you and me for? "I can't tell." He made you to live with himſelf above the ſky. And ſo you will, in a little time,——if you are good, when your body dies, your ſoul will go up, and want nothing, and have whatever you can deſire. No one will beat or hurt you there. You will never be ſick. You will never be ſorry any more, nor afraid of any thing. I can't tell you, I don't know how happy you will be; for you will be with God. The attention with which this poor creature liſtened to inſtruction is inexpreſſible. The next day ſhe remembered all, readily anſwer'd every queſtion; and ſaid, "She would aſk him that made her, to ſhew her how to be good."

Sunday 24. I preached twice at Ponpon-chapel, on the 13th chapter of the 1ſt epiſtle to the Corinthians. O how will even theſe men of Carolina, who come eight, ten, or twelve miles to hear the goſpel, riſe in judgment againſt thoſe who hear it not, when it is preached at their own doors!

Wedneſday 27. I came to Mr. Belinger's plantation at Chulifinny, where the rain kept me till Friday. Here I met with an half Indian, (one that had an Indian mother, and a Spaniſh father) and ſeveral negroes, who were very deſirous of inſtruction. One of them ſaid, "When I was at Aſhley-Ferrey, I went to church every Sunday. But here we are buried in the woods. Though if there was any church within five or ſix miles, I am ſo lame, I can't walk, but I would crawl thither." Mr. Belinger ſent a negroe-lad with me to Purryſburg, or rather to the poor remains of it. O how hath God ſtretched over this place "the lines of confuſion, and the ſtones of emptineſs!" Alas for thoſe whoſe lives were here vilely caſt away. This lad too I found both very deſirous and very capable of inſtruction. And perhaps one of the eaſieſt and ſhorteſt ways, to inſtruct the American negroes in Chriſtianity,

would be firſt to enquire after and find out, ſome of the moſt ſerious of the planters. Then having inquired of them, which of their ſlaves were beſt inclined, and underſtood Engliſh, to go to them from plantation to plantation, ſtaying as long as appeared neceſſary at each. Three or four gentlemen in Carolina I have been with, that would be ſincerely glad of ſuch an aſſiſtant; who might purſue his work with no more hindrances than muſt every where attend the preaching of the goſpel.

May 29. Being Whitſunday, four of our ſcholars, after having been inſtructed daily for ſeveral weeks, were at their earneſt and repeated deſire, admitted to the Lord's table. I truſt their zeal hath ſtirred up many to remember their Creator in the days of their youth, and to redeem the time, even in the midſt of an evil and adulterous generation. Indeed about this time, we obſerved the Spirit of God to move upon the minds of many of the children. They began more carefully to attend to the things that were ſpoken both at home and at church, and a remarkable ſerioufneſs appeared in their whole behaviour and converſation.

October the 7th, I conſulted my friends, whether God did not call me, to return to England? the reaſon for which I left it had now no force; there being no poſſibility as yet of inſtructing the Indians. And as to Savannah, having never engaged myſelf, either by word or letter, to ſtay there a day longer than I ſhould judge convenient, nor even taken charge of the people any otherwiſe, than as in my paſſage to the Heathens, I looked upon myſelf to be fully diſcharged therefrom, by the vacating of that deſign. Beſides, there was a probability of doing more ſervice to that unhappy people, in England than I could do in Georgia, by repreſenting without fear or favour, to the truſtees, the real ſtate the colony was in.

Friday, December 2. I left Georgia, after having preached the goſpel there (not as I ought, but as I was able) one year, and nearly nine months.

## 1738.

*He viſits Hernhuth in Germany—The Conſtitution of the Church there, as it was in the Year 1733——He returns to England——Preaches frequently——Northampton Narrative.*

Wedneſday, June 7. I determined, if God ſhould permit, to retire for a ſhort time into Germany. I had fully propoſed before I left Georgia ſo to do, if it ſhould pleaſe God to bring me back to Europe. I hoped the converſing with thoſe holy men[a], who were themſelves living witneſſes of the full power of faith, and yet able to bear with thoſe that are weak, would be a means, under God, of ſo eſtabliſhing my ſoul, that I might go on from faith to faith, and from ſtrength to ſtrength.

Tueſday Auguſt 1. I came to Hernhuth, about thirty Engliſh miles

a This was the opinion Mr. Weſley had formed of them, from thoſe he had already converſed with in the ſhip in his paſſage to America.

from Dreſden. It lies in Upper Luſatia, on the border of Bohemia, and contains about an hundred houſes, built on a riſing ground.

On Friday and Saturday (and ſo every day in the following week) I had much converſation with the moſt experienced of the brethren, concerning the great work which God had wrought in their ſouls, purifying them by faith: and with Martin Dober, and the other teachers and elders of the church, concerning the diſcipline uſed therein.

The ſermon which Chriſtian David preached, concerning the ground of our faith, made ſuch an impreſſion upon me, that when I went home, I could not but write down the ſubſtance of it, [part of] which follows:

"The word of reconciliation which the apoſtles preached, as the foundation of all they taught, was, that we are reconciled to God, not by our own works, nor by our own righteouſneſs, but wholly and ſolely by the blood of Chriſt. But you will ſay, muſt I not grieve and mourn for my ſins? muſt I not humble myſelf before God? is not this juſt and right? and muſt I not firſt do this before I can expect God to be reconciled to me? I anſwer, it is juſt and right. You muſt be humbled before God. You muſt have a broken and contrite heart. But then obſerve, this is not your own work. Do you grieve that you are a ſinner? this is the work of the Holy Ghoſt. Are you contrite? are you humbled before God? do you indeed mourn, and is your heart broken within you? all this worketh the ſelf-ſame Spirit. Obſerve again, this is not the foundation. It is not this by which you are juſtified. This is not the righteouſneſs, this is no part of the righteouſneſs by which you are reconciled unto God. You grieve for your ſins. You are deeply humble. Your heart is broken. Well. But all this is nothing to your juſtification. Underſtand this well. To think you muſt be more contrite, more humble, more grieved, more ſenſible of the weight of ſin, before you can be juſtified; is, to lay your contrition, your grief, your humiliation for the foundation of your being juſtified; at leaſt for a part of the foundation. The foundation is, not your contrition (though that is not your own) not your righteouſneſs, nothing of your own: nothing that is wrought in you by the Holy Ghoſt; but it is ſomething without you, viz. the righteouſneſs and the blood of Chriſt. For this is the word, "To him that believeth on God that juſtifieth the ungodly, his faith is counted for righteouſneſs." See ye not, that the foundation is nothing in us? There is no connexion between God and the ungodly. There is no tie to unite them. They are altogether ſeparate from each other. They have nothing in common. There is nothing leſs or more in the ungodly, to join them to God. Works, righteouſneſs, contrition? No. Ungodlineſs only. This then do, if you will lay a right foundation. Go ſtreight to Chriſt with all your ungodlineſs. Tell him, thou whoſe eyes are as a flame of fire ſearching my heart, ſeeſt that I am ungodly. I plead nothing elſe. I do not ſay, I am humble or contrite; but I am ungodly. Therefore bring me to him that juſtifieth the ungodly. Let thy blood be the propitiation for me. For there is nothing in me but ungodlineſs. Here is a myſtery. Here the wiſe men of the world are loſt, are taken in their own craftineſs. This the learn-

ed of the world cannot comprehend. This is the word of reconciliation which we preach. This is the foundation which never can be moved. By faith we are built upon this foundation: and this faith alſo is the gift of God. It is his free gift, which he now and ever giveth to every one that is willing to receive it. And when they have received this gift of God, then their hearts will melt for ſorrow that they have offended him. But this gift of God lives in the heart, not in the head. The faith of the head, learned from men or books, [if alone] is nothing worth. It brings neither remiſſion of ſins, nor peace with God. Labour then to believe with your whole heart. So ſhall you have redemption through the blood of Chriſt. So ſhall you be cleanſed from all ſin. So ſhall ye go on from ſtrength to ſtrength, being renewed day by day in righteouſneſs and all true holineſs."

*Here Mr.* WESLEY *inſerts an Extract of the Conſtitution of the Church of the Moravian Brethren at Hernhuth, laid before the Theological Order at Wirtemberg, in the Year* 1733. [*Part of which follows.*]

1. THEY have a ſenior, or eldeſt, who is to aſſiſt the church by his counſel and prayers. Of him it is required, that he be well experienced in the things of God, and witneſſed to by all for holineſs of converſation. 2. They have deacons, or helpers, who are to take care that outward things be done decently and in order; and to ſee that every member of the church grows in grace, and walks ſuitably to his holy calling. 3. The paſtor, or teacher, is to be an overſeer of the whole flock, and every perſon therein; to baptize the children; diligently to form their minds, and bring them up in the nurture and admonition of the Lord: when he finds in them a ſincere love of the croſs, then to receive them into the church: to adminiſter the ſupper of the Lord: to join in marriage thoſe who are already married to Chriſt: to reprove, admoniſh, quicken, comfort, as need requires: to declare the whole counſel of God: taking heed at all times, to ſpeak as the oracles of God, and agreeably to the analogy of faith: to bury thoſe who have died in the Lord, and to keep that ſafe which is committed to his charge, even the pure doctrine and apoſtolical diſcipline which we have received from our fore-fathers. 4. We have alſo another ſort of deacons, who take care that nothing be wanting to the Orphan-houſe, the poor, the ſick, and the ſtrangers. Others again there are, who are peculiarly to take care of the ſick; and others of the poor. And two of theſe are intruſted with the public ſtock, and keep accounts of all that is received or expended. 5. There are women who perform each of the above-mentioned offices among thoſe of their own ſex: for none of the men converſe with them, beſide the eldeſt, the teacher, and one, or ſometimes two of the deacons. 6. Towards magiſtrates, whether of a ſuperior or inferior rank, we bear the greateſt reverence. We chearfully ſubmit to their laws; and even when many of us have been ſpoiled of their goods, driven out of their houſes, and

every way oppreſt by them, yet they reſiſted them not, neither opening their mouths, nor lifting up their hand againſt them. In all things which do not immediately concern the inward, ſpiritual kingdom of Chriſt, we ſimply, and without contradicting, obey the higher powers. But, with regard to conſcience, the liberty of this we cannot ſuffer to be any way limited or infringed. And to this head we refer whatever directly and in itſelf tends to hinder the ſalvation of ſouls: or, whatſoever things Chriſt and his holy apoſtles (who we know meddled not with outward worldly things) took charge of, and performed, as neceſſary for the conſtituting and well-ordering of his church. In theſe things we acknowledge no head but Chriſt; and are determined, God being our helper, to give up not only our goods (as we did before) but life itſelf, rather than this liberty which God hath given us. 7. As it behoves all Chriſtians not to be ſlothful in buſineſs, but diligently to attend the works of their calling; there are perſons choſen by the church, to ſuperintend all thoſe who are employed in outward buſineſs. And by this means alſo, many things are prevented which might otherwiſe be an occaſion of offence. 8. We have alſo cenſors and monitors. In thoſe experience and perſpicacity; in theſe wiſdom and modeſty are chiefly required. The cenſors ſignify what they obſerve (and they obſerve the ſmalleſt things) either to the deacons or monitors. Some monitors there are, whom all know to be ſuch; others who are ſecretly appointed; and who, if need require, may freely admoniſh in the love of Chriſt, even the rulers of the church. 9. The church is ſo divided, that firſt the huſbands, then the wives, then the widows, then the maids, then the young men, then the boys, then the girls, and laſtly, the little children, are in ſo many diſtinct claſſes: each of which is daily viſited, the married men by a married man, the wives by a wife, and ſo of the reſt[a]. Theſe larger are alſo (now) divided into near ninety ſmaller claſſes or bands, over each of which one preſides who is of the greateſt experience. All theſe leaders meet the ſenior every week, and lay open to him and to the Lord, whatſoever hinders or furthers the work of God, in the ſouls committed to their charge. 10. In the year 1727, four and twenty men, and as many women agreed, that each of them would ſpend an hour in every day, in praying to God for his bleſſing on his people; and, for this purpoſe, both the men and women choſe a place, where any of their own ſex who were in diſtreſs might be preſent with them. The ſame number of unmarried women, of unmarried men, of boys, and of girls, were afterwards, at their deſire, added to them; who pour out their ſouls before God, not only for their own brethren, but alſo for other churches and perſons, that have deſired to be mentioned in their prayers. And this has never ceaſed day or night, ſince its firſt beginning. 11. And as the members of the church are divided, according to their reſpective ſtates and ſexes; ſo they are alſo, with regard to their proficiency in the knowledge of God. Some are dead, ſome quickened by the Spirit of God: of theſe, ſome

a This work all the married brethren and ſiſters, as well as the unmarried, perform in their turns.

again are untractable, ſome diligent, ſome zealous, burning with their firſt love; ſome babes, and ſome young men. Thoſe who are ſtill dead, are viſited every day. And of the babes in Chriſt eſpecial care is taken alſo, that they may be daily inſpected and aſſiſted to grow in grace, and in the knowledge of our Lord Jeſus. 12. In the Orphan-houſe, about ſeventy children are brought up, ſeparate according to their ſex. Beſide which, ſeveral experienced perſons are appointed to conſult with the parents, touching the education of the other children. In teaching them Chriſtianity, we make uſe of Luther's Catechiſm, and ſtudy the amending their wills as well as underſtanding; finding by experience, that when their will is moved, they often learn more in a few hours, than otherwiſe in many months. Our little children we inſtruct chiefly by hymns; whereby we find the moſt important truths moſt ſucceſsfully inſinuated into their minds. 13. We highly reverence marriage, but neither our young men nor women enter into it till they aſſuredly know they are married to Chriſt. When any know it is the will of God, that they ſhould change their ſtate, both the man and woman are placed for a time with ſome married perſons, who inſtruct them how to behave, ſo that their married life may be pleaſing to God. Then their deſign is laid before the whole church, and after about fourteen days, they are ſolemnly joined, tho' not otherwiſe habited, than they are at other times. If they make any entertainment (which is not always) they invite only a few intimate friends, by whoſe faithful admonitions they may be the better prepared to bear their croſs, and fight the good fight of faith. If any woman is with child, not only eſpecial mention is made of her in the public prayers, but ſhe is alſo exhorted in private, wholly to give herſelf up into the hands of her faithful Creator. As ſoon as a child is born, prayer is made for it, and if it may be, it is baptized in the preſence of the whole church. Before it is weaned, it is brought into the aſſembly on the Lord's days. * * * * * * * * * * * * * * * * * 15. Once or twice a month, either at Bertholdſdorf, or if it may be, at Hernhuth, all the church receives the Lord's ſupper. It cannot be expreſt how greatly the power of God is then preſent among us. The ſeniors firſt receive; then the reſt in order, without any regard had to worldly dignity, in this, any more than in any other of the ſolemn offices of religion. After receiving all the men (and ſo the women) meet together, to renew their covenant with God, to ſeek his face, and exhort one another to the patience of hope and the labour of love. * * * 17. At eight in the morning, and in the evening we meet to pray to and praiſe God, and to read and hear the holy ſcriptures: the time we uſually ſpend in ſleep, is from eleven at night 'till four in the morning. So that allowing three hours a day for taking the food both of our bodies and ſouls, there remain ſixteen for work. And this ſpace thoſe who are in health ſpend therein, with all diligence and faithfulneſs. 18. Two men keep watch every night in the ſtreets, as do two women, in the women's apartment: that they may pour out their ſouls for thoſe that ſleep; and by their hymns raiſe the hearts of any who are awake to God. 19. For the further ſtirring up the gift

which is in us, ſometimes we have public, ſometimes private love-feaſts: at which we take a moderate refreſhment, with gladneſs and ſingleneſs of heart, and the voice of praiſe and thankſgiving. 20. If any man among us, having been often admoniſhed, and long forborn, perſiſts in walking unworthy of his holy calling, he is no longer admitted to the Lord's ſupper. If he ſtill continues in his fault, hating to be reformed, the laſt ſtep is, publicly, and often in the midſt of many prayers and tears, to caſt him out of our congregation. But great is our joy, if he then ſee the error of his ways, ſo that we may receive him among us again. 21. Moſt of our brethren and ſiſters, have in ſome part of their life, experienced holy mourning and ſorrow of heart; and have afterwards been aſſured, that there was no more condemnation for them, being paſſed from death unto life. They are therefore far from fearing to die, or deſiring to live on earth; knowing that to them to die is gain, and being confident that they are the care of him, whoſe are the iſſues of life and death. Wherefore they depart as out of one chamber into another, And after the ſoul has left its habitation, their remains are depoſited in the earth, appointed for that purpoſe. And the ſurvivors are greatly comforted, and rejoice over them, with a joy the world knoweth not of[a].

a That other friends of religion as well as Mr. Weſley, thought favourably of theſe people at the firſt, and judged their miniſtrations in ſome inſtances to be ſubſervient to the ſucceſs of the goſpel, will appear from the two following paſſages.

1. [ *From Mr.* WILLISON's *Teſtimony*, 1744. ]

" Near to the ſame time (viz. of the Saltzburgers) or about the year 1735 or 1736, the Lord poured out his Spirit on many in Moravia, another country in Germany, to enlighten them in the knowledge of Jeſus Chriſt, and inſpire them with extraordinary zeal to propagate it to others; in ſo much, that count Zinzendorf, biſhop of the Moravian church, hath ſent forth his miſſionaries to preach the goſpel, not only in Germany and other parts of Europe, but in many places of the Heathen world, where they call the Indians, the Negroes, Hottentots and Groenlanders, to the knowledge of a crucified Chriſt; and we are told of the great ſucceſs of their miniſtry: and the count himſelf travels and preaches in very many different and remote places; tho' it is matter of regret to hear that thoſe zealous preachers of Chriſt are tainted with ſeveral errors; and ſo indeed were ſeveral of our reformers at the firſt. May the Lord purge them from all error whatſoever."

2. [ *From Mr.* ROBE's *Monthly Hiſtory, February*, 1744. ]

From two Letters of ſome Negroes in the American Iſland of St. Thomas, belonging to the king of Denmark, which are brought to the Communion of the Goſpel of our bleſſed Lord and Saviour, and baptized by the Miniſtry of ſome Moravian Brethren.

*From Letter firſt, from the whole Congregation to the King of Denmark.*

" Moſt gracious king, we are now in hope, your royal majeſty, will give order, that the doctrine of our Lord Jeſus may be ſtill propagated among us. We ſtand hitherto faſt after the good pleaſure of God, whereas we are very much oppreſſed of all. They come to beat and cut us when we learn ſomething about our Saviour; they burn our books, and reject our baptiſm, they miſcall the brethren for beaſts, ſaying a Negroe ought not to be baptized, and a baptized Negroe be like a piece of burnt wood in hell. For three months ago they have brought our brethren eſpecially Mr. Martin (whom the Lord hath bleſſed to us all, and who of twenty brethren that died, alone is left) and his brethren into the caſtle, and have a mind to drive them out of the land. They all pretend your majeſty's order, ſaying you have prohibited the Negroes to come to the knowledge of the Saviour, and that you would ſoon drive Mr. Martin from us. But we don't believe that, and have therefore ſent two brethren to you, in order to get notice thereabout, viz. Jens Baſing and Andries, deacons of the congregation of Negroes, praying you'll give us leave to come to know the Saviour, and to ſtay with the congregation of the brethren, becauſe we will go along with them to the Saviour. We will be obedient to our maſters in all things, and only direct our ſouls towards Heaven to the Lord Jeſus; for we ſtole be-

Sunday, September 17. I began again to declare in my own country the glad tidings of ſalvation, preaching three times, and afterwards expounding the holy ſcripture to a large company in the Minories. On Monday I rejoiced to meet with our little ſociety, which now conſiſted of thirty-two perſons. The next day I went to the condemned felons in Newgate, and offered them free ſalvation. In the evening I went to a ſociety in Bear-Yard, and preached repentance and remiſſion of ſins. The next evening at a ſociety in Alderſgate-ſtreet. Some contradicted at firſt; but not long: ſo that nothing but love appeared at our parting.

On Monday 9. I ſet out for Oxford. In walking I read the truly ſurprizing Narrative of the converſions lately wrought in and about the town of Northampton in New-England. Surely this is the Lord's doing, and it is marvellous in our eyes.

## 1739.

*Field Preaching.——Many wounded in Spirit.——Newgate.——Warning againſt relying on bodily Effects.——Nature of the Doctrines preached.——Prayer heard.——Groſs Sinners reformed.——Ignorance in ſome Parts of Wales.——Letter of Approbation from one formerly prejudiced.——Kingswood.*

Thurſday, March 29. I left London, and in the evening expounded to a ſmall company at Baſingſtoke. Saturday 31. In the evening I

ſore from our maſters, we ran away to Porto Rico, have been lazy, and have cheated our maſters; but now it is quite otherwiſe with us, as our maſters themſelves know very well. Many Negroes (before) have ſuffered, with the utmoſt courage, their hands and feet to be cut off for their misbehaviours and crimes. Now we will fain lay down our life for the Saviour's ſake and his church, if our maſters will kill us as they ſay. The Lord bleſs our moſt gracious king a thouſand times. Written at St. Thomas, Feb. 15th, 1739, in name of above ſix hundred and fifty Negroes, diſciples of Jeſus Chriſt, which Mr. Martin teacheth, eſpecially them whom he hath baptized.

Peter. Abraham. Madlena. Mattatine. Mungo. Andries. Rebecca. Anna-Maria.

*From Letter ſecond, from a Negroe Woman to the Queen of Denmark.*

"In Popo I worſhipped one lord Mau after the manner of my anceſtors;—I neither knew nor loved him.—Now I hear that it is the Lord Jeſus who giveth me ſalvation: him my ſoul loveth, and now when I have a mind to worſhip and love him with all my heart, the blanks [thus they call the white people or pretended Chriſtians] will not permit it. Formerly we ſtole away from our maſters, ran away from them to Porto Rico to the Spaniards: for theſe and other wickedneſſes we got our deſerved ſtripes, but now we fain will do it no more, and yet we are ſo badly uſed of the blanks. Whereas the blanks will not love our Lord Jeſus, yet they may do ſo, but me and two hundred and fifty Negroe women they ſhall not hinder it. Remember moſt gracious queen the ſighs of the poor Negroe women whoſe ſouls I bind on your motherly heart. I am ready for the ſake of Jeſus to let them caſt my head under belly, and ſuffer all things for his names ſake."

ANNA VAN POPO.

[ But alas! how promiſing ſoever the firſt zeal of the Moravians was; whatever good any of their miſſionaries have been made the inſtruments of; and whatever may ſtill be ſaid in favours of many of their people, as diſtinguiſhed from their leaders; notwithſtanding of all this, it is certain that very dreadful errors and corruptions have broke out among them. Againſt which both Mr. Weſley and Mr. Whitefield, as well as ſeveral others, have given a public teſtimony. Mr. Weſley ſo early as 1744, in his fourth Journal, and Mr. Whitefield in his Expoſtulatory Letter. See alſo the Account of Andrew Frey, who was for ſome time a member of their community. May the Lord yet enlighten and purify them, by his Holy Spirit, for Chriſt's ſake, and make them obſerve his bleſſed word as the only rule. And may he prevent their doing farther hurt to the glorious cauſe which they ſeem, in ſome of the above inſtances, to have been zealous

reached Briſtol, and met Mr. Whitefield there. I could ſcarce reconcile myſelf at firſt to this ſtrange way of preaching in the fields, of which he ſet me an example on Sunday: having been all my life (till very lately) ſo tenacious of every point relating to decency and order, that I ſhould have thought the ſaving of ſouls almoſt a ſin, if it had not been in a church.

Briſtol, April 1. In the evening (Mr. Whitefield being gone) I begun expounding our Lord's ſermon on the mount (one pretty remarkable precedent of field-preaching, I ſuppoſe there were churches at that time alſo) to a little ſociety which was accuſtomed to meet once or twice a week in Nicholas-ſtreet.

Monday 2. At four in the afternoon, I ſubmitted to be more vile, and proclaimed in the highways the glad tidings of ſalvation, ſpeaking from a little eminence in a ground adjoining to the city, to about three thouſand people. The ſcripture on which I ſpoke was this, (Is it poſſible, any one ſhould be ignorant, that it is fulfilled in every true miniſter of Chriſt?) "The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the poor. He hath ſent me to heal the broken-hearted; to preach deliverance to the captives, and recovery of ſight to the blind: to ſet at liberty them that are bruiſed, to proclaim the acceptable year of the Lord."

Tueſday 17. At five in the afternoon, I was at a little ſociety in the Back-lane. The room in which we were was propped beneath; but the weight of people made the floor give way, ſo that in the beginning of the expounding the poſt which propped it fell down with a great noiſe. But the floor ſunk no further, ſo that after a little ſurprize at firſt they quietly attended to the things that were ſpoken. Thence I went to Baldwin-ſtreet, and expounded as it came in courſe the iv. chap. of the Acts. We then called upon God, to confirm his word. Immediately one that ſtood by (to our no ſmall ſurprize) cried out aloud, with the utmoſt vehemence, even as in the agonies of death. But we continued in prayer, till a new ſong was put in her mouth, a thankſgiving unto our God. Soon after, two other perſons (well known in this place, as labouring to live in all good conſcience towards all men) were ſeized with ſtrong pain, and conſtrained to roar for the diſquietneſs of their heart. But it was not long before they likewiſe burſt forth into praiſe to God their Saviour. The laſt who called upon God as out of the belly of hell, was I—— E——, a ſtranger in Briſtol. And in a ſhort ſpace he alſo was overwhelmed with joy and love, knowing that God had healed his backſlidings.

Saturday 21. At Weavers-hall a young man was ſuddenly ſeized with a violent trembling all over; and, in a few minutes, the ſorrows of his heart being enlarged, ſunk down to the ground. But we ceaſed not calling upon God, till he raiſed him up full of peace and joy in the Holy Ghoſt.

Thurſday 25. While I was preaching at Newgate on theſe words,

to promote. O that they would rightly conſider that ſcripture, Matth. xviii. 7. "It muſt needs be that offences come; but wo to that man by whom the offence cometh." The Lord grant them repentance, that they may not lye under ſuch condemnation.]

"He that believeth hath everlaſting life;" I was inſenſibly led, without any previous deſign, to declare ſtrongly and explicitly, That God willeth all men to be thus ſaved; and to pray that "If this were not the truth of God, he would not ſuffer the blind to go out of the way; but if it were, he would bear witneſs to his word." Immediately one and another and another ſunk to the earth: they dropped on every ſide as thunderſtruck. One of them cried aloud. We beſought God in her behalf, and he turned her heavineſs into joy. A ſecond being in the ſame agony, we called upon God for her alſo; and he ſpoke peace unto her ſoul. In the evening I was again preſt in ſpirit to declare, that Chriſt gave himſelf a ranſom for all. And almoſt before we called upon him, to ſet to his ſeal, he anſwered; one was ſo wounded by the ſword of the Spirit, that you would have imagined ſhe could not live a moment. But immediately his abundant kindneſs was ſhewed, and ſhe loudly ſang of his righteouſneſs.

Monday 29. We underſtood that many were offended at the cries of thoſe on whom the power of God came: among whom was a phyſician, who was much afraid, there might be fraud or impoſture in the caſe. To-day one whom he had known many years, was the firſt (while I was preaching in Newgate) who broke out into ſtrong cries and tears. He could hardly believe his own eyes and ears. He went and ſtood cloſe to her, and obſerved every ſymptom, 'till great drops of ſweat ran down her face, and all her bones ſhook. He then knew not what to think, being clearly convinced, it was not fraud, nor yet any natural diſorder. But when both her ſoul and body were healed in a moment, he acknowledged the finger of God.

Tueſday, May 1. Many were offended again, and indeed, much more than before. For at Baldwin-ſtreet my voice could ſcarce be heard, amidſt the groanings of ſome, and the cries of others, calling aloud to him that is mighty to ſave. I deſired all that were ſincere of heart, to beſeech with me the Prince exalted for us, that he would proclaim deliverance to the captives. And he ſoon ſhewed that he heard our voice. Many of thoſe who had been long in darkneſs, ſaw the dawn of a great light: and ten perſons (I afterwards found) then began to ſay in faith, "My Lord and my God!

Tueſday 15. As I was expounding in the Back-lane, on the righteouſneſs of the Scribes and Phariſees, many who had before been righteous in their own eyes, abhorred themſelves as in duſt and aſhes. But two, who ſeemed to be more deeply convinced than the reſt, did not long ſorrow as men without hope; but found in that hour, that they had an Advocate with the Father, Jeſus Chriſt the righteous: as did three others in Glouceſter-lane the evening before, and three at Baldwin-ſtreet this evening. About ten, two who, after having ſeen a great light, had again [falſly] reaſoned themſelves into darkneſs, came to us, heavy-laden. We cried to God, and they were again filled with peace and joy in believing.

Wedneſday 16. While I was declaring at Baptiſt-mills, "He was wounded for our tranſgreſſions," a middle-aged man began violently beating his breaſt, and crying to him by whoſe ſtripes we are healed.

During our prayer, God put a new ſong in his mouth. Some mocked, others owned the hand of God; particularly a woman of Baptiſt-mills, who was now convinced of her own want of an advocate with God, and went home full of anguiſh, but was in a few hours filled with joy, knowing he had blotted out all her tranſgreſſions.

During this whole time, I was almoſt continually aſked, either by thoſe who purpoſely came to Briſtol, to enquire concerning this ſtrange work, or by my old or new correſpondents, "How can theſe things be?" And innumerable cautions were given me (generally grounded on groſs miſrepreſentations of things) "Not to regard viſions or dreams, or to fancy people had remiſſion of ſins, becauſe of their cries or tears, or bare outward profeſſions." To one who had many times wrote to me on this head, my anſwer was [in part] as follows: "The queſtion between us turns chiefly, if not wholly on matter of fact. You deny, that God does now work theſe effects: at leaſt, that he works them in this manner. I affirm both; becauſe I have heard theſe things with my own ears, and ſeen them with my eyes. I have ſeen (as far as a thing of this kind can be ſeen) very many perſons changed in a moment, from the ſpirit of fear, horror, deſpair, to the ſpirit of love, joy and peace; and from ſinful deſire till then reigning over them, to a pure deſire of doing the will of God. Theſe are matters of fact, whereof I have been, and almoſt daily am, an eye or ear-witneſs. What I have to ſay, touching viſions or dreams is this: I know ſeveral perſons in whom this great change was wrought, in a dream, or during a ſtrong repreſentation to the eye of their mind, of Chriſt either on the croſs or in glory. This is the fact; let any judge of it as they pleaſe. And that ſuch a change was then wrought, appears (not from their ſhedding tears only, or falling into fits, or crying out: theſe are not the fruits, as you ſeem to ſuppoſe, whereby I judge) but from the whole tenor of their life, 'till then many ways wicked; from that time, holy, juſt and good. I will ſhew you him that was a lion 'till then, and is now a lamb; him that was a drunkard, and is now exemplarily ſober: the whoremonger that was, who now abhors the very garment ſpotted by the flеſh. If it be not ſo, I am found a falſe witneſs before God.

[As to the effects on their bodies, which accompanied the concern that was upon their minds; many aſcribed theſe to other cauſes, ſaying,] "The people fainted away, only becauſe of the heat and cloſeneſs of the rooms." And others were ſure, "It was all a cheat: they might help it if they would. Elſe why were theſe things only in their private ſocieties? Why were they not done in the face of the ſun?" To-day, Monday 21. [This objection was removed.] For while I was inforcing theſe words, "Be ſtill and know that I am God," he began to make bare his arm, not in a cloſe room, neither in private, but in the open air, and before more than two thouſand witneſſes. One and another, and another, was ſtruck to the earth, exceedingly trembling at the preſence of his power. Others cried, with a loud and bitter cry, "What muſt we do to be ſaved?" And in leſs than an hour, ſeven perſons, wholly unknown to me till that time, were rejoicing and ſinging, and with all their might giving thanks to the God of their

ſalvation. In the evening, I was interrupted at Nicholas-ſtreet, almoſt as ſoon as I had begun to ſpeak, by the cries of one who was pricked at the heart, and ſtrongly groaned for pardon and peace. Yet I went on to declare what God had already done, in proof of that important truth, "that he is not willing any ſhould periſh, but that all ſhould come to repentance." Another perſon dropped down, cloſe to one who was a ſtrong aſſerter of the contrary doctrine. While he ſtood aſtoniſhed at the ſight, a little boy near him was ſeized in the ſame manner. A young man who ſtood behind, fixed his eyes on him, and ſunk down himſelf as one dead. Mean while many others began to cry out to the Saviour, that he would come and help them. We continued in prayer; and, before ten, the greater part found reſt to their ſouls. I was called from ſupper to one who feeling in herſelf ſuch a conviction as ſhe never had known before, had run out of the ſociety in all haſte, that ſhe might not expoſe herſelf. But the hand of God followed her ſtill, ſo that after going a few ſteps, ſhe was forced to be carried home, and when ſhe was there, grew worſe and worſe. She was in a violent agony when we came. We called upon God, and her ſoul found reſt. About twelve I was greatly importuned to go and viſit one perſon more. She had only one ſtruggle after I came, and was then filled with peace and joy. I think twenty-nine, in all, had their heavineſs turned into joy this day.

Monday 28. I began preaching at Weaver's-hall, at eleven in the forenoon; where two perſons were enabled to cry out in faith, "My Lord and my God!" As were ſeven, during the ſermon in the afternoon, before ſeveral thouſand witneſſes; and ten in the evening at Baldwin-ſtreet; of whom two were children.

Tueſday 29. I was unknowingly engaged in converſation with a famous infidel, a confirmer of the unfaithful in theſe parts. He appeared a little ſurprized, and ſaid, "He would pray to God to ſhew him the true way of worſhipping him."

Friday, June 22. I called on one who did run well, till he was hindred by ſome of thoſe called French Prophets. "Wo unto the prophets, ſaith the Lord, who prophesy in my name, and I have not ſent them." At Weavers-hall, I endeavoured to point them out, and earneſtly exhorted all that followed after holineſs, to avoid, as fire, all who do not ſpeak according to the law and the teſtimony. In the afternoon I preached at the Fiſh-ponds, but had no life or ſpirit in me; and was much in doubt, whether God would not lay me aſide, and ſend other labourers into his harveſt. I came to the ſociety full of this thought; and began, in much weakneſs, to explain, "Beloved, believe not every ſpirit, but try the ſpirits, whether they be of God." I told them, "They were not to judge of the ſpirit, whereby any one ſpoke, either by appearances, or by common report, or by their own inward feelings. No nor by any dreams, viſions or revelations, ſuppoſed to be made to their ſouls, any more than by their tears, or any involuntary effects wrought upon their bodies." I warned them, all theſe were in themſelves, of a doubtful, diſputable nature: they might be from God; and they might not; and were therefore not ſimply to be

relied on (any more than ſimply to be condemned) but to be tried by a farther rule, to be brought to the only certain teſt, the law and the teſtimony." While I was ſpeaking, one before me dropt down as dead, and preſently a ſecond and a third. Five others ſunk down in half an hour, moſt of whom were in violent agonies. "The pains as of hell came about them; the ſnares of death overtook them." In their trouble we called upon the Lord, and he gave us an anſwer of peace. One indeed continued an hour in ſtrong pain; and one or two more for three days. But the reſt were greatly comforted in that hour, and went away rejoicing and praiſing God.

Saturday 23. I ſpoke ſeverally with thoſe who had been ſo troubled the night before. Some of them, I found, were only convinced of ſin; others had indeed found reſt to their ſouls. This evening another was ſeized with ſtrong pangs. But in a ſhort time her ſoul alſo was delivered.

Saturday 30. At Weaver's-hall, ſeven or eight perſons were conſtrained to roar aloud, while the ſword of the Spirit was dividing aſunder their ſouls and ſpirits, and joints and marrow. But they were all relieved upon prayer, and ſang praiſes unto our God, and unto the Lamb that liveth for ever and ever.

I gave a particular account, from time to time of the manner wherein God here carried on his work to thoſe whom I believed to deſire the increaſe of his kingdom, with whom I had an opportunity of correſponding. Part of the anſwer, which I received (ſome time after) from one of theſe I cannot but here ſubjoin.——"I deſire to bleſs the Lord, for the good and great news your letter bears, about the Lord's turning many ſouls from darkneſs to light, and from the power of Satan unto God; and that ſuch a great and effectual door is opened among you, as the many adverſaries cannot ſhut. O may "He that hath the keys of the houſe of David, that openeth and no man ſhutteth, and ſhutteth and no man openeth," ſet the door of faith more and more open among you, 'till his houſe be filled, and till he gather together the outcaſts of Iſrael. And may that prayer for the adverſaries be heard, "Fill their faces with ſhame, that they may ſeek thy name, O Lord." As to the outward manner you ſpeak of, wherein moſt of them were affected, who were cut to the heart by the ſword of the Spirit, no wonder that this was at firſt ſurprizing to you, ſince they are indeed ſo very rare, that have been thus pricked and wounded. Yet ſome of the inſtances you give, ſeem to be exemplified, in the outward manner wherein Paul and the Jailor were at firſt affected: as alſo Peter's hearers, Acts ii. The laſt inſtance you gave, of ſome ſtruggling as in the agonies of death, and in ſuch a manner as that four or five ſtrong men can hardly reſtrain a weak woman from hurting herſelf or others: this is to me ſomewhat more inexplicable: if it do not reſemble the child ſpoke of, Mark ix. 26. and Luke ix. 42. of whom it is ſaid, that "while he was yet a coming, the devil threw him down and tare him." Or what influence ſudden and ſharp awakenings may have upon the body I pretend not to explain. But I make no queſtion Satan, ſo far as he gets power, may exert himſelf on ſuch occaſions, partly to

hinder the good work in the perſons who are thus touched with the ſharp arrows of conviction, and partly to diſparage the work of God, as if it tended to lead people to diſtraction.——However, the merciful iſſue of theſe conflicts in the converſion of the perſons thus affected, is the main thing. When they are brought, by the ſaving arm of God, to receive Chriſt Jeſus, to have joy and peace in believing, and then to walk in him, and give evidence that the work is a ſaving work at length, whether more quickly or gradually accompliſhed, there is great matter of praiſe.———All the outward appearances of peoples being affected among us, may be reduced to theſe two ſorts; one is, hearing with a cloſe, ſilent attention, with gravity and greedineſs, diſcovered by fixt looks, weeping eyes, and ſorrowful or joyful countenances: another ſort is, when they lift up their voice aloud, ſome more depreſſedly, and others more highly; and, at times, the whole multitude in a flood of tears, all as it were crying out at once, 'till their voice be ready to drown the miniſter's, that he can ſcarce be heard for the weeping noiſe that ſurrounds him[a].—The influence on ſome of theſe, like a land-flood, dries up; we hear of no change wrought. But in others, it appears in the fruits of righteouſneſs, and the tract of a holy converſation. May the Lord ſtrengthen you to go on in his work! And in praying for the coming of his kingdom with you and us, and I hope you ſhall not be forgotten among us, in our joint applications to the throne of grace. I am, Reverend Dear Sir,

Your very affectionate Brother and Servant in Chriſt,

RALPH ERSKINE.

Sunday, July 1. At Hannam, and at Roſe-Green, I explained the latter part of the vii. of Luke: that verſe eſpecially, "When they had nothing to pay, he frankly forgave them both." A young woman ſunk down at Roſe-Green, in a violent agony both of body and mind: as did five or ſix perſons in the evening at the New-Room, at whoſe cries many were greatly offended. The ſame offence was given in the morning by one at Weavers-hall, and by eight or nine others, at Glouceſter-lane in the evening. The firſt that was deeply touched was L—— W——, whoſe mother had been not a little diſpleaſed a day or two before, when ſhe was told how her daughter had expoſed herſelf before all the congregation: the mother herſelf was the next who dropped down; but went home with her daughter, full of joy, as did moſt of thoſe that had been in pain.

Saturday 7. I had an opportunity to talk with Mr. Whitefield of thoſe outward ſigns, which had ſo often accompanied the inward work of God. I found his objections were chiefly grounded on groſs miſrepreſentations of matter of fact. But the next day he had an opportunity of informing himſelf better. For no ſooner had he begun (in the application of his ſermon) to invite all ſinners to believe in Chriſt, than four perſons ſunk down cloſe to him, almoſt in the ſame moment. One of them lay without either ſenſe or motion. A ſecond trembled

a The Compiler is credibly informed, that many years ago there was uncommon concern at ſome communions, where Meſſ. E. and R. ERSKINE, and their brethren, aſſiſted.

exceedingly. The third had ſtrong convulſions all over his body, but made no noiſe, unleſs by groans. The fourth, equally convulſed, called upon God, with ſtrong cries and tears. From this time, I truſt, we ſhall all ſuffer God to carry on his own work in the way that pleaſeth him.

Thurſday 13. I went to a gentleman who is much troubled with what they call lowneſs of ſpirits. Many ſuch I have been with before; but, in ſeveral of them, it was no bodily diſtemper. They wanted ſomething, they knew not what, and were therefore heavy, uneaſy, and diſſatisfied with every thing. The plain truth is, they wanted God, they wanted Chriſt, they wanted faith. And God convinced them of their want, in a way their phyſicians no more underſtood than themſelves. Accordingly nothing availed till the Great Phyſician came: for, in ſpite of all natural means, he who made them for himſelf, would not ſuffer them to reſt, till they reſted in him.

Monday, Auguſt 27. For two hours I took up my croſs, in arguing with a zealous man, and labouring to convince him, "That I was not an enemy to the church of England." He allowed, "I taught no other doctrines than thoſe of the church;" but could not forgive my teaching them out of the church-walls. He allowed too (which none indeed can deny, who has either any regard to truth or ſenſe of ſhame) that "by this teaching, many ſouls, who till that time were periſhing for lack of knowledge, have been, and are brought from darkneſs to light, and from the power of Satan unto God." But he added, "No one can tell what may be hereafter; and therefore, I ſay, theſe things ought not to be ſuffered." Indeed the report now current in Briſtol was, "That I was a Papiſt, if not a Jeſuit." Some added, "That I was born and bred at Rome;" which many cordially believed. O when will ye underſtand, that the preaching juſtification by faith alone, the allowing no meritorious cauſe of juſtification, but the death and the righteouſneſs of Chriſt, and no conditional or inſtrumental cauſe, but faith, is overturning Popery from the foundation? When will ye underſtand, that the moſt deſtructive of all thoſe errors, which Rome, the mother of abominations hath brought forth (compared to which tranſubſtantiation and an hundred more, are trifles light as air) is, "That we are juſtified by works," (or to expreſs the ſame thing a little more decently) by faith and works. Now, do I preach THIS? I did for ten years: I was (fundamentally) a Papiſt, and knew it not. But I do now teſtify to all (and it is the very point for aſſerting which I have to this day been called in queſtion) that "no good works can be done before juſtification, none which have not in them the nature of ſin."

Monday September 3. I talked largely with my mother, who told me, that 'till a ſhort time ſince, ſhe had ſcarce heard ſuch a thing mentioned, as the having forgiveneſs of ſins now, or God's Spirit bearing witneſs with our ſpirit: much leſs did ſhe imagine, that this was the common privilege of all true believers. "Therefore (ſaid ſhe) I never durſt aſk for it myſelf. But two or three weeks ago, while my ſon Hall was pronouncing thoſe words, in delivering the cup to me, "The blood of our Lord Jeſus Chriſt, which was given for thee;" the words ſtruck

through my heart, and I knew God for Chriſt's ſake had forgiven me all my ſins." I aſked, whether her father (Dr. Anneſly) had not the ſame faith? and, whether ſhe had not heard him preach it to others? ſhe anſwered, "He had it himſelf, and declared a little before his death, that for more than forty years, he had no darkneſs, no fear, no doubt at all, of his being accepted in the beloved. But that nevertheleſs, ſhe did not remember to have heard him preach, no not once, explicitly upon it: whence ſhe ſuppoſed he alſo looked upon it as the peculiar bleſſing of a few, not as promiſed to all the people of God."

Thurſday 13. A ſerious clergyman deſired to know, in what points we differed from the church of England? I anſwered, "To the beſt of my knowledge, in none: the doctrines we preach, are the doctrines of the church of England: indeed the fundamental doctrines of the church, clearly laid down, both in her prayers, articles, and homilies." He aſked, in what points then do you differ from the other clergy of the church of England? I anſwered, "In none from that part of the clergy who adhere to the doctrines of the church; but from that part of the clergy who diſſent from the church (though they own it not) I differ in the points following: Firſt, They ſpeak of juſtification, either as the ſame thing with ſanctification, or as ſomething conſequent upon it. I believe juſtification to be wholly diſtinct from ſanctification, and neceſſarily antecedent to it. Secondly, They ſpeak of our own holineſs or good works, as the cauſe of our juſtification; or, that for the ſake of which, on account of which we are juſtified before God. I believe, neither our own holineſs nor good works, are any part of the cauſe of our juſtification; but that the death and righteouſneſs of Chriſt, are the whole and ſole cauſe of it; or that for the ſake of which, on account of which, we are juſtified before God. Thirdly, They ſpeak of good works, as a condition of juſtification, neceſſarily previous to it. I believe no good work can be previous to juſtification, nor conſequently a condition of it: but that we are juſtified, (being 'till that hour ungodly, and therefore incapable of doing any good work) by faith alone, faith without works, faith (tho' producing all, yet) including no good work. Fourthly, They ſpeak of ſanctification (or holineſs) as if it were an outward thing, as if it conſiſted chiefly, if not wholly, in theſe two points, 1. The doing no harm, 2. The doing good (as it is called) i. e. the uſing the means of grace, and helping our neighbour. I believe it to be, an inward thing, namely, "The life of God in the ſoul of man; a participation of the divine nature; the mind that was in Chriſt; or the renewal of our heart, after the image of him that created us." Laſtly, They ſpeak of the new birth, as an outward thing, as if it were no more than baptiſm; or, at moſt, a change from outward wickedneſs to outward goodlineſs; from vicious to (what is called) a virtuous life. I believe it to be an inward thing; a change from inward wickedneſs to inward goodneſs; an entire change of our inmoſt nature from the image of the devil, (wherein we are born) to the image of God: a change from the love of the creature to the love of the Creator, from earthly and ſenſual, to heavenly and holy affections: in a word, a change from the tempers of the ſpirits of darkneſs, to thoſe of the angels of God in Heaven.

Tuesday, 18. A young woman came to us at Islington, in such an agony as I have seldom seen. Her sorrow and fear were too big for utterance; so that after a few words, her strength as well as her heart failing, she sunk down to the ground. Only her sighs and groans shewed she was yet alive. We cried unto God in her behalf. We claimed the promises made to the weary and heavy-laden: and he did not cast out our prayer. At Mr. B——'s at six, I was enabled earnestly to call all the weary and heavy-laden: and at Mr. C——'s at eight, when many roared aloud; some of whom utterly refused to be comforted, 'till they should feel their souls at rest in the blood of the Lamb, and have his love shed abroad in their hearts.

Friday 28. I met with a fresh proof, that "whatsoever ye shall ask, believing, ye shall receive." A middle-aged woman desired me to return thanks for her to God, who as many witnesses then present testified, was a day or two before really distracted, and as such tied down in her bed. But upon prayer made for her, she was instantly relieved, and restored to a sound mind.

Wednesday, October 10. Finding many to be in heaviness, whom I had left full of peace and joy, I exhorted them at Baptist-Mills, to "look unto Jesus, the author and finisher of our faith." We poured out our complaint before him in the evening, and found that he was again with us of a truth. Thursday 11. We were comforted by the coming in of one, who was a notorious drunkard and common swearer. But he is washed, and old things are passed away. "Such power belongeth unto God." In the evening our Lord rose on many who were wounded, "with healing in his wings:" and others who 'till then were careless and at ease, felt the two-edged sword that cometh out of his mouth.

Saturday 20. I returned to Bristol. I have seen no part of England so pleasant for sixty or seventy miles together, as those parts of Wales I have been in. And most of the inhabitants are indeed ripe for the gospel. I mean (if the expression appear strange) they are earnestly desirous of being instructed in it: and as utterly ignorant of it they are, as any Creek or Cherikee Indian. I do not mean they are ignorant of the name of Christ. Many of them can say both the Lord's Prayer and the Belief. Nay, and some, all the Catechism: but take them out of the road of what they have learned by rote, and they know no more (nine in ten of those with whom I conversed) either of gospel-salvation, or of that faith, whereby alone we can be saved, than Chicali or Tomo Chachi. Now, what spirit is he of, who had rather these poor creatures should perish for lack of knowledge, than that they should be saved, even by the exhortations of Howell Harris or an itinerant preacher?

About this time I received a letter from the author of those reflections, which I mentioned July 31. An extract of which I have subjoined.—Rev. Sir, As I wrote the rules and considerations, [in N° 25. of *Country Common-Sense*] with an eye to Mr. Whitefield, yourself and your opposers, from a sincere desire to do some service to Christianity according to the imperfect notions I had at that time of the real merits

of the cauſe: I at the ſame time reſolved, to take any opportunity that ſhould offer for my better information. On this principle it was, that I made one of your audience, October 23, at Bradford. And becauſe I thought I could form the beſt judgment of you and your doctrines from your ſermon, I reſolved to hear that firſt: which was the reaſon, that altho' by accident, I was at the ſame houſe, and walked two miles with you, to the place you preached at, I ſpoke little or nothing to you. I muſt confeſs, Sir, that the diſcourſe you made that day, wherein you preſt your hearers in the cloſeſt manner, and with the authority of a true miniſter of the goſpel, not to ſtop at faith only, but to add to it all virtues, and to ſhew forth their faith, by every kind of good works, convinced me of the great wrong done you by a public report, common in peoples mouths, that you preach faith without works. For that is the only ground of prejudice which any true Chriſtian can have: and is the ſenſe in which your adverſaries would take the words, when they cenſure them. For that we are juſtified by faith only, is the doctrine of Jeſus Chriſt, the doctrine of his apoſtles and the doctrine of the church of England. I am aſhamed that after having lived twenty-nine years ſince my baptiſm into this faith.—I ſhould ſpeak of it in the lame, unfaithful, I may ſay, falſe manner I have done in the paper above-mentioned! What mere darkneſs is man, when truth hideth her face from him! Man is by nature a ſinner, the child of the devil, under God's wrath, in a ſtate of damnation. The Son of God took pity on this our miſery: he made himſelf man, he made himſelf ſin for us; that is, he hath borne the puniſhment of our ſin, the chaſtiſement of our peace was upon him, and by his ſtripes we are healed. To receive this boundleſs mercy, this ineſtimable benefit, we muſt have faith in our beneſactor, and through him in God.——But then, true faith is not a lifeleſs principle, as your adverſaries ſeem to underſtand it. They and you mean quite another thing by faith. They mean, a bare believing, that Jeſus is the Chriſt. You mean a living, growing, purifying principle, which is the root both of inward and outward holineſs; both of purity and good works: without which no man can have faith, at leaſt no other than a dead faith. This faith, Sir, you explained in your ſermon at Bradford, Sunday, Oct. 28. to near ten thouſand people, who all ſtood to hear you, with awful ſilence and great attention. I have ſince reflected how much good the clergy might do, if inſtead of ſhunning, they would come to hear and converſe with you; and in their churches and pariſhes, would farther inforce thoſe catholic doctrines which you preach: and which I am glad to ſee have ſuch a ſurprizing good effect, on great numbers of ſouls. I think indeed too many clergymen are culpable, in that they do not inform themſelves better of Mr. W—d, yourſelf, and your doctrines, from your own mouths: I am perſuaded, if they did this with a Chriſtian ſpirit, the differences between you would ſoon be at an end. Nay, I think, thoſe whoſe flocks reſort ſo much to hear you, ought to do it, out of their paſtoral duty to them: that if you preach good doctrine, they may edify them, on the impreſſions ſo viſibly made by your ſermons, or

if evil, they may reclaim them from error.——I ſhall conclude this letter with putting you in mind, in all ſermons, writings, and practice, nakedly to follow the naked Jeſus: I mean, to preach the pure doctrine of the goſpel without reſpect of perſons or things. Many preachers, many reformers, many miſſionaries, have fallen by not obſerving this; by not having continually in mind, "Whoever ſhall break the leaſt of theſe commandments, and teach men ſo, he ſhall be called the leaſt in the kingdom of heaven."

Tueſday, November 27. I writ Mr. D. (according to his requeſt) a ſhort account of what had been done in Kingſwood, and of our preſent undertaking there. The account was as follows. "Few perſons have lived long in the weſt of England, who have not heard of the Colliers of Kingſwood, a people famous from the beginning hitherto, for neither fearing God, nor regarding man: ſo ignorant of the things of God that they ſeemed but one remove from the beaſts that periſh; and therefore utterly without deſire of inſtruction, as well as without the means of it. Many laſt Winter uſed tauntingly to ſay of Mr. Whitefield, if he will convert Heathens, why does not he go to the Colliers of Kingſwood? In Spring he did ſo. When he was called away, others went into the highways and hedges, to compel them to come in. And, by the grace of God, their labour was not in vain. The ſcene is already changed. Kingſwood does not now, as a year ago, reſound with curſing and blaſphemy. It is no more filled with drunkenneſs and uncleanneſs, and the idle diverſions that naturally lead thereto. It is no longer full of wars and fightings, of clamour and bitterneſs, of wrath and envyings. Peace and love are there. Great numbers of people are mild, gentle, and eaſy to be intreated. They do not cry, neither ſtrive, and hardly is their voice heard in the ſtreets: or indeed in their own Wood, unleſs when they are at their uſual evening-diverſion, ſinging praiſe unto God their Saviour. That their children too might know the things which make for their peace, it was ſome time ſince propoſed to build a houſe in Kingſwood: and after many foreſeen and unforeſeen difficulties, in June laſt the foundation was laid. The ground made choice of was, in the middle of the wood, between the London and Bath roads, not far from that called Two-Mile Hill, about three meaſured miles from Briſtol. Here a large room was begun for the ſchool, having four ſmall rooms at either end, for the ſchool-maſters, (and perhaps, if it ſhould pleaſe God, ſome poor children) to lodge in. Two perſons are ready to teach, ſo ſoon as the houſe is fit to receive them, the ſhell of which is nearly finiſhed: ſo that it is hoped the whole will be compleated in Spring, or early in the Summer.

Wedneſday, November 28. We left Tiverton, and the next day reached Briſtol. On Friday many of us joined in prayer, for one that was grievouſly tormented. She raged more and more for about two hours, and then our Lord gave her reſt. Five were in the ſame agony in the evening. I ordered them to be removed to the door, that their cries might neither drown my voice, nor interrupt the attention of

the congregation. But after ſermon, they were brought into the room again, where a few of us continued in prayer to God (being very unwilling to go till we had an anſwer of peace) till nine the next morning. Before that time, three of them ſang praiſe to God. And the others were eaſed, tho' not ſet at liberty.

Tueſday, December 4. I was violently attacked by ſome, who were exceeding angry at thoſe who cried out ſo, being ſure (they ſaid) "It was all a cheat, and that any one might help crying out, if he would." J. Bl. was one of thoſe who were ſure of this. About eight, the next morning, while he was alone in his chamber, at private prayer, ſo horrible a dread overwhelmed him, that he began crying out with all his might. All the family was alarmed. Several of them came running up into his chamber; but he cried out ſo much the more, till his breath was utterly ſpent. God then rebuked the adverſary; and he is now leſs wiſe in his own conceit.

1740.

*Some remarkable Inſtances of the Power of the Word, and of Prayer.*

Wedneſday, March 5. We came to Briſtol. Here convictions ſink deeper and deeper. Love and joy are more calm, even and ſteady. Wedneſday 12. I found a little time (having been much importuned) to ſpend with the ſoldier in Bridewell, who was under ſentence of death. This I continued to do once a day; whereby there was alſo an opportunity, of declaring the goſpel of peace to ſeveral that were confined in the ſame place.

Saturday 29. I think it was about this time that the ſoldier was executed. For ſome time I had viſited him every day. But afterwards I was informed, that the commanding officer had given ſtrict orders, "Neither Mr. Weſley, nor any of his people ſhould be admitted; for they were all atheiſts." But did that man die like an atheiſt? Let my laſt end be like his!

Thurſday, April 3. I went to the room, weak and faint. The ſcripture that came in courſe was, "After the way that you call hereſy, ſo worſhip I the God of my fathers." I know not whether God hath been ſo with us, from the beginning hitherto. He proclaimed, as it were, a general deliverance to the captives. The chains fell off: they aroſe and followed him. The cries of deſire, joy, and love, were on every ſide. Fear, ſorrow, and doubt fled away. Verily, thou haſt "ſent a gracious rain upon thine inheritance, and refreſhed it when it was weary."

Friday, April 4. I was much comforted by Mr. T——'s ſermon at All-Saints, which was according to the truth of the goſpel: as well as by the affectionate ſeriouſneſs wherewith he delivered the holy bread to a very large congregation. May the good Lord fill him with all the life of love, and with all ſpiritual bleſſings in Chriſt Jeſus.

Wedneſday, May 7. I prayed with a poor helpleſs ſinner, who had been all his lifetime ſubject to bondage. But our Lord now proclaimed deliverance to the captive, and he rejoiced with joy unſpeakable. All

the next day his mouth was filled with praiſe, and on Friday he fell aſleep.

Friday, Auguſt 22. I was deſired to pray with an old, hardned ſinner, ſuppoſed to be at the point of death. He knew not me, nor ever had heard me preach. I ſpoke much, but he opened not his mouth. But no ſooner did I name, "the Saviour of ſinners," than he burſt out, "The Saviour of ſinners indeed! I know it. For he has ſaved me. He told me ſo on Sunday morning. And he ſaid, I ſhould not die yet, till I had heard his children preach his goſpel, and had told my old companions in ſin, that he is ready to ſave them too."

1741.

*Converſion of an Atheiſt.——Comfortable Death of an eminent Chriſtian.*

Tueſday, April 7. I dined with one who had been a profeſt atheiſt, for upwards of twenty years. But coming ſome months ſince to make ſport with the word of God, it cut him to the heart. And he could have no reſt day nor night, till the God whom he had denied ſpoke peace to his ſoul.

Friday, July 31. Hearing that one of our ſiſters (Jane Muncy) was ill, I went to ſee her. She was one of the firſt women-bands at Fetter-Lane: and when the controverſy concerning the means of grace began, ſtood in the gap, and contended earneſtly for the ordinances once delivered to the ſaints. Nor could all the ſophiſtry of thoſe who are, of all men living the wiſeſt in their generation, induce her either to deny the faith ſhe had received, or to uſe leſs plainneſs of ſpeech, or to be leſs zealous in recommending, and careful in practiſing good works. Inſomuch that many times, when ſhe had been employed in the labour of love till eight or nine in the evening, ſhe then ſat down and wrought with her hands till twelve or one in the morning: not that ſhe wanted any thing herſelf, but that ſhe might have to give to others for neceſſary uſes. From the time that ſhe was made leader of one or two bands, ſhe was more eminently a pattern to the flock: in ſelf-denial of every kind, in openneſs of behaviour, in ſimplicity and Godly ſincerity, in ſtedfaſt faith, in conſtant attendance on all the publick and all the private ordinances of God. And as ſhe had laboured more than they all, ſo God now called her forth to ſuffer. She was ſeized at firſt with a violent fever, in the beginning of which they removed her to another houſe. Here ſhe had work to do which ſhe knew not of. The maſter of the houſe was one who cared for none of theſe things. But he obſerved her, and was convinced. So that he then began to underſtand and lay to heart, the things that bring a man peace at the laſt. In a few days the fever abated, or ſettled, as it ſeemed, into an inward Impoſthume; ſo that ſhe could not breath without violent pain, which increaſed day and night. When I came in, ſhe ſtretched out her hand and ſaid, "art thou come? praiſed be the name of my Lord for this." I aſked, "do you faint, now you are chaſtened of him?" ſhe ſaid, "O no, no, no. I faint not. I murmur not. I rejoice evermore." I ſaid, "God will make all your bed

in your ſickneſs." She cried out, " he does, he does. I have nothing to deſire. He is ever with me, and I have nothing to do but to praiſe him." In the ſame ſtate of mind, though weaker in body, ſhe continued till Tueſday following: when ſeveral of thoſe who had been in her band being preſent, ſhe fix'd her eyes upon them and prayed, " that God would keep them from the evil one." In the afternoon when I came, all her words were prayer and praiſe. The ſame ſpirit ſhe breathed, when Mr. Maxfield called the next day. And ſoon after, ſhe ſlept in peace.

1742.

*Account of Sarah Whiſkin.——John Woolley.——A Boy of thirteen. Of John Nelſon.——Great Concern at Epworth.——Of David Taylor.——Death of Mrs. Weſley.——The Society at Briſtol.——The Work at Newcaſtle.——Of thoſe who cried out.*

Wedneſday, January 27. I buried the body of Sarah Whiſkin, a young woman late of Cambridge: a ſhort account of whom [a part of it] follows, in the words of one that was with her. " The firſt time ſhe went, intending to hear Mr.——was January 3. but he was then ill. She went again, Tueſday 5.——From that time ſhe ſeemed quite taken up with the things above, and could willingly have been always hearing, or praying or ſinging hymns. Wedneſday 13. She was ſent for into the country: at which news ſhe cried violently, being afraid to go, leſt ſhe ſhould be again conformable to the world. With tears in her eyes ſhe aſked me, " What ſhall I do? I am in a great ſtrait." And being adviſed, to commit her cauſe to God, and pray that his will might be done, not her own, ſhe ſaid, " She would defer her journey three days, to wait upon God, that he might ſhew his will concerning her." The next day ſhe was taken ill of a fever. But, being ſomething better on Friday, ſhe ſent and took a place in the Cambridge coach, for the Tueſday following. Sunday 17. She was ill again, and deſired me to write a note, that ſhe might be prayed for. I aſked, what I ſhould write? ſhe anſwered, " You know what I want, a lively faith." Being better on Monday 18. ſhe got up, to prepare for her journey; tho' ſtill deſiring God, to put a ſtop to it, if it was not according to his will. As ſoon as ſhe roſe from prayer, ſhe fainted away. From this hour, ſhe was almoſt continually praying to God, that he would reveal himſelf to her ſoul. On Tueſday 19. being in tears, ſhe was aſked, " What was the matter?" ſhe anſwered, " The devil is very buſy with me." One aſking, " Who condemns you?" She pointed to her heart and ſaid, " This: and God is greater than my heart." On Thurſday, after Mr. Richards had prayed with her, ſhe was much chearfuller, and ſaid, " She could not doubt but God would fulfil the deſire which he had given her." Friday 22. One of her ſiſters coming out of the country to ſee her, ſhe ſaid, " If I had come to you, [perhaps] evil would have befallen me. But I am ſnatched out of the hands of the devil. Though God has not yet revealed himſelf unto me, yet I believe, were I to die this night, before tomorrow I ſhould be in Heaven." Her ſiſter ſaying, " I hope God will reſtore you to health:" ſhe replied, " Let him do what ſeemeth him

good." Saturday 23. She ſaid, "I ſaw my mother and brother and ſiſter in my ſleep, and they all received a bleſſing." I aſked, if ſhe thought ſhe ſhould die? and whether ſhe believed, the Lord would receive her ſoul? looking very earneſtly, ſhe ſaid, "I have not ſeen the Lord yet. But I believe I ſhall ſee him and live. Altho' theſe are bold words, for a ſinner to ſay. Are they not?" Sunday 24. I aſked her, "How have you reſted?" ſhe anſwered, "Very well. Though I have had no ſleep: and I wanted none: for I have had the Lord with me. O let us not be aſhamed of him, but proclaim him upon the houſe-top. And I know, whatever I aſk in the name of Jeſus, according to his will, I ſhall have." Soon after ſhe called haſtily to me, and ſaid, "I fear I have deceived myſelf. I thought the amen was ſealed in my heart; but I fear, it is not. Go down and pray for me, and let him not go, 'till he has given my heart's deſire." Soon after ſhe broke out into ſinging and ſaid, "I was ſoon delivered of my fears. I was only afraid of a flattering hope: but if it had been ſo, I would not have let him go." Her ſiſter that was come to ſee her was much upon her mind. "You, ſaid ſhe, are in pain for her. But I have faith for this little child. God has a favour unto her." In the afternoon ſhe deſired me to write a bill for her. I aſked, what ſhall I write? ſhe ſaid, return thanks for what God has done for me, and pray that he would manifeſt himſelf to my relations alſo. Go to the preaching. Leave but one with me." Soon after we were gone ſhe roſe up, called to the perſon that was with her and ſaid, "Now it is done. I am aſſured my ſins are forgiven." The perſon anſwering, "Death is a little thing, to them that die in the Lord:" ſhe replied with vehemence, "A little thing! it is nothing." The perſon then deſiring, ſhe would pray for her, ſhe anſwered, "I do: I pray for all. I pray for all I know, and for them I do not know. And the Lord will hear the prayer of faith." At our return, her ſiſter kneeling by the bed-ſide ſhe ſaid, "Are you not comforted, my dear, for me?" Her ſpeech then failing, ſhe made ſigns for her to be by her, and kiſſed her and ſmiled upon her. She then lay about an hour without ſpeaking or ſtirring; 'till about three o'clock on Monday morning, ſhe cried out, "My Lord and my God!" fetch'd a double ſigh, and died.

Saturday, February 20. I preached at Weaver's Hall. It was a glorious time. Several dropped to the ground as if ſtruck by lightning. Some cried out in bitterneſs of ſoul: I knew not where to end, being conſtrained to begin anew, again and again. In this acceptable time we begged of God to reſtore our brethren, who are departed from us for a ſeaſon; and to teach us all, to follow after the things that make for peace, and the things whereby one may edify another.

Sunday 21. In the evening I explained the exceeding great and precious promiſes which are given us: a ſtrong confirmation whereof I read, in a plain, artleſs account, of a child, whoſe body then lay before us. The ſubſtance of this [a part of it] was as follows. "John Woolley was for ſome time in your ſchool. But was turned out for his ill behaviour: ſoon after he ran away from his parents, lurking about for ſeveral days and nights together, and hiding himſelf in holes and corners, that his mother might not find him. During this time he ſuffered both

hunger and cold. Once he was three whole days without ſuſtenance, ſometimes weeping and praying by himſelf, and ſometimes playing with other looſe boys. One night he came to the New Room. Mr. —— was then ſpeaking of diſobedience to parents. He was quite confounded, and thought there never was in the world, ſo wicked a child as himſelf. He went home, and never ran away any more. His mother ſaw the change in his whole behaviour, but knew not the cauſe. He would often get up ſtairs by himſelf to prayer, and often go alone into the fields, having done with all his idle companions. And now the devil began to ſet upon him with all his might, continually tempting him to ſelf-murder. Sometimes he was vehemently preſt to hang himſelf, ſometimes to leap into the river. But this only made him the more earneſt in prayer: in which after he had been one day wreſtling with God, he was ſo filled with joy and the love of God, that he ſcarce knew where he was, and with ſuch love to all mankind, that he could have laid himſelf on the ground, for his worſt enemies to trample upon. From this time his father and mother were ſurprized at him, he was ſo diligent to help them in all things. When they went to the preaching, he was careful to give their ſupper to the other children: and when he had put them to bed, hurried away to the room, to light his father or mother home. Mean time, he loſt no opportunity of hearing the preaching himſelf, or of doing any good he could, either at home or in any place where he was. One day walking in the fields, he fell into talk with a farmer, who ſpoke very ſlightly of religion. John told him, he ought not to talk ſo; and inlarged upon that word of the apoſtle, (which he begged him to conſider deeply) "Without holineſs no man ſhall ſee the Lord." The man was amazed; caught the child in his arms, and knew not how to part with him. His father and mother once hearing him ſpeak pretty loud in the next room, liſtened to hear what he ſaid. He was praying thus: "Lord, I do not expect to be heard for my much ſpeaking. Thou knoweſt my heart. Thou knoweſt my wants." He then deſcended to particulars. Afterward he prayed very earneſtly for his parents, and for his brothers and ſiſters by name: then for Mr. John and Charles Weſley, then for all the other miniſters he could remember by name, and for all that were, or deſired to be, true miniſters of Chriſt. In the beginning of his illneſs, his mother aſked him, if he wanted any thing? he anſwered, "Nothing but Chriſt, and I am as ſure of him, as if I had him already." He often ſaid, "O mother, if all the world believed in Chriſt, what a happy world would it be? and they may. I was the worſt of ſinners, and he died for me."

On Wedneſday he ſaid to his mother, "I am in very great trouble for my father. He has always taken an honeſt care of his family. But he does not know God: if he dies in the ſtate he is in now, he cannot be ſaved. If God ſhould give him the true faith, and then take him to himſelf, do not you fear: do not you be troubled. God has promiſed to be a father to the fatherleſs and a husband to the widow. And I hope we ſhall ſing hallelujah in heaven together." To his eldeſt ſiſter he ſaid, "do not puff yourſelf up with pride. When you receive your wages, which is not much, lay it out in plain neceſſaries. And

if you are inclined to be merry, do not ſing ſongs. Do you ſing pſalms and hymns. Remember your Creator in the days of your youth. When you are at work, you may lift up your heart to God. And be ſure never to riſe or go to bed, without asking his bleſſing." He added, "I ſhall die. But do not cry for me. Why ſhould you cry for me? Conſider what a joyful thing it is, to have a brother go to heaven. I am not a man. I am but a boy. But is it not in the bible, "Out of the mouth of babes and ſucklings thou haſt ordained ſtrength?" I know where I am going. I would not be without this knowledge for a thouſand worlds. For tho' I am not in heaven yet, I am as ſure of it, as if I was." He ſaid to his mother, "That ſchool was the ſaving of my ſoul: for there I began to ſeek the Lord. But how is it, that a perſon no ſooner begins to ſeek the Lord, but Satan ſtrait ſtirs up all his inſtruments againſt him? When he was in agony of pain he cried out, "O Saviour give me patience. Thou haſt given me patience. But give me more. Give me thy love, and pain is nothing. I have deſerved all this, and a thouſand times more. For there is no ſin but I have been guilty of." A while after he ſaid, "O my mother, how is this? If a man does not his work, the maſters in the world will not pay him his wages. But it is not ſo with God. He gives me good wages: and yet I am ſure I have done nothing to gain them. O it is a free gift."

On Thurſday morning his mother aſked him, how he did? He ſaid, "I have had much ſtruggling to night. But my Saviour is ſo loving to me, I do not mind it: it is no more than nothing to me." Then he ſaid, "I deſire to be buried from the room, and I deſire Mr. Weſley would preach a ſermon over me, on thoſe words of David (unleſs he thinks any other to be more fit.) "Before I was afflicted I went aſtray: but now I have kept thy word." I aſked him, how do you find yourſelf now? he ſaid, "In great pain, but full of love." I aſked, but does not the love of God overcome pain? He anſwered, "Yes; pain is nothing to me. I did ſing praiſes to the Lord in the midſt of my greateſt pain. And I could not help it." I aſked him, if he was willing to die? He replied, "O yes; with all my heart." I ſaid, but if life and death were ſet before you, what would you chuſe then? he anſwered, "To die and to be with Chriſt. I long to be out of this wicked world." On thurſday night he ſlept much ſweeter than he had done for ſome time before. In the morning he begged to ſee Mr. John Weſley. When Mr. Weſley came, and after ſome other queſtions, aſked him, what he ſhould pray for? He ſaid, "That God would give him a clean heart, and renew a right ſpirit within him." When prayer was ended, he ſeemed much enlivened and ſaid, "I thought I ſhould have died to day. But I muſt not be in haſte. I am content to ſtay. I will tarry the Lord's leiſure." On Sunday he ſpoke exceeding little. On Monday his ſpeech began to faulter. On Tueſday it was gone; but he was fully in his ſenſes, almoſt continually lifting up his eyes to heaven. On Wedneſday his ſpeech was reſtored. The next morning he ſpent in continual prayer, often repeating the Lord's prayer, and earneſtly commending his ſoul into the hands of God. He then called for his little brother and ſiſter to kiſs them; and for his mother, whom

he defired to kifs him. Then (between nine and ten) he faid, "Now let me kifs you:" which he did, and immediately fell afleep. He lived, fome months above thirteen years.

Tuefday, May 25. I fet out early in the morning with John Taylor, (fince fettled in London) and Wednefday 26. at eight or nine o'clock, reached Birftal, fix miles beyond Wakefield. John Nelfon had wrote to me fome time before: but at that time I had little thought of feeing him. Hearing he was at home, I fent for him to our inn: whence he immediately carried me to his houfe; and gave me an account of the ftrange manner wherein he had been led on, from the time of our parting at London. He had returned home in the year 1740. His relations and acquaintance foon began to enquire, "What he thought of this new faith?" And whether he believed there was any fuch thing as a man's knowing that his fins were forgiven? John told them point blank, That this new faith, as they called it, was the old faith of the gofpel; and that he himfelf was fure his fins were forgiven. This was foon noifed abroad: more and more came to enquire, concerning thefe ftrange things. Some put him upon the proof of the great truths, which fuch inquiries naturally led him to mention. And thus he was brought unawares to quote, explain, compare, and inforce feveral parts of fcripture. This he did at firft, fitting in his houfe, 'till the company increafed fo, that the houfe could not contain them. Then he ftood at the door, which he was commonly obliged to do, in the evening, as foon as he came from work. God immediately fet his feal to what was fpoken: and feveral believed, and therefore declared, that God was merciful alfo to their unrighteoufnefs, and had forgiven all their fins.

Tuefday, June 8. At Epworth I largely inforced that great truth (fo little underftood in what is called a Chriftian country) "Unto him that worketh not, but believeth on him that juftifieth the ungodly, his faith is counted to him for righteoufnefs." I went to the place where the little fociety met, which was fufficiently thronged both within and without. Here I found fome from Hainton (a town twenty miles off,) who informed us, that God had begun a good work there alfo, and conftrained feveral to cry out, in the bitternefs of their foul, "What muft I do to be faved?"

Friday 11. I vifited the fick, and thofe who defired, but were not able to come to me. At fix I preached at Overthorp, near Haxey, a little village about two miles from Epworth, on that comfortable fcripture, "When they had nothing to pay, he frankly forgave them both." I preached at Epworth, about eight, on Ezekiel's vifion of the refurrection of the dry bones. And great indeed was the fhaking among them. Lamentation and great mourning were heard; God bowing their hearts, fo that on every fide, as with one accord, they lift up their voice and wept aloud. Surely he who fent his Spirit to breathe upon them, will hear their cry, and will help them.

Saturday 12. I preached on the righteoufnefs of the law, and the righteoufnefs of faith. While I was fpeaking, feveral dropped down as dead: and, among the reft, fuch a cry was heard, of finners groaning

for the righteouſneſs of faith, as almoſt drowned my voice. But many of theſe ſoon lifted up their heads with joy, and broke out into thankſgiving: being aſſured, they now had the deſire of their ſoul, the forgiveneſs of their ſins.—I obſerved a gentleman there, who was remarkable for not pretending to be of any religion at all. I was informed, he had not been at public worſhip of any kind, for upwards of thirty years. Seeing him ſtand as motionleſs as a ſtatue, I aſked him abruptly, "Sir, are you a ſinner?" He replied with a deep and broken voice, "Sinner enough," and continued ſtaring upwards, 'till his wife and a ſervant or two, who were all in tears, put him into his chaiſe, and carried him home.

Sunday 13. At ſeven I preached at Haxey, on "What muſt I do to be ſaved?" Thence I went to Wroote, of which (as well as Epworth) my father was rector for ſeveral years. Mr. Whitelamb offering me the church, I preached in the morning, on "Aſk and it ſhall be given you:" In the afternoon on the difference between the righteouſneſs of the law, and the righteouſneſs of faith. But the church could not contain the people; many of whom came from far.—At ſix I preached for the laſt time in Epworth church-yard (being to leave the town the next morning,) to a vaſt multitude on the beginning of our Lord's ſermon on the mount. I continued among them for near three hours: and yet we ſcarce knew how to part. O let none think his labour of love is loſt, becauſe the fruit does not immediately appear. Near forty years did my father labour here. But he ſaw little fruit of all his labour. I took ſome pains among this people too: and my ſtrength alſo ſeemed ſpent in vain. But now the fruit appeared. There were ſcarce any in the town, on whom either my father or I had taken any pains formerly, but the ſeed ſown ſo long ſince now ſprung up.

Monday 14. Having a great deſire to ſee David Taylor, whom God had made an inſtrument of good to many ſouls, I rode to Sheffield: but not finding him there, I was minded to go forward immediately. However the importunity of the people conſtrained me to ſtay, and preach both in the evening and the morning. Tueſday 15. He came. I found he had occaſionally exhorted multitudes of people in various parts. But after that he had taken no thought about them. So that the greater part were fallen aſleep again.——In the evening I preached on the inward kingdom of God: in the morning, Wedneſday 16. on the ſpirit of fear, and the ſpirit of adoption. It was now firſt I felt that God was [graciouſly] here alſo: though ſtill more at Barley-hall (five miles from Sheffield) where I preached in the afternoon. Many were here melted down, and filled with love toward him whom God hath exalted to be a Prince and a Saviour.

Thurſday 17. I began preaching about five, on the righteouſneſs of faith. But I had not half-finiſhed my diſcourſe, when I was conſtrained to break off in the midſt: our hearts were ſo filled with a ſenſe of the love of God, and our mouths with prayer and thankſgiving. When we were ſomewhat ſatisfied herewith, I went on to call ſinners to the ſalvation ready to be revealed.——The ſame bleſſing from God we found in the evening while I was ſhewing, how he juſtifies the ungodly. A-

mong the hearers was one, who ſome time before had been deeply convinced of her ungodlineſs; inſomuch that ſhe cried out, day and night, "Lord, ſave, or I periſh." All the neighbours agreeing that ſhe was ſtark mad, her huſband put her into a phyſician's hands, who blooded her largely, gave her a ſtrong vomit, and laid on ſeveral bliſters. But all this proving without ſucceſs, ſhe was in a ſhort time judged to be incurable. He thought however he would ſpeak to one perſon more, who had done much good in the neighbourhood. When Mrs. Johnſon came, ſhe ſoon ſaw the nature of the diſeaſe, having herſelf gone through the ſame. She ordered all the medicines to be thrown away, and exhorted the patient to look unto Jeſus: which this evening ſhe was enabled to do by faith. And he healed the broken in heart.

I left Briſtol in the evening of Sunday, July 18. and on Tueſday came to London. I found my mother on the borders of eternity. But ſhe had no doubt or fear; nor any deſire, but (as ſoon as God ſhould call) to depart, and to be with Chriſt.

Friday 30. About three in the afternoon, I found her change was near. I ſat down on the bed-ſide. She was in her laſt conflict, unable to ſpeak, but I believe quite ſenſible. Her look was calm and ſerene, and her eyes fixt upward, while we commended her ſoul to God. From three to four, the ſilver cord was looſing, and the wheel breaking at the ciſtern: and then, without any ſtruggle, or ſigh or groan, the ſoul was ſet at liberty. We ſtood round the bed, and fulfilled her laſt requeſt, uttered a little before ſhe loſt her ſpeech, "Children, as ſoon as I am releaſed, ſing a Pſalm of praiſe to God."

Sunday, Auguſt 1. About five in the afternoon, I committed to the earth, the body of my mother, to ſleep with her fathers. The portion of ſcripture from which I afterwards ſpoke was, "I ſaw a great white throne, and him that ſat on it; from whoſe face the earth and the heaven fled away, and there was found no place for them. And I ſaw the dead ſmall and great ſtand before God, and the books were opened," &c. It was one of the moſt ſolemn aſſemblies I ever ſaw, or expect to ſee on this ſide eternity.

We ſet up a plain ſtone at the head of her grave, inſcribed with the following words: "Here lies the body of Mrs. Suſannah Weſley, the youngeſt and laſt ſurviving daughter of Dr. Samuel Anneſley[a]."

"In ſure and ſtedfaſt hope to riſe
And claim her manſion in the ſkies,
A Chriſtian here her fleſh laid down,
The croſs exchanging for a crown.
True daughter of affliction ſhe
Inured to pain and miſery,
Mourn'd a long night of griefs and fears,
A legal night of ſeventy years.
The Father then reveal'd his Son,
Him in the broken bread made known[b].
She knew and felt her ſins forgiven,
And found the earneſt of her heaven." &c.



a See Vol. i. page 263. b See Vol. ii. page 77.

I cannot but further obſerve, that even ſhe (as well as her father and grandfather, her huſband, and her three ſons) had been, in her meaſure and degree, a preacher of righteouſneſs. This I learned from a letter, wrote long ſince to my father; part of which I have here ſubjoined.

February 6. 1711-12.——"As I am miſtreſs of a large family; tho' the ſuperior charge of the ſouls contained in it, lies upon you,—yet in your abſence, I cannot but look upon every ſoul you leave under my care, as a talent committed to me under a truſt, by the great Lord of all the families, both of heaven and earth. And if I am unfaithful to him or you, in neglecting to improve theſe talents, how ſhall I anſwer unto him, when he ſhall command me to render an account of my ſtewardſhip? As theſe and other ſuch like thoughts, made me at firſt take a more than ordinary care of the ſouls of my children and ſervants, ſo knowing our religion requires a ſtrict obſervation of the Lord's day, and not thinking that we fully anſwered the end of the inſtitution, by going to church, unleſs we filled up the intermediate ſpaces of time by other acts of piety and devotion: I thought it my duty to ſpend ſome part of the day, in reading to and inſtructing my family.

Soon after you went to London laſt, I light on the Account of the Daniſh Miſſionaries. I was, I think, never more affected with any thing.——I could not forbear ſpending good part of that evening, in praiſing and adoring the divine goodneſs, for inſpiring them with ſuch ardent zeal for his glory.——For ſeveral days I could think or ſpeak of little elſe. At laſt it came into my mind, though I am not a man, nor a miniſter, yet if my heart were ſincerely devoted to God, and I was inſpired with a true zeal for his glory, I might do ſomewhat more than I do. I thought I might pray more for them, and might ſpeak to thoſe with whom I converſe with more warmth of affection," &c.

Sunday, September 12. I was deſired to preach in an open place, commonly called the Great Gardens, lying between Whitechappel and Coverlets-fields, where I found a vaſt multitude gathered together. Taking knowledge that a great part of them were little acquainted with the things of God, I called upon them in the words of our Lord, "Repent ye, and believe the goſpel." Many of the people laboured much to diſturb thoſe who were of a better mind. They then threw whole ſhowers of ſtones, one of which, ſtruck me juſt between the eyes. But when I had wiped away the blood, I went on teſtifying with a loud voice, that God hath given to them that believe, "not the ſpirit of fear, but of power and love and of a ſound mind." And by the ſpirit which now appeared through the whole congregation, I plainly ſaw what a bleſſing it is, when it is given us, even in the loweſt degree, to ſuffer for his name's ſake.

Monday 13. I preached about nine at Windſor, and the next evening came to Briſtol, I ſpent the remainder of this, and the following week, in examining thoſe of the ſociety: ſpeaking ſeverally to each, that I might more perfectly know the ſtate of their ſouls to Godward.

Thurſday 23. In the evening, almoſt as ſoon as I began to pray in the ſociety, a voice of lamentation and bitter mourning was heard, from the whole congregation. But in a while, loud thankſgivings were mixt

therewith, which in a ſhort ſpace ſpread over all: ſo that nothing was to be heard on every ſide, but "Praiſe to God and to the Lamb for ever and ever!"

Friday 24. I had notes from nineteen perſons, deſiring to return God thanks. Some of them follow. "John Merriman, a blind man, deſires to return thanks to almighty God, for the diſcovery of his love, to him, an old ſinner. Edith W—— deſires to return thanks, for great and unſpeakable mercies, which the Lord was pleaſed to reveal to her heart. And I deſire, that the praiſe of the Lord, may be ever in my heart. Ann Simmonds deſires to return hearty thanks to God, for the great mercies ſhe received laſt night. For ſhe has a full aſſurance, of her redemption in the blood of Chriſt. Mary K—— deſires to return thanks to God, for giving her a freſh ſenſe of forgiveneſs. Mary F—— deſires to return thanks, for that the Lord hath made her triumph, over ſin, earth and hell. Mary W———n deſires to return thanks to almighty God, for a freſh ſenſe of forgiveneſs. Sir, I deſire to return humble thanks to almighty God, for the comfortable aſſurance of his pardoning love." E. C——. Many others took an opportunity of ſpeaking to me, and declaring, what God had done for their ſouls.

Newcaſtle, Thurſday November 18. The grace of God flows here with a wider ſtream than it did at firſt either in Briſtol or Kingſwood. But it does not ſink ſo deep, as it did there. Few are thoroughly convinced of ſin, and ſcarce any can witneſs, that the Lamb of God has taken away their ſins. Sunday 21. After preaching in the room at five, I began preaching about eight at the hoſpital. It rained all the time; but that did not diſturb either me or the congregation, while I explained, "Thou ſhalt call his name Jeſus; for he ſhall ſave his people from their ſins." Tueſday 23. There ſeemed in the evening to be a deeper work in many ſouls than I had obſerved before. Many trembled exceedingly: ſix or ſeven (both men and women) dropped down as dead. Some cried unto God out of the deep: others would have cried; but their voice was loſt. And ſome have found that the Lord is "gracious and merciful, forgiving iniquity and tranſgreſſion and ſin."

Thurſday 25. In the evening God was pleaſed, to wound many more who were quiet and at eaſe. And I could not but obſerve, that here the very beſt people, ſo called, were as deeply convinced as open ſinners. Several of theſe were now conſtrained to roar aloud, for the diſquietneſs of their hearts: and theſe generally not young, (as in moſt other places) but either middle-aged, or well ſtricken in years. I never ſaw a work of God in any other place, ſo evenly and gradually carried on. It continually riſes ſtep by ſtep. Not ſo much ſeems to be done at any one time, as hath frequently been at Briſtol or London: but ſomething, at every time. It is the ſame with particular ſouls. I ſaw none in that triumph of faith, which has been ſo common in other places. But the believers go on, calm and ſteddy. Let God do as ſeemeth him good.

Thurſday, December 30. I carefully examined thoſe, who had lately cried out in the congregation. Some of theſe, I found, could give no account at all, how or wherefore they had done ſo: only, that of a ſudden they dropt down they knew not how; and what they afterwards

ſaid or did they knew not: others could juſt remember, they were in fear; but could not tell, what they were in fear of. Several ſaid, they were afraid of the devil: and this was all they knew. But a few gave a more intelligible account, of the piercing ſenſe they then had of their ſins, both inward and outward, which were ſet in array againſt them round about: of the dread they were in, of the wrath of God and the puniſhment they had deſerved, into which they ſeemed to be juſt falling, without any way to eſcape. One of them told me, "I was as if I was juſt falling down, from the higheſt place I had ever ſeen. I thought the devil was puſhing me off, and that God had forſaken me." Another ſaid, "I felt the very fire of hell, already kindled in my breaſt: and all my body was in as much pain, as if I had been in a burning fiery furnace." What wiſdom is that, which rebuketh theſe, "that they ſhould hold their peace?" Nay, let ſuch an one cry after Jeſus of Nazareth, till he ſaith, "Thy faith hath made thee whole!"

What encouragement have we to ſpeak for God! At our inn we met an antient man, who ſeemed by his converſation, never to have thought, whether he had any ſoul, or no. Before we ſet out, I ſpoke a few words, concerning his curſing and idle converſation. The man appeared quite broken in pieces. The tears ſtarted into his eyes. And he acknowledged his own guilt and the goodneſs of God.

1743.

*He preaches at Placey.——The Iſles of Scilly.——Trezuthan-downs.——Grimſby.——The Spen.*

April 1. There is a little village called Placey, about ten meaſured miles North of Newcaſtle. It is inhabited by colliers only, and ſuch as had been always in the firſt rank for ſavage ignorance and wickedneſs of every kind. Their grand aſſembly uſed to be on the Lord's day, on which men, women, and children met together, to dance, fight, curſe and ſwear, and play at chuck, ball, ſpan-farthing, or whatever came next to hand. I felt great compaſſion for theſe poor creatures, from the time I heard of them firſt; and the more, becauſe all men ſeemed to deſpair of them. Between ſeven and eight I ſet out with John Heally, my guide. The North wind, being unuſually high, drove the ſleet full in our face. When we came to Placey, we could very hardly ſtand. As ſoon as we were a little recovered, I went into the ſquare, and declared HIM who "was bruiſed for our ſins, and wounded for our iniquities." The poor ſinners were quickly gathered together, and gave earneſt heed to the things which were ſpoken. And ſo they did in the afternoon again, in ſpite of the wind and ſnow, when I beſought them to receive him for their king; "to repent and believe the goſpel."—— On Monday and Tueſday I preached there again, the congregation continually increaſing. And as moſt of theſe had never in their lives pretended to any religion of any kind, they were the more ready to cry to God, as mere ſinners, for the free redemption which is in Jeſus.

Monday, September 12. I preached at one on Trezuthan-downs, and in the evening at St. Ives. The dread of God fell upon us while

I was ſpeaking, ſo that I could hardly utter a word: but moſt of all in prayer, wherein I was ſo carried out, as ſcarce ever before in my life.

I had had for ſome time a great deſire to go and publiſh the love of God our Saviour, if it were but for one day, in the iſles of Scilly. And I had occaſionally mentioned it to ſeveral. This evening three of our brethren came and offered to carry me thither. So the next morning, John Nelſon, Mr. Shepherd and I, with three men and a pilot, ſailed from St. Ives. About half an hour after one, we landed on St. Mary's, the chief of the inhabited iſlands. We immediately waited upon the governor, with the uſual preſent, viz. a news-paper. I deſired him likewiſe to accept of an Earneſt Appeal. The miniſter not being willing I ſhould preach in the church, I preached, at ſix, in the ſtreets, to almoſt all the town, and many ſoldiers, ſailors, and workmen, on, "Why will ye die, O houſe of Iſrael?" It was a bleſſed time, ſo that I ſcarce knew how to conclude. After ſermon I gave them ſome little books and hymns, which they eagerly received.

At Trezuthan-downs, September 20. I preached to two or three thouſand people, on "The high-way of the Lord, the way to holineſs." We reached Gwynap a little before ſix, and found the plain covered from end to end. It was ſuppoſed there were ten thouſand people; to whom I preached Chriſt our "Wiſdom, righteouſneſs, ſanctification and redemption." I could not conclude 'till it was ſo dark, we could ſcarce ſee one another. And there was on all ſides the deepeſt attention, none ſpeaking, or ſcarce looking aſide. Sure here, though in a temple not made with hands, was God worſhipped in the beauty of holineſs!——One of thoſe who were preſent was Mr. P—— once a violent adverſary. Before ſermon began he whiſpered one of his acquaintance, "Captain ſtand by me, don't ſtir from me." He ſoon burſt out into a flood of tears; and quickly after ſunk down. His friend caught him, and prevented his falling to the ground. O may the friend of ſinners lift him up!

Saturday, October 22. In the evening, the houſe at Grimſby not being able to contain one fourth of the congregation, I ſtood in the ſtreet, and exhorted every prodigal, to "ariſe and go to his Father." One or two endeavoured to interrupt; but they were ſoon ſtilled by their own companions. The next day, Tueſday 25. one in the town promiſed us the uſe of a large room. But he was prevailed upon to retract his promiſe, before the hour of preaching came. I then deſigned going to the croſs; but the rain prevented: ſo that we were a little at a loſs, 'till we were offered a very convenient place, by a woman which was a ſinner. I there declared HIM (about one o'clock) whom God hath exalted to give repentance and remiſſion of ſins. However, the prodigal held out till the evening, when I inlarged upon her ſins and faith, who waſhed our Lord's feet with tears, and wiped them with the hairs of her head. She was then utterly broken in pieces (as indeed, was well nigh the whole congregation) and came after me to my lodging, crying out, "O Sir! "What muſt I do to be ſaved?" Being now informed of her caſe, I ſaid, "Eſcape for your life. Return in-

ſtantly to your huſband." She ſaid, "But how can it be? Which way can I go? He is above an hundred miles off. I have juſt received a letter from him; and he is at Newcaſtle upon Tyne." I told her, "I am going for Newcaſtle in the morning. You may go with me. William Blow ſhall take you behind him." And ſo he did. Glory be to the Friend of ſinners! He hath plucked one more brand out of the fire.——Thou poor ſinner, thou haſt received a prophet in the name of a Prophet: and thou art found of Him that ſent him.

During our whole journey to Newcaſtle, I ſcarce obſerved her to laugh or even ſmile once. Nor did ſhe ever complain of any thing, or appear moved in the leaſt with thoſe trying circumſtances which many times occurred in our way. A ſteddy ſeriouſneſs or ſadneſs rather appeared in her whole behaviour and converſation, as became one that felt the burden of ſin, and was groaning after ſalvation. In the ſame ſpirit, by all I could obſerve or learn, ſhe continued during her ſtay at Newcaſtle. Not long after, her huſband removed from thence, and wrote to her to follow him. She ſet out in a ſhip bound for Hull. A ſtorm met them by the way. The ſhip ſprung a leak. But though it was near the ſhore, on which many people flocked together, yet the ſea ran ſo exceeding high, that it was impoſſible to make any help. Mrs. S. was ſeen ſtanding on the deck, as the ſhip gradually ſunk: and afterwards hanging by her hands on the ropes, till the maſts likewiſe diſappeared. Even then, for ſome moments, they could obſerve her floating upon the waves, till her clothes, which buoy'd her up, being throughly wet, ſhe ſunk—I truſt, into the ocean of God's mercy.

Sunday, November 13. And the following days I preached and regulated the ſocieties at Painſhar, Tanfield, Horſely and Placey. Thurſday 17. I preached at the Spen on "Chriſt Jeſus our wiſdom, righteouſneſs, ſanctification, and redemption." I have ſeldom ſeen an audience ſo greatly moved, ſince the time of my firſt preaching at Briſtol. Men, women and children wept, and groaned, and trembled exceedingly. Many could not contain themſelves in theſe bounds, but cried with a loud and bitter cry. It was the ſame at the meeting of the ſociety; and likewiſe, in the morning, while I was ſhewing the happineſs of thoſe "whoſe iniquities are forgiven, and whoſe ſin is covered," I afterwards ſpake with twelve or fourteen of them ſeverally, and found good ground to believe, that God had given them to "taſte of the good word, and of the powers of the world to come."

## 1744.

*Letter from the Soldiers at Liſle and Ghent.——Groſs Sinners at St. Juſt reformed.——Comfortable Deaths.——Perſecution.——More Letters from the Soldiers Abroad.*

Wedneſday, February 1. About this time the ſoldiers abroad began to meet together, as we learned from the following letter, [part of which is.]

Ghent, February 2. 1744.——"Sir, I make bold to ſend you theſe lines. Feb. 18. 1743. We began our march for Germany. I was then

much caſt down, and my heart was ready to break. But the day we marched to Maſtricht, I found the love of God ſhed abroad in my heart, that I thought my very ſoul was diſſolved into tears. But this laſted not above three weeks, and then I was in heavineſs again: till, on April 24. I was walking in the fields, God broke my hard heart in pieces. And yet I was not delivered from the fear of death. I went to my quarters very ſick and weak, in great pain of ſoul and body. By the morning I was ſo weak I could ſcarce go. But this proved a ſweet night to my ſoul. For now I knew, there was no condemnation for me, believing in Chriſt Jeſus. June 16. The day we engaged the French at Dettingen, as the battle began, I ſaid, "Lord, in thee have I truſted; let me never be confounded." Joy overflowed my ſoul, and I told my comrades, "If I fall this day, I ſhall reſt in the everlaſting arms of Chriſt." Now I felt, I could be content to be caſt into the ſea, for the ſake of my dear brethren, ſo their eyes might be opened, and they might ſee, before it was too late, the things that belong unto their peace. When we came to Winter quarters, there were but three of us joined together. But now, by the bleſſing of God, we are increaſed to twelve. And we have reaſon to believe the hand of the Lord is with us. I deſire, for the ſake of HIM whom we follow after, that you would ſend us ſome inſtructions, how to proceed in our little ſociety.——God has bleſt even my words to ſome of their ſouls. All praiſe, and glory, and honour, be unto HIM, and to the LAMB, for ever and ever!" From your affectionate Brother, J. H.

St. Ives, April 4. Both this morning and evening the congregation was as large as the houſe could well contain. In the ſociety, God darted into all (I believe, hardly one excepted) the melting flame of love: ſo that their heads were as water, and their eyes as a fountain of tears. Friday 6. I ſpoke with the members of the ſociety ſeverally, and obſerved with great ſatisfaction, that perſecution had driven only three or four away, and exceedingly ſtrengthened the reſt. The wind and rain beat hard upon us, as we walked from Morva to St. Juſt; however ſome hundreds were there, to whom I declared, "If you have nothing to pay, God will frankly forgive you all." It is remarkable, that thoſe of St. Juſt, were the chief of the whole country, for hurling, fighting, drinking, and all manner of wickedneſs. But many of the lions are become lambs, are continually praiſing God, and calling their old companions in ſin, to come and magnify the Lord together.

Monday June, 11. I left Newcaſtle, and in the afternoon met John Nelſon at Durham, with Thomas Beard: another quiet and and peaceable man, who had lately been torn from his trade and wife and children, and ſent away as a ſoldier: that is, baniſhed from all that was near and dear to him, and conſtrained to dwell among lions, for no other crime either committed or pretended, than that of calling ſinners to repentance. But his ſoul was in nothing terrified by his adverſaries. Yet the body, after a while, ſunk under its burden. He was then lodged in the hoſpital of Newcaſtle, where he ſtill praiſed God continually. His fever increaſing, he was let blood. His arm feſtered, morti-

fied and was cut off: two or three days after which God ſigned his diſcharge, and called him up to his eternal home.

Thurſday, September 6. I committed to the duſt the remains of Elizabeth Marſh, a young woman who had received a ſenſe of the pardoning Love of God about four years before her death, and had never left her firſt love. She had ſcarce known health or eaſe from that hour. But ſhe never murmured or repined at any thing. I ſaw her many times after ſhe was confined to her bed; and found her always chearful, praiſing God though longing to depart and to be with Chriſt. I could not learn that her mind was ever clouded, no, not a moment, from the beginning of her illneſs. But a few days before ſhe died, ſhe told me, "I am concerned I ſpoke a haſty word to day. One told me, you ſhall recover within ten days. And I ſaid, I do not want to recover." I could only ſpeak a few words at her grave. But when I returned to the Foundery, God made his word as a flame of fire. I ſpoke from that paſſage in the Revelation, "And one of the elders ſaid unto me, what are theſe that are arrayed in white robes; and whence came they? And I ſaid, Sir, thou knoweſt. 'And he ſaid unto me, theſe are they which came out of great tribulation, and they waſhed their garments, and made them white in the blood of the Lamb." A young man, ſervant to Mrs. C. of Newington, went home deeply affected. The next day he was taken ill, and every day grew worſe; ſo that when I came to the houſe on Monday the 10th, (though I knew nothing of him, or of his illneſs before) he was juſt gaſping for breath. It was a melancholy ſight. Death ſtared him in the face, and he knew not God. He could but juſt ſay, "For God's ſake, pray for me." John Nelſon coming in, we aſked life for our brother, in full confidence of the promiſe. All this day as his illneſs ſo his terrors increaſed. But the next day, God gave him life from the dead. He told me, "Now I am not afraid to die: for I know God loves me. I did not uſe to love you or your people: but now I love you as my own ſoul. I love you all: I know you are the people of God; and I am juſt going to him." He continued praiſing God as often as he could ſpeak, and when he could not, his eyes were fixed upwards. Between one and two on Wedneſday morning he cried out, "I have loſt my God! where is he?" But he ſoon recovered himſelf and ſaid, "Now I have found him: and I ſhall loſe him no more." About ſeven I prayed with him, and praiſed God on his behalf, and not long after he fell aſleep.

Sunday 16. I buried one who had ſoon finiſhed her courſe, going to God in the full aſſurance of faith, when ſhe was little more than four years old. In her laſt ſickneſs (having been deeply ſerious in her behaviour for ſeveral months before) ſhe ſpent all the intervals of her convulſions, in ſpeaking of, or to God. And when ſhe perceived her ſtrength to be near exhauſted, ſhe deſired all the family to come near, and prayed for them all, one by one; then for her miniſters, for the church, and for all the world. A ſhort time after, recovering from a fit, ſhe lifted up her eyes, ſaid, "Thy kingdom come," and died.

Sunday, November 4. Poor Richard I. who in ſpite of his former

conviction, was now determined to renounce us and join the Quakers, ventured however once more to the Lord's table. He had no ſooner received, than he dropt down, and cried with a loud voice, "I have ſinned; I have ſinned againſt God." At that inſtant, many were pierced to the heart. I could hardly ſpeak for ſome time. Several mourners were filled with ſtrong conſolation. And all ſaid, "Surely God is in this place!"

About this time I received a letter, dated from the camp at Liſle. Part of it ran as follows. "May 1. We marched to the camp, near Bruſſels. There a few of us joined into a ſociety, being ſenſible, where two or three are gathered together in his name, there is our Lord in the midſt of them. Our place of meeting was a ſmall wood near the camp. We remained in this camp eight days, and then removed to a place called Arſk. Here I began to ſpeak openly, at a ſmall diſtance from the camp, juſt in the middle of the Engliſh army. And here it pleaſed God to give me ſome evidences, that my labour was not in vain. We ſung an hymn, which drew about two hundred ſoldiers together, and they all behaved decently. After I had prayed, I begun to exhort them, and though it rained very hard, yet very few went away. Many acknowledged the truth; in particular a young man, John Greenwood, by name; who has kept with me ever ſince, and whom God has lately been pleaſed to give me for a fellow-labourer. Our ſociety is now increaſed to upwards of two hundred, and the hearers are frequently more than a thouſand; although many ſay, I am mad; and others have endeavoured to incenſe the field-marſhal againſt us. I have been ſent for, and examined ſeveral times. But, bleſſed be God, he has always delivered me. Many of the officers have come to hear for themſelves, often nine or ten at a time. I endeavoured to loſe no opportunity. During our abode in the camp at Arſk, I have preached thirty-five times in ſeven days. One of thoſe times a ſoldier who was preſent, called aloud to his comrades, to come away, and not hear that fool any longer. But it pleaſed God, to ſend the word ſpoken to his heart: ſo that he roared out in the bitterneſs of his ſoul, for a conſiderable time: and then he who never fails thoſe that ſeek him, turned his heavineſs into joy. He is now never ſo happy as when he is proclaiming the loving-kindneſs of God his Saviour. I was a little ſhocked at my firſt entrance on this great work, becauſe I was alone, having none to help me. But the Lord helped me, and ſoon raiſed up William Clements, and in June, John Evans belonging to the train, to my aſſiſtance. Since we have been in this camp, we have built two ſmall tabernacles, in which we meet at eight in the morning, at three in the afternoon, and ſeven at night: and commonly two whole nights in each week. Since I began to write this, we are come to our Winter quarters: ſo that our ſociety is now parted. We are ſome in Bruges, ſome in Ghent. But it has pleaſed the Lord, to leave neither without a teacher. For John Greenwood and I are in this city. And B. Clements and Evans are in Ghent. So that we truſt our Lord will carry on his work in both places." We that are in Bruges have hired a ſmall place, in which we meet. And our dear Lord is in the midſt of us. Many times the tears run down every face, and joy reigns in every heart.

I ſhall conclude with a full aſſurance of your prayers, with a longing deſire to ſee you. O when will the joyful meeting be? perhaps not on this ſide death. If not, my Maſter's will be done." Your unworthy Brother in the Lord, J. H.

Monday, December 3. I anſwered another letter I had received from Flanders; an extract of which is here ſubjoined.

Ghent, November 12. O. S. 1744.——" Rev. Sir, We made bold to trouble you with this, to acquaint you with ſome of the Lord's dealings with us here. We have hired two rooms, one ſmall one, wherein a few of us meet every day at one o'clock; and another large one for public ſervice, where we meet twice a day, at nine in the morning, and four in the afternoon: and the hand of the omnipotent God is with us, to the pulling down of the ſtrong holds of Satan.——The ſeventh inſtant, when we were met together in the evening, as I was at prayer, one that was kneeling by me, cried out (like a woman in travail) " My Redeemer! my Redeemer!" which continued about ten minutes. When he was aſked, " What was the matter," he ſaid, " He had found that which he had often heard of, that is, an heaven upon earth:" and ſome others had much a-do to forbear crying out in the ſame manner. Dear Sir, I am a ſtranger to you in the fleſh. I know not if I have ſeen you above once, when I ſaw you preaching on Kennington-Common. And then I hated you, as much as now (by the grace of God) I love you. The Lord purſued me with convictions from my infancy, and I often made abundance of good reſolutions. But finding as often, that I could not keep them (as being made wholly in my own ſtrength) I at length left off all ſtriving and gave myſelf over to all manner of lewdneſs and profaneneſs. So I continued for ſome years, till the battle of Dettingen. The balls then came very thick about me, and my comrades fell on every ſide. Yet I was preſerved unhurt. A few days after this, the Lord was pleaſed to viſit me again. The pains of hell gat hold upon me, the ſnares of death incompaſſed me. I durſt no longer commit any outward ſin, and I prayed God to be merciful to my ſoul. Now I was at a loſs for books. But God took care for this alſo. One day as I was at work, I found an old Bible in one of the train-waggons. To read this, I ſoon forſook my old companions; all but one, who was ſtill a thorn in my fleſh. But not long after he ſickened and died. My Bible was now my only companion, and I believed myſelf a very good Chriſtian, till we came to Winter-quarters, where I met with John Haime. But I was ſoon ſick of his company. For he robbed me of my treaſure; he ſtole away my gods, telling me, " I and my works were going to hell together." This was ſtrange doctrine to me, who being wholly ignorant of the righteouſneſs of Chriſt, ſought only to eſtabliſh my own righteouſneſs. And being naturally of a ſtubborn temper, my poor brother was ſo perplexed with me, that ſometimes he was reſolved (as he afterwards told me) to forbid my coming to him any more. When the Lord had at length opened my eyes, and ſhewn me that " by grace we are ſaved, through faith," I began immediately to declare it to others, though I had not as yet experienced it myſelf. But October 23. as William Clements was at prayer, I felt on a ſudden a great alteration in my ſoul.

My eyes overflowed with tears of love. I knew I was through Chriſt reconciled to God; which enflamed my ſoul with fervent love to him, whom I now ſaw to be my complete Redeemer. O the tender care of almighty God, in bringing up his children! How are we bound to love ſo indulgent a Father, and to fall down in wonder and adoration of his great and glorious name for his tender mercies!——Dear Sir, I beg you will pray for him who is not worthy to be a door-keeper to the leaſt of my Maſter's ſervants." JOHN EVANS.

He continued both to preach and to live the goſpel, till the battle of Fontenoy. One of his companions ſaw him there, laid acroſs a cannon, (both his legs having been taken off by a chain-ſhot) praiſing God and exhorting all that were round about him; which he did till his ſpirit returned to God.

1745.

*Awakening in Cornwall.——Comfortable Deaths.——Publick Affairs.——Letters from the Soldiers abroad.——More ſerioufneſs than ordinary in England.*

Friday, April 19. William Fenwick rode with me to L——d, the miniſter of which had told him again and again, "Be ſure to bring Mr. Weſley with you when he comes. It is for my ſoul: for the good of my poor ſoul." When we were alone, he told me, "Sir, I have read your writings: but I could not believe them till very lately. Now I know your doctrine is true. God himſelf has ſhewn it to me. A few days ſince I was in a great agony of ſoul, praying to God to forgive my ſins. And there was ſuch a light about me as I cannot expreſs: and I knew, God had heard my prayer. And my heart was filled with the love of God; and ever ſince I pray and praiſe him all day long." I aſked, If he had told this to any one elſe? He ſaid, "I began to tell it one I thought a very good Chriſtian; but he ſeemed to think I was diſtracted. So I ſpoke no more. And indeed I don't know any that would hear me." I told him, "You will meet with many ſuch trials as this, and with many others which you are not yet aware of." He anſwered, "I know that I cannot bear them of myſelf. I have no ſtrength, unleſs I watch and pray always. But I do pray always. And what are trials to me? I am not in the world. I live in eternity. I cannot turn any way but I ſee God. He is with me continually, and on every ſide."

Monday, July 15. Mr. Bennet met us at Trewint, and told us, Francis Walker had been driven thence, and had ſince been an inſtrument of great good, where-ever he had been. Indeed I never remember ſo great an awakening in Cornwall, wrought in ſo ſhort a time, among young and old, rich and poor, from Trewint quite to the ſea-ſide.

I had now leiſure to look over the letters I had received this Summer: ſome extracts of which are here ſubjoined.

Briſtol, June 6th, 1745.——"I have delivered another of my charge to the Lord. On Saturday night Molly Thomas was taken home. She was always conſtant in the uſe of all the means, and behaved well, both at home and abroad. After ſhe was taken ill, ſhe was diſtreſſed indeed, between the pain of her body, and the anguiſh of her ſoul. But where

is all pain gone, when Jesus comes? When he manifests himself to the heart? In that hour she cried out, "Christ is mine! I know my sins are forgiven me." Then she sung praise to HIM that loved her, and bought her with his own blood. The fear of death was gone, and she longed to leave her father, her mother, and all her friends. She said, "I am almost at the top of the ladder. Now I see the towers before me, and a large company coming up behind me. I shall soon go. 'Tis but for Christ to speak the word, and I am gone. I only wait for that word, "Rise up, my love, and come away." When they thought her strength was gone, she broke out again,

"Christ hath the foundation laid,
And Christ shall build me up;
Surely I shall soon be made
Partaker of my hope.
Author of my faith he is;
He its finisher shall be:
Perfect love shall seal me his
To all eternity."

So she fell asleep. O Lord, my God, glory be to thee for all things. I feel such desires in my soul after God, that my strength goes away. I feel there is not a moment's time to spare; and yet how many do I lose? Lord Jesus give me to be more and more diligent and watchful in all things. It is no matter to me, how I was an hour ago. Is my soul now waiting upon God? O that I may in all things, and through all things, see nothing but Christ. O that when he comes, he may find me watching!" S. C.

Wednesday, September 18. About five we came to Newcastle, in an acceptable time. We found the generality of the inhabitants in the utmost consternation; news being just arrived, that the morning before, at two o'clock, the Pretender had entered Edinburgh. A great concourse of people were with us in the evening, to whom I expounded the third chapter of Jonah: insisting particularly on that verse, "Who can tell, if God will return, and repent, and turn away from his fierce anger, that we perish not?" Friday 20. I had desired all our brethren, to join with us this day, in seeking God by fasting and prayer. About one we met, and poured out our souls before him. And we believed he would send an answer of peace.

Sunday, November 3. I preached about half an hour after eight, to a larger congregation than any before, on "The kingdom of God is at hand; repent ye and believe the gospel." And were it only for the sake of this hour, I should not have thought much of staying here longer than I intended. Between one and two in the afternoon, I went to the camp once more. Abundance of people now flocked together, horse and foot, rich and poor, to whom I declared, "There is no difference, for all have sinned, and come short of the glory of God." I observed many Germans standing disconsolate at the skirts of the congregation: to these I was constrained (though I had discontinued it so long) to speak a few words in their own language. Immediately they gathered up close together, and drank in every word.

Friday 22. The alarm daily increaſing, concerning the rebels on one hand, and the French on the other, we perceived the wiſdom and goodneſs of HIM, who hath his way in the whirlwind. The generality of people were a little inclined to think. And many began to own the hand of God. Monday 25. I retired to Newington, in order to finiſh the *Farther Appeal:* the ſtate of the public affairs loudly demanding, that whatever was done, ſhould be done quickly. Thurſday 28. I wrote *A Word to a Drunkard.* Friday 29. I ſpent an hour with Mr. La——, who had been a deiſt for many years, till it pleaſed God, by the *Earneſt Appeal*, to bring him to a better mind.

About this time I received another letter from abroad, the ſubſtance of which follows:

Leare near Antwerp, Oct. 21. 1745.——"Since I wrote to you laſt, I have gone through great trials. It was not the leaſt, that I have loſt my dear brother Clements for a ſeaſon, being ſhot through both the arms. To try me farther, C. Evans and Biſhop were both killed in the battle, as was C. Greenwood ſoon after. Two more who did ſpeak boldly in the name of Jeſus, are fallen into the world again. So I am left alone. April 30. The Lord was pleaſed to try our little flock, and to ſhow them his mighty power. Some days before, one of them ſtanding at his tent-door, broke out into raptures of joy, [thinking] his departure was at hand, and was ſo filled with the love of God, that he danced before his comrades. In the battle, before he died, he openly declared, "I am going to reſt from my labours in the boſom of Jeſus." I believe nothing like this was ever heard of before, in the midſt of ſo wicked an army as ours. Some were crying out in their wounds, "I am going to my beloved," others, "Come, Lord Jeſus, come quickly:" and many that were not wounded, crying to their Lord, to take them to himſelf. There was ſuch boldneſs in the battle among this little, deſpiſed flock, that it made the officers, as well as common ſoldiers, amazed. And they acknowledge it to this day. As to my own part, I ſtood the fire of the enemy for above ſeven hours. Then my horſe was ſhot under me, and I was expoſed both to the enemy and our own horſe. But that did not diſcourage me at all; for I knew the God of Jacob was with me. I had a long way to go, the balls flying on every ſide; and thouſands lay bleeding, groaning, dying, and dead on each hand. Surely I was in the fiery furnace, but it never ſinged one hair of my head. The hotter it grew, the more ſtrength was given me. I was full of joy and love, as much as I could well bear. Going on, I met one of our brethren, with a little diſh in his hand, ſeeking for water. He ſmiled, and ſaid, He had got a ſore wound in his leg: I aſked, "Have you gotten Chriſt in your heart?" He anſwered, "I have, and I have had him all the day. Bleſſed be God that I ever ſaw your face." Lord, what am I, that I ſhould be counted worthy to ſet my hand to the goſpel-plough? Lord, humble me, and lay me in the duſt!" J. H.

Wedneſday, December 18. Being the day of the national faſt, we met at four in the morning. I preached on Joel ii. 12. &c. At nine our ſervice in Weſt-Street began. At five I preached at the Foundery a-

gain, on "The Lord ſitteth above the water-floods." Abundance of people were at Weſt-Street chaple, and at the Foundery both morning and evening: as alſo (we underſtood) at every place of publick worſhip, throughout London and Weſtminſter. And ſuch a ſolemnity and ſerioufneſs every where appeared as had not lately been ſeen in England. We had within a ſhort time given away ſome thouſands of little tracts among the common people. And the lord mayor had ordered a large quantity of papers, diſſuading from curſing and ſwearing, to be printed, and diſtributed to the train-bands. And this day, an earneſt exhortation to ſerious repentance, was given at every church door in or near London, to every perſon that came out, and one left at the houſe of every houſeholder who was abſent from church. I doubt not but God gave a bleſſing therewith. And perhaps then the ſentence of deſolation was recalled. It was on this very day, that the duke's army was ſo remarkably preſerved, in the midſt of the Ambuſcades at Clifton-moor. The rebels fired many vollies upon the king's troops, from the hedges and walls, behind which they lay. And yet, from firſt to laſt, only ten or twelve men fell, the ſhot flying over their heads.

[See alſo ſeveral remarkable particulars in the year 1746, in pages 123, 125, 133, 151, 156, 158, of Mr. WESLEY's Sixth Journal.]

## CONCLUSION.

*Letter from Dr.* DODDRIDGE *to Mr.* WESLEY.——*A Paſſage from Mr.* WESLEY'*s Anſwer to Mr.* CHURCH'*s ſecond Letter.*——*Nature of the main Doctrines preached.*——*The Fruits.*

[ From the Sixth Journal. ]

Wedneſday, July 2. 1746. I received the following letter from that amiable man, who is now with God.

Northampton, June 29. 1746.——"Rev. and Dear Sir, I am truly glad, that the long letter I laſt ſent you was agreeable to you. I bleſs God that my prejudices againſt the writers of the eſtabliſhment were ſo early removed and conquered. And I greatly rejoice when I ſee in thoſe, whom upon other accounts, I muſt highly eſteem as the excellent of the earth, that their prejudices againſt their brethren of any denomination are likewiſe ſubſided, and that we are coming nearer to the harmony in which I hope we ſhall ever be one in Chriſt Jeſus. I have always eſteemed it to be the truceſt act of friendſhip, to uſe our mutual endeavours to render the characters of each other as blameleſs, and as valuable as poſſible. And I have never felt a more affectionate ſenſe of my obligations, than when thoſe worthy perſons who have honoured me with their affection and correſpondence, have freely told me what they thought amiſs, in my temper and conduct. This, therefore, dear Sir, is an office which you might reaſonably expect from me, if I had for ſome time enjoyed an intimate knowledge of you. But it has always been a maxim with me, Not to believe any flying ſtory, to the prejudice of thoſe, whom I had apparent reaſon from what I knew of them to eſteem. And conſequently, as I ſhould never make this a foun-

dation, you muſt be contented to wait longer, before you will be likely to receive that office of fraternal love which you aſk from,

Rev. and dear Sir, your obliged and affectionate Brother and Servant,

P. DODDRIDGE.

[ From Mr. WESLEY's Anſwer to Mr. CHURCH's ſecond Letter, page 65. ]

From the year 1725 to 1729, I preached much, but ſaw no fruit of my labour. Indeed it could not be that I ſhould; for I neither laid the foundation of repentance, nor of believing the goſpel: taking it for granted, that all to whom I preached, were believers; and that many of them needed no repentance. 2. From the year 1729 to 1734, laying a deeper foundation of repentance, I ſaw a little fruit. But it was only a little; and no wonder. For I did not preach faith in the blood of the covenant. 3. From 1734 to 1738, ſpeaking more of faith in Chriſt, I ſaw more fruit of my preaching and viſiting from houſe to houſe, than ever I had done before: tho' I know not, if any of thoſe who were outwardly reformed, were inwardly and thoroughly converted to God. 4. From 1738 to this time, ſpeaking continually of Jeſus Chriſt, laying him only for the foundation of the whole building, making him all in all, the Firſt and the Laſt: preaching wholly on this plan, "The kingdom of God is at hand; repent ye and believe the goſpel." The word of God ran as fire among the ſtubble; it was glorified more and more: multitudes crying out, "What muſt we do to be ſaved?" And afterwards witneſſing, "By grace we are ſaved thro' faith." 5. I conſidered deeply with myſelf, what I ought to do? whether to declare the things I had ſeen or not? I conſulted the moſt ſerious friends I had. They all agreed, I ought to declare them: that the work itſelf was of ſuch a kind, as ought in no wiſe to be concealed; and indeed, that the unuſual circumſtances now attending it, made it impoſſible that it ſhould. 6. This very difficulty occurred, "Will not my ſpeaking of this be boaſting? at leaſt, will it not be accounted ſo?" They replied, "If you ſpeak of it as your own work, it will be vanity and boaſting all over: but if you aſcribe it wholly to God, if you give him all the praiſe, it will not. And if, after this, ſome will account it ſo ſtill, you muſt be content, and bear the burden." 7. I yielded, and tranſcribed my papers for the preſs; only labouring, as far as poſſible, to "render unto God the things which are God's," to give him the praiſe of his own work.

[As to doctrines] I have again and again, with all the plainneſs I could, declared, what our conſtant doctrines are: whereby we are diſtinguiſhed only from Heathens, or nominal Chriſtians; not from any that worſhip God in ſpirit and in truth. Our main doctrines, which include all the reſt, are three, that of repentance, of faith, and of holineſs. The firſt of theſe we account, as it were, the porch of religion: the next, the door; the third is religion itſelf.

That repentance, or conviction of ſin, which is always previous to faith (either in a higher or lower degree, as it pleaſes God) we deſcribe in words to this effect: "When men feel in themſelves the heavy burthen of ſin, ſee damnation to be the reward of it, behold with the eye

of their mind, the horror of hell: they tremble, they quake, and are inwardly touched with ſorrowfulneſs of heart, and cannot but accuſe themſelves, and open their grief unto almighty God, and call unto him for mercy. This being done ſeriouſly, their mind is ſo occupied, partly with ſorrow and heavineſs, partly with an earneſt deſire to be delivered from this danger of hell and damnation, that all deſire of meat and drink is laid apart, and loathing of all worldly things and pleaſure cometh in place. So that nothing then liketh them more, than to weep, to lament, to mourn, and both with words and behaviour of body, to ſhew themſelves weary of life."

Concerning the gate of religion (if I may be allowed ſo to ſpeak) the true, Chriſtian, ſaving faith; we believe it implies abundantly more, than an aſſent to the truth of the Bible. "Even the devils believe, that Chriſt was born of a virgin; that he wrought all kind of miracles; that for our ſakes he ſuffered a moſt painful death, to redeem us from death everlaſting. Theſe articles of our faith the very devils believe, and ſo they believe all that is written in the Old and New Teſtament. And yet for all this faith, they be but devils. They remain ſtill in their damnable eſtate, lacking the very true, Chriſtian faith. The right and true Chriſtian faith is: not only to believe that the holy Scriptures and the articles of our faith are true, but alſo to have a ſure truſt and confidence, to be ſaved from everlaſting damnation through Chriſt.

Religion itſelf (I chuſe to uſe the very words, wherein I deſcribed it long ago) we define, "The loving God with all our heart, and our neighbour as ourſelves, and in that love abſtaining from all evil, and doing all poſſible good to all men." The ſame meaning we have ſometimes expreſſed a little more at large, thus: "Religion we conceive to be no other than love; the love of God and of all mankind: the loving God with all our hearts and ſoul and ſtrength, as having firſt loved us, as the fountain of all the good we have received, and of all we ever hope to enjoy: and the loving every ſoul which God hath made, every man on earth as our own ſoul. This love we believe to be the medicine of life, the never-failing remedy, for all the evils of a diſordered world, for all the miſeries and vices of men. Wherever this is, there are virtue and happineſs, going hand in hand. There is humbleneſs of mind, gentleneſs, long-ſuffering, the whole image of God, and at the ſame time, a peace that paſſeth all underſtanding, and joy unſpeakable, full of glory. This religion we long to ſee eſtabliſhed in the world, a religion of love, and joy, and peace; having its ſeat in the inmoſt ſoul, but ever ſhewing itſelf by its fruits: continually ſpringing forth, not only in all innocence (for love worketh no ill to his neighbour) but likewiſe in every kind of beneficence, ſpreading virtue and happineſs all around it."

However, with regard to the fruits of our teaching, you ſay, "It is to be feared, the numbers of ſerious men who have been perplext and deluded, are much greater than the numbers of notorious ſinners, who have been brought to repentance and good life." If the queſtion were propoſed, "Which are greater, the numbers of ſerious men who have been perplext and deluded, or of notorious ſinners who have been brought to repentance and good life" by theſe preachers, throughout

England within ſeven years: it might be difficult for you to fix the concluſion. For England is a place of wide dimenſions; nor is it eaſy to make a ſatisfactory computation, unleſs you confine yourſelf within a ſmaller compaſs. Suppoſe then we were to contract the queſtion, in order to make it a little leſs unweildy? We will bound our inquiry, for the preſent, within a ſquare of three or four miles. It may be certainly known by candid men, both what has been, and what is now done within this diſtance. And from hence they may judge of thoſe fruits elſewhere, which they cannot be ſo particularly informed of.

Enquire then, "Which are greater, the numbers of ſerious men perplexed and deluded by theſe teachers, or of notorious ſinners brought to repentance and good life, within the foreſt of Kingſwood?" Many indeed of the inhabitants are nearly as they were; are not much better or worſe for their preaching: becauſe the neighbouring clergy and gentry have ſucceſsfully laboured to deter them from hearing it. But between three and four hundred of thoſe who would not be deterred, are now under the care of thoſe preachers. Now, what number of theſe were ſerious Chriſtians before? Were fifty? were twenty? were ten? Peradventure, there might five ſuch be found. But 'tis a queſtion, whether there could or no. The remainder were groſs, open ſinners, common ſwearers, drunkards, Sabbath-breakers, whoremongers, plunderers, robbers, implacable, unmerciful, wolves and bears in the ſhape of men. Do you deſire inſtances of more notorious ſinners than theſe?

Not that all the "Methodiſts (ſo called) were very wicked people before they followed us." There are thoſe among them, and not a few, who are able to ſtop the boaſting of thoſe that deſpiſe them, and to ſay, "Wherein ſoever any of you is bold, I am bold alſo:" only they "count all theſe things but loſs, for the excellency of the knowledge of Chriſt Jeſus." But theſe we found, as it were, when we ſought them not. We went forth to call the moſt flagrant, hardened, deſperate ſinners to repentance. To this end we preached in the Horſe-fair at Briſtol, in Kingſwood, in Newcaſtle: among the colliers in Staffordſhire, and the tinners in Cornwall: in Southwark, Wapping, Moorfields, Drury-lane, London. Did any man ever pick out ſuch places as theſe, in order to find "ſerious, regular, well-diſpoſed people?" How many ſuch might then be in any of them I know not. But this I know, that four in five of thoſe who are now with us, were not of that number, but were wallowing in their blood, till God by us ſaid unto them, LIVE.

Sir, I willingly put the whole cauſe on this iſſue: what are the general conſequences of this preaching? are there more tares or wheat? more good men deſtroyed (that is the proper queſtion) or wicked men ſaved? The laſt place where we began conſtant preaching, is a part of Wiltſhire and Somerſetſhire, near Bath. Now, let any man enquire at Rhode, Bradford, Rexal, or among the colliers at Coleford, 1. What kind of people were thoſe, "before they followed theſe men?" 2. What are the main doctrines they have been teaching for this twelve-month? 3. What effect have theſe doctrines upon their followers? What manner of lives do they lead now? And if you do not find,

1. That three in four of these were two years ago notoriously wicked men. 2. That the main doctrines they have heard since were, "Love God and your neighbour, and carefully keep his commandments." And 3. That they have since exercised themselves herein, and continue so to do: I say, if you or any reasonable man, who will be at the pains to enquire, does not find this to be an unquestionable fact, I will openly acknowledge myself an Enthusiast, or whatsoever else you shall please to stile me.

## SECTION II.

[ From Mr. WHITEFIELD's Journals. ]

### 1737, 1738.

*From London to Gibraltar.——From Gibraltar to Savannah.——His return to London.——The Work of God there.*

WEDNESDAY, December 28, 1737. After having continued instant in prayer with my friends at Mr. J. H's, and afterwards receiving the holy sacrament at St. Dunstan's, being recommended to the grace of God by a great number of weeping Christian brethren at the rev. Mr. H's, I set out at night for Deptford.

Saturday, December 31. Began this morning to have public prayers on open deck, at which the officer and soldiers attended with decency and reverence. After prayer I enlarged a little on those words of St. Paul, "I am determined to know nothing among you save Jesus Christ and him crucified."

Gibraltar, Saturday Feb. 25, 1738. About six this morning went with friend H. to the church to pray with some devout soldiers, who I heard used to meet there at that time. I found that their society had been subsisting about twelve years, and that one serjeant B. now amongst them, was the first beginner of it. At first they told me they used to meet in dens and mountains, and caves in the rocks; but afterwards upon their applying for leave to build a little place to retire in, Dr. C. and governor S. gave them the free use of the church, where they constantly meet three times in a day, to pray, read, and sing psalms, and at any other season when they please. I conversed closely with several of them, and they made me quite ashamed of my little proficiency in the school of Christ. Many have joined with them for a time, but a servile fear of man, that bane of Christianity, made them draw back. However, some continue stedfast and immoveable, and though despised by the world, are no doubt highly favoured of God. Governor S. countenances them much, and has spoke of them often to me with respect. There is also another society of the Scots church. It has subsisted about a year, and is made up of many serious Christians, as I was informed. I sent them, as well as the other society, some proper books; had religious talk with several of them, and endeavoured to unite both societies together.

Tuesday, Feb. 28. Was asked by Dr. C. in the name of the governor colonel C. to preach every prayer-day whilst I stayed at Gibraltar,

which I promiſed to do. Many of the inhabitants preſſed me to ſtay with them, and were exceeding kind to thoſe who were with me.

Friday, March 3. I preached my ſermon againſt *ſwearing*, and made a farewel application to the ſoldiers that were going over to Georgia out of that garriſon. The governor had that morning reviewed them; and as I could not be in the ſame ſhip with them, I deſired they might be ordered to come to church, that I might have an opportunity of telling them how to behave in that land which they were going over the ſea to protect. The colonel and governor moſt readily conſented; there was a moſt thronged audience, and God was pleaſed to ſet his ſeal to my ſermon: many officers and ſoldiers wept ſorely, and a viſible alteration was obſerved in the gariſon for ſome days after. "O that their convictions may end in their converſion, and that they may bring forth the fruits of the Spirit!"

Monday, March 6. Had near, if not more than a hundred at morning expoſition; and it being the laſt day of my ſojourning at Gibraltar, many came to me weeping, telling me what God had done for their ſouls, deſiring my prayers, and promiſing me theirs in return.—Who more unlikely to be wrought upon than ſoldiers? and yet, God has made his power to be known. Many that were [in groſs darkneſs have been enlightened;] many that have fallen back, have repented, and turned unto the Lord again; many that were aſhamed to own Chriſt openly, have waxen bold; and many that were ſaints have had their hearts filled with joy unſpeakable, and full of glory.

Sunday, March 26. This day God, I truſt, magnified his power in the converſion of a young gentleman on board, whom he has been pleaſed to viſit with a fever. His convictions were ſtrong, and, as far as I could find, a thorough renovation began in his heart: "The Lord perfect it."——Exchanged ſome bad books that were on board (which I threw immediately into the ſea) for ſome good ones; bleſſed be God, all that I have found them with, as yet, have been ready to ſurrender them up.

April 3. Had ſome farther converſation with the young gentleman whoſe converſion I mentioned before, and who I hope is really quickened from above. He told me he uſed to wonder to hear me talk that all our thoughts, words, and actions, ought to be dedicated unto God, but now he perceived what I ſaid to be true. April 8. And now indeed we live more comfortably in the great cabbin than can eaſily be imagined. We talk of little elſe but God and Chriſt. God has greatly bleſſed that excellent book, *The Country Parſon's Advice to his Pariſhioners.*

April 15. I was called in a hurry to pray by one of the devout ſoldiers who came from Gibraltar, and who was ſuppoſed to be expiring. I came, and rejoiced in ſpirit; for his ſoul ſeemed full of God. Inſtead of being affrighted at the approach of the king of terrors, he welcomed it, and ſaid, he was going to his dear Redeemer; then he fell as it were into a trance, and poured out his heart in repeating ſome very applicable verſes out of the Pſalms. Upon which we thought he would have died: but lo! God brought him from the nethermoſt hell. From that inſtant the fever left him, and he recovered. Oh, what difference is there between him that feareth God, and him that feareth him not, in

their laſt hours. April 16. This evening I was ſent for by a ſailor, who has been the moſt remarkable ſwearer on board; and whom I in an eſpecial manner warned about two days ago; but he laughed at it. But to-night he ſent for me, trembling, and burning with a fever, told me what grievous ſins he had been guilty of, and prayed moſt fervently for repentance. Two or three of the ſame ſtamp have been taken in the ſame manner. "God grant they may flee from the wrath to come!" April 18. Several ſqualls came upon us, which afforded me glorious matter for adoring that great good God, whom winds and ſtorms obey. The ſailors were in great hurry and confuſion, but not one ſingle oath was heard all the while: a proof this, that ſailors may pull their ropes without ſwearing, and that the words ſpoken to them have not altogether fallen to the ground: bleſſed be God!

Savannah, Friday, June 2. This evening parted with kind captain Whiting, and my dear friend Delamotte, who embarked for England about ſeven at night. The poor people lamented the loſs of him, and went to the water-ſide to take a laſt farewel. And good reaſon had they to do ſo: for he has been indefatigable in feeding Chriſt's lambs with the ſincere milk of the word, and many of them (bleſſed be God) have grown thereby. Surely, I muſt labour moſt heartily, ſince I come after ſuch worthy predeceſſors. The good Mr. John Weſley has done in America, under God, is inexpreſſible. His name is very precious among the people; and he has laid ſuch a foundation, that I hope neither men nor devils will ever be able to ſhake.

Tueſday, July 12. Returned from Ebenezer, the place where the Saltzburghers are ſettled, and was wonderfully pleaſed with their order and induſtry. They are bleſt with two ſuch pious miniſters, as I have not often ſeen: they have no courts of judicature, but all little differences are immediately and implicitly decided by their miniſters, whom they look upon and love as their fathers. They have likewiſe an Orphan-houſe, in which are ſeventeen children, and one widow, and I was much delighted to ſee the regularity wherewith it is managed.—"Oh that God may ſtir up the hearts of his ſervants to contribute towards that and another which we hope to have erected at Savannah." Mr. Boltzius, one of their miniſters, being with me on Saturday, I gave him ſome of my poor's ſtore for his orphans, and when I came to Ebenezer, he called them all before him, catechiſed and exhorted them to give God thanks for his good providence towards them; then prayed with them, and made them pray after him; then ſung a Pſalm, and afterwards the little lambs came and ſhook me by the hand one by one, and ſo we parted, and I ſcarce was ever better pleaſed in my life.——Surely, whoever contributes to the relief of the Saltzburghers, will perform an acceptable ſacrifice to our bleſſed Maſter.

Monday, Auguſt 28. This being the day of my departure [for England] it was moſtly ſpent in taking leave of my flock, who expreſſed their affection now more than ever, coming to me from the morning, to the time I left them, with tears in their eyes, wiſhing me a proſperous voyage, and ſafe return, and giving me things proper for my paſſage.

Friday, December 8. About noon I reached London, was received with much joy by my Chriſtian friends, and joined with them in pſalms and thankſgiving for my ſafe arrival. December 10. Here ſeems to be a great pouring out of the Spirit; and many, who were awakened by my preaching a year ago, are now grown ſtrong men in Chriſt, by the miniſtrations of my dear friends and fellow-labourers, John and Charles Weſley. Bleſſed be God! Sat. Dec. 30. Preached nine times this week, and expounded near eighteen times.—Bleſſed be God! I am employed from morning till midnight.—There's no end of people's coming and ſending to me, and they ſeem more and more deſirous, like new-born babes, to be fed with the ſincere milk of the word.—What a great work has been wrought in the hearts of many within this twelvemonth!

1739.

*He preaches at Newgate.——To the Colliers of Kingſwood.——Of Mr. Griffith Jones.——Letter from Mr. J. Weſley.——Of Howel Harris.——Mr. Benjamin Seward.——Very large Congregations. ——Mr. Delamotte's Family.——The ſucceſsful Miniſtry of Meſſrs. Tennent, Meſſrs. Freeling Houſen, Croſs, &c. in America.*

London, January 3. Staid at home on purpoſe to receive thoſe who wanted to conſult me.—Bleſſed be God, from ſeven in the morning till three in the afternoon, people came, ſome telling me what God had done for their ſouls, and others crying out, "What ſhall we do to be ſaved? Being obliged to go out after this, I referred ſeveral till Thurſday.——How does God work by my unworthy hands! His mercies melt me down. Oh that I was thankful!

Windſor, Feb. 8. I find much ſervice might be done to religion on journeys, if we had but courage to ſhew ourſelves Chriſtians in all places: Others ſing ſongs in public houſes, why ſhould not we ſing pſalms? And when we give the ſervants money, why may we not with that give them a little book, and ſome good advice? I know by experience it is very beneficial. "God grant this may be always my practice?" Friday, Feb. 16. Begun this morning to ſettle a daily expoſition, and reading prayers to the priſoners in Newgate. I opened it by enlarging on the converſion of the jailor.

Saturday, Feb. 17. About one in the afternoon I went with my brother Seward, and another friend, to Kingſwood, and was moſt delightfully entertained by an old diſciple of the Lord.——My bowels yearned toward the poor colliers, who, as far as I can find, are very numerous, and yet are as ſheep having no ſhepherd.——After dinner therefore, I went upon a mount, and ſpake to as many people as came unto me. They were upwards of two hundred.——"Bleſſed be God that I have now broke the ice; I believe I never was more acceptable to my Maſter than when I was ſtanding to teach thoſe hearers in the open fields."

Amongſt the letters I received from religious correſpondents, one writes thus, "We had ſuch a remarkable and ſenſible preſence of God with us at Beech-lane this evening, as my eyes and ears were never ſuch witneſſes of before. In the midſt of Mr. J. Weſley's expoſition, a woman

preſent had ſuch convictions of her loſt eſtate by nature, and ſuch a ſenſe of ſin, that ſhe could not forbear crying out aloud; upon which Mr. Weſley, breaking off, went to her, who earneſtly deſired him to pray for her, which he did in the preſence of two or three hundred people, hardly one of whom, I think, could forbear tears; upon which ſhe had comfort.

Thurſday, February 22. I went with ſome Chriſtian friends to Bath; where I was much comforted by meeting with ſeveral that love our Lord Jeſus in ſincerity.——More eſpecially, I was edified by the pious converſation of the rev. Mr. Griffith Jones, whom I have deſired to ſee of a long ſeaſon. His words came with power, and the account he gave me of the many obſtructions he had met with in his miniſtry, convinced me that I was but a young ſoldier, juſt entring the field.

Thurſday, March 1. Amongſt my other letters I received the following one from the rev. Mr. John Weſley: [Part of which is,]

February 20.——" My dear Brother, Our Lord's hand is not ſhortned amongſt us. Yeſterday I preached at St. Katherines, and at Iſlington. I think I never was ſo much ſtrengthened before. About three hundred were preſent at Mr. S——'s; thence I went to Mr. B——'s; where alſo we wanted room.——To-day I expound in the minories at four, at Mrs. W——'s at ſix, and to a large company of poor ſinners in Gravel-lane (Biſhopgate) at eight. The ſociety at Mr. Crouch's does not meet till eight; ſo that I expound before I go to him near St. James' Square. On Wedneſday at ſix, we have a noble company of women not adorned with gold or coſtly apparel, but with a meek and quiet ſpirit, and good works.——At the Savoy, on Thurſday evening, we have uſually two or three hundred, moſt of them, at leaſt, throughly awakened. Mr. A——'s parlour is more than filled on Friday, as is Mr. P——'s room twice over. On Saturday ſe'ennight, a middle-aged, well-dreſſed woman at Beech-lane (where I expound uſually to five or ſix hundred before I go to Mr. E——'s ſociety) was ſeized, as it appeared to ſeveral about her, with little leſs than the agonies of death. We prayed that God, who had brought her to the birth, would give her ſtrength to bring forth. Five days ſhe was in bondage. On Thurſday evening our Lord got himſelf the victory; and, from that moment, ſhe has been full of love and joy, which ſhe openly declared on Saturday laſt; ſo that thankſgivings were given to God by many on her account."

The following paragraph was likewiſe in a letter I received from my dear brother Kinchin of Oxon. " God has greatly bleſſed us at Oxford of late. We have reaſon to think, that four, within this Fortnight, have been born of God. The people crowd to the ſocieties on Sunday nights, ſeveral gownſmen amongſt the reſt. God has much aſſiſted me. Laſt night we had a thronged Society, and about forty gownſmen."

Cardiff, March 8, I was much refreſhed with the ſight of my dear brother Howel Harris; whom, tho' I knew not in perſon, I have long ſince loved in the bowels of Jeſus Chriſt, and have often felt my ſoul drawn out in prayer in his behalf. " A burning and a ſhining light has he been in thoſe parts; a barrier againſt profaneneſs and immorality, and an indefatigable promoter of the true goſpel of Jeſus Chriſt. About

three or four years God has inclined him to go about doing good. He is now above twenty five years of age. Twice he has applied (being every way qualified) for holy orders; but was refused, under a false pretence, that he was not of age, tho' he was then twenty two years and six months. About a month ago he offered himself again, but was put off. Upon this, he was, and is still resolved to go on in his work; and indefatigable zeal has he shewn in his Master's service. For these three years he has discoursed almost twice every day for three or four hours together; not authoritatively, as a minister; but as a private person, exhorting his Christian brethren. He has been, I think, in seven counties, and has made it his business to go to wakes, &c. to turn people from such lying vanities. Many alehouse people, fidlers, harpers, &c. sadly cry out against him for spoiling their business. * * * * * * * * * * * * * * * * * * He has been threatned with publick prosecutions, and had constables sent to apprehend him. But God has blessed him with inflexible courage; he is of a most catholick spirit, loves all that loves our Lord Jesus Christ, and therefore he is stiled by bigots, a Dissenter. He is contemned by all that are lovers of pleasure more than lovers of God; but God has greatly blessed his pious endeavours. Many own him as their spiritual father, and, I believe, would lay down their lives for his sake. He discourses generally in a field; but at other times in a house, from a wall, a table, or any thing else. He has established near thirty societies in South-Wales, and still his sphere of action is enlarged daily. After I had saluted him, and given an exhortation to a great number of people, who followed me to the inn, we spent the remainder of the evening in taking sweet counsel together, and telling one another what God had done for our souls. We [also] took an account of the several societies, and agreed on such measures as seem most conducive to promote the common interest of our Lord. Blessed be God, there seems to be a noble spirit gone out into Wales. They have many burning and shining lights both among the dissenting and church ministers, amongst whom Mr. Griffith Jones shines in particular. No less than fifty charity-schools have been erected by his means, without any settled visible fund, and fresh ones are setting up every day. People make nothing of coming twenty miles to hear a sermon, and great numbers there are who have not only been hearers, but doers also of the word; so that there is a most comfortable prospect of the spreading of the gospel in Wales.

Bath, March 12. Received news of the progress of the gospel in Yorkshire, under the ministry of my dear brother Ingham. Keinsham, Thursday March 22. Received a letter which brought me word of the flourishing of the gospel at Oxford.——Had many gracious souls came to me to consult me in spiritual cases, and could not but rejoice to see how secretly and irresistably the kingdom of Jesus Christ is carried on, in spite of all opposition. Wednesday, March 28. Had the pleasure of hearing, that above an hundred people set apart a day for prayer in behalf of me and my dear brother Howel Harris, &c.

Thurs. March 29. Blessed be God, I hope a good work is begun to-

day. Having had ſeveral notices that the colliers of Kingſwood were willing to ſubſcribe, I collected above twenty pounds in money, and got above forty pounds in ſubſcriptions toward building them a charity ſchool. --It was ſurprizing to ſee with what cheerfulneſs they parted with their money on this occaſion.——Was I to continue here, I would endeavour to ſettle ſchools all over the wood, as alſo in other places, as Mr. Griffith Jones has done in Wales.——But I have but juſt time to ſet it on foot.——I hope God will bleſs the miniſtry of my honoured friend Mr. John Weſley, and enable him to bring it to good effect.——It is a pity ſo many little ones as there are in Kingſwood, ſhould periſh for lack of knowledge.——Stir up thy power, O Lord, and come amongſt them, for the ſake of Jeſus Chriſt.

Cheapſtow, April 7. Oh how ſwiftly has this week paſſed off! to me it has been but as one day. How do I pity thoſe polite ones, who complain that time hangs heavy upon their hands! Let them but love Chriſt, and ſpend their whole time in his ſervice, and they will find no dull melancholy hours. Want of the love of God I take to be the chief cauſe of indolence and vapours. Oh that they would up and be doing for Jeſus Chriſt! they would not complain then for the want of ſpirits.

Glouceſter, April 9. I was refreſhed by a great packet of letters, giving me an account of the ſucceſs of the goſpel in different parts. God grant I may ſee it come as powerfully amongſt my own countrymen.

Evetham, April 8. Several perſons came to ſee me, amongſt whom was Mr. Benjamin Seward, whom God has been pleaſed to call by his free grace very lately. It pleaſed God to caſt him down, by eight days ſickneſs; in which time, he ſcarce ever eat, or drank, or ſlept, and underwent great inward agonies and tortures. After this, God ſent a poor travelling woman, that came to ſell ſtraw toys, to inſtruct him in the nature of our ſecond birth, and now he is reſolved to prepare for holy orders, and to preach Chriſt and thoſe truths which once he endeavoured to deſtroy.——He is a gentleman of a very large fortune, which he has now devoted to God. Bleſſed be God, that although not many rich, not many mighty, not many noble are called, yet ſome are.—Who would but be accounted a fool for Chriſt's ſake? How often has my companion and honoured friend, Mr. William Seward, been deemed a madman by this very brother, for going to Georgia? But lo! God now has made him an inſtrument of converting his brother.

London, April 30. Heard of the wonderful ſucceſs of my honoured friend Mr. John Weſley's miniſtry in Briſtol.

May 6. Preached this morning in Moorfields to about twenty thouſand people, who were very quiet and attentive, and much affected.—Went to public worſhip morning and evening;——and at ſix preached at Kennington. But ſuch a ſight never did I ſee before.——I believe there were no leſs than fifty thouſand people; and what is moſt remarkable, there was an awful ſilence amongſt them, and the word of God came with power. God gave me great enlargement of heart. I continued my diſcourſe for an hour and a half. May 7. Received ſeveral letters of the fruits of my miniſtry in ſeveral places, and had divers come to me awakened, under God, by my preaching in the fields.

Friday, June 1. Preached in the evening at a place called May-Fair, near Hyde-Park corner.——The congregation, I believe, consisted of near eighty thousand people.—It was, by far, the largest I ever preached to yet.——In the time of my prayer there was a little noise; but they kept a deep silence during my whole discourse.——An high and very commodious scaffold was erected for me to stand upon; and tho' I was weak in myself, yet God strengthened me to speak so loud that most could hear; and in such a manner, I hope, that most could feel. All love, all glory be to God through Christ.

So weak, so frail an instrument,
If thou, my God, vouchsafe to use;
'Tis praise enough to be employ'd,
Reward enough, if thou excuse.
If thou excuse, then work thy will
By so unfit an instrument;
It will at once thy goodness shew,
And prove thy pow'r omnipotent.

June 4. Took leave of my weeping friends, and went in company with many of them to Blackheath, where was a very large congregation.——I think I never was so much enlarged since I have preached in the fields.——My discourse was near two hours long, and the people were so melted down, and wept so loud, that they almost drowned my voice.

Thursday, June 7. Received two letters from persons, confessing, that they came to hear me out of a bad motive, but were apprehended by the free grace of Jesus Christ.

Broad-oaks, June 20. Mr. Delamotte came from Cambridge to meet us.—I cannot but remark what wonderful mercies God has shewn this Mr. Delamotte's family.——About three or four years ago, God was pleased to touch the heart of his brother Charles, who hearing that Mr. Wesley was going to Georgia, (tho' his father would have settled him in a very handsome way) offered to go abroad with him as a servant.—His parents consent was asked, but they, and almost all their relations, opposed it strenuously.—However, the young man being resolute, and convinced that God called him, at length they somewhat consented. He went abroad, lived with Mr. Wesley, served under him as a son in the gospel, did much good, and endured great hardships for the sake of Jesus Christ.——Behold, how God rewarded him for leaving all.——Whilst he was absent, God was pleased to make use of the ministry of Mr. Ingham, and Mr. Charles Wesley, in converting his mother, two sisters, and this young gentleman before-mentioned at Cambridge.

Gloucester, Sunday July 1. Preached at seven in the morning to a much increased audience in my brother's field.—— Breakfasted at Gloucester, and preached at 11 in the morning, read prayers in the afternoon, and preached at Randwick church, about seven miles from Gloucester. The church was quite full; about 2000 were in the church-yard, who, by taking down the window that lay behind the pulpit, had the conveniency of hearing. Many wept sorely. After evening service I hasted to Hampton-common, and, to my great surprize, found no less than

20,000 ready to hear me. New ſtrength was imparted to me from above. I ſpoke with greater freedom than I had done all the day before. About twelve at night I reached Glouceſter much freſher [to my apprehenſion] than when I left it in the morning. "Surely Jeſus Chriſt is a gracious Maſter. They that wait upon him ſhall renew their ſtrength." Monday, July 2. Preached this morning in my brother's field to a larger audience than ever.——Found my ſpirits much exhauſted by yeſterday's labours, but notwithſtanding a ſweet power was amongſt us.

Briſtol, July 7. Preached at Baptiſt Mills, and found that Briſtol had great reaſon to bleſs God for the miniſtry of Mr. J. Weſley.—The Congregation I obſerved to be much more ſerious and affected than when I left them.——And the exemplarineſs of their converſation in common life, plainly ſhews that they have not received the grace of God in vain.

Tueſday, July 10. Dined to day with my honoured fellow-labourer, Mr. Weſley, and many other friends at Two-Mile-Hill in Kingſwood, and preached afterwards to ſeveral thouſand people, and colliers, in the ſchool-houſe, which has been carried on ſo ſucceſsfully, that the roof is ready to be put up.——The deſign I think is good. Old as well as young are to be inſtructed. A great and a viſible alteration is made in the behaviour of the colliers. Inſtead of curſing and ſwearing, they are heard to ſing hymns about the woods: and the riſing generation, I hope, will be a generation of chriſtians.——They ſeem much affected by the word.——They melt in tears, and are obſerved to attend the churches and ſocieties when Mr. Weſley is abſent from them.——The proſpect of their future welfare filled me with joy.

Saturday, July 21. Preached in the evening to upwards of ten thouſand at Kennington-common.——The poor ſouls were ready to leap for joy at my return amongſt them.——The word ſunk deep into their hearts.——Great numbers melted into tears, and my own heart overflowed with love towards them.——Bleſſed be God for what has been done here, ſince I left London, by my honoured friend and fellow-labourer, Mr. Charles Weſley. Surely we can ſee the fruits of our labours. All love, all glory be to God, for giving ſo great an increaſe.

July, 22. Received a letter from Mr. Ralph Erſkine of Scotland. Some may be offended at my correſponding with him, but I dare not but confeſs my Lord's diſciples.

July 23. My friend, Mr. William Seward received a letter from his brother, in which was the following paragraph: "The old clerk at Breferton, whom I before ſpoke of, having heard Mr. Whitefield at Badſey, was ſo affected, that he told me, he could have no reſt in his ſpirit; but after ſearching the church-homilies, articles, &c. and finding the doctrine every way agreeable to them, he met with the landlord of Contercup, who diſcourſing about Mr. Whitefield, told him, he had ſome old books, that ſet forth the very ſame doctrine. Soon after this he went to work, being a taylor by trade, and aſking for one of theſe books, the others being lent out, he ſaid, he had not read above a page or two, before the truth broke in upon his ſoul like lightening. He ſaid, he could not go on with his work with any ſatisfaction, but his fingers

itched to be at his book again, which the man lent him home with him; a few days after, he got the other, which so strengthened and confirmed him, that he could lay his life down in defence of the truth as it is in Jesus. He says the gospel appears to him, as though he had never read a line in it before; and it is a greater miracle to him, that he, an old sinner, with one foot in the grave, should be called at these years, than if he had seen the dead raised.—He always, by what I can learn, bore a fair character, and was esteemed by his neighbours, but now threatened with the loss of his bread, for coming to Badsey society, and declaring his testimony to the truth of Mr. Whitefield's doctrine, or rather, I should say, the doctrine of the gospel. The books he met with are very old, and, he says, were thrown by as waste paper, whereby the Contercup man met with them, and they seemed very providentially reserved for his use[a]."

August 15. On board the ship bound to Philadelphia. Began to put those of my family, who I thought were prepared for it, into bands. ——In all we are eight men, four women, one boy, and two children, besides Mr. Seward and my self.——The conversion of one of the men was particularly remarkable.——Not long since he was a master of a ship, which was lost near the gulph of Florida.——Providence was pleased to throw him and his crew upon a sand-bank, where they continually expected the waters to overwhelm them. At the end of ten days they saw a ship, and made a signal of distress.——The ship made towards them; the captain (now with me) went out with his boat, and begged for a passage for himself and men.——It was granted him, on condition he would leave some of his crew behind upon the sand-bank, but he would not consent.——At length the other commander agreed to take all.———But as soon as ever my friend put off his boat to fetch them, the commander of the ship made sail and left them.———All this seemed quite against; but in the end God shewed it was intended for the good of my friend.———After thirty days continuance upon the sand-bank, having fitted up the boat with some planks they had took out of a ship which had been lost five months before, nine of them committed themselves to the providence of God. ———The others cared not to venture themselves in so small a boat. ———Having sailed about 140 leagues, they at length came to Tyby island, ten miles off Savannah.———An inhabitant being near that place, espied them, and brought them home with him.———Being then in Georgia, and informed of what had happened, I invited the captain to breakfast with me, and reminded him of the goodness of God.———He then seemed serious, and coming very providentially in the same ship with me, when I returned to England, God was pleased to work more effectually upon his soul, and he is now returned with me to Georgia again.

October 3. About five in the evening, we landed at Lewis Town, situated in the Southern part of the province of Pensilvania. We had not been long in the inn, but two or three of the chief inhabitants being apprized of my arrival, came and spent the evening with us, and de-

a One of them was Bolton's Directions, of whom see Vol. i. page 139. The other, some Pieces of Daniel Dykes, B. D. printed 1617.

ſired me to give them a ſermon on the morrow.——We ſupped very comfortably together, and after prayers, and ſinging with the family, I and my dear companions went to reſt, admiring more and more the goodneſs and providence of the all-wiſe God. He is the great Houſeholder of the whole world; all places and perſons are ſo many little parts of his great family.——I pray to him before I go, and I find in anſwer to my prayer, he always commands ſome or other of his houſhold to take care of, and provide for me.——As here's the ſame ſun, ſo here's the ſame God in America as in England.——I bleſs God, all places are equal to me, ſo I am where God would have me to be. I hope I ſhall never account myſelf at home, till I arrive at my heavenly Father's houſe above.——However, I deſire patiently to tarry till my bleſſed change comes. Heaven will be doubly ſweet when I am worn out with diſtreſſes for the ſake of Jeſus Chriſt.—"Lord, grant I may continually be looking up to the glory which is to be revealed hereafter, and then deal with me as it ſeemeth good in thy ſight, during my pilgrimage here."

If rough and thorny be my way,
My ſtrength proportion to my day;
'Till toil and grief, and pain ſhall ceaſe,
Where all is calm, and joy and peace!

New Brunſwick in America, Nov. 20. Preached about noon, for near two hours, in worthy Mr. Tennent's meeting-houſe, to a large aſſembly gathered together from all parts; and amongſt them, as Mr. Tennent told me, there was a great body of ſolid Chriſtians. About three in the afternoon, I preached again, and at ſeven I baptized two children, and preached a third time with greater freedom than at either of the former opportunities.——It is impoſſible to tell with what pleaſure the children of God heard thoſe truths confirmed by a miniſter of the church of England, which for many years have been preached to them by their own paſtor.——Mr. Tennent's oppoſers mouths were ſtopt, ſeveral were brought under ſtrong convictions, and our Lord's dear diſciples were ready to leap for joy.——Among others that came to hear the word, were ſeveral miniſters whom the Lord has been pleaſed to honour, in making inſtruments of bringing many ſons to glory. One was a Dutch miniſter, named Freeling Houſen, paſtor of a congregation about four miles off New Brunſwick; he is a worthy ſoldier of Jeſus Chriſt, and was the beginner of the great work which I truſt the Lord is carrying on in theſe parts.———He has been ſtrongly oppoſed by ſome perſons, but God has always appeared for him in a ſurprizing manner, and made him more than conqueror through his love.—He has long ſince learnt to fear him only who can deſtroy both body and ſoul in hell.—Another was one Mr. Croſs, miniſter of a congregation at Barking-bridge, about twenty miles from Brunſwick.—A moſt remarkable out-pouring of the Spirit has been frequently ſeen in his aſſembly, for which he has been oppoſed much by natural men.——He himſelf told me of many wonderful effects, and ſudden converſions that had been wrought by the Lord under his miniſtry.——For ſome time eight or nine uſed to come to him together, in deep diſtreſs of ſoul; and I think he ſaid, three hundred of his congregation, which is not

very large, were effectually brought home to Christ[a]. He indeed is one who I believe would rejoice to suffer for the Lord Jesus.——Oh! that I may be like-minded!—A third minister was one Mr. Campbell, who has been a preacher of the doctrines of grace for these four years, was a regular moral liver, and accounted a very good man, but within these few months, being convinced of sin, and that he knew nothing experimentally of Jesus Christ, though he had pretended to preach him so long, after many struggles with himself, he told the synod he was unconverted, and therefore dared not preach till he was. [See the right determination of this question in a parallel case, page 120.]——He has laboured under great distress of soul.——By some he is looked upon as melancholy, and besides himself; but I had much discourse with him, and really believe these humiliations will prepare him for great and eminent services in the church of God.——His case puts me in mind of professor Frank, who being on Easter-day to preach on the nature of divine faith, and finding he had not that faith himself, was convicted by God of his unregenerate state, upon which he ran into the woods, was there deeply humbled, and at last became a most exalted instance of faith. At our persuasion, Mr. Campbell promised to preach next Sunday. November 21. Mr. Rowland, another faithful minister of Jesus Christ, gave us the meeting.——He has been a preacher about two years, has went about doing good, and had many seals to his ministry.——Much of the simplicity of Christ was discernible in his behaviour.

November 22. Set out for Neshamini (twenty miles distant from Trent Town) where old Mr. Tennent lives, and keeps an academy, and where I was to preach to day, according to appointment. We found above three thousand people gathered together in the meeting-house yard; and Mr. William Tennent, an eminent servant of Jesus Christ, preaching to them, because we had stayed beyond the time appointed. When I came up, he soon stopped, and sung a psalm, and then I began to speak as the Lord gave me utterance.——At first the people seemed unaffected, but in the midst of my discourse, the power of the Lord Jesus came upon me, and I felt such a struggling within myself for the people, as I scarce ever felt before.——The hearers began to be melted down immediately; and we had reason to hope the Lord intended good for many. After I had finished, Mr. Gilbert Tennent gave a word of exhortation to confirm what had been delivered. At the end of his discourse, we sung a psalm, and then dismissed the people with a blessing. Oh that the Lord may say amen to it!—-After our exercises were over, we went to old Mr. Tennent, who entertained us like one of the ancient patriarchs. His wife to me seemed like Elizabeth, and he like Zachary; both as far as I can find, walk in all the ordinances and commandments of the Lord blameless.—-Tho' God was pleased to humble my soul, so that I was obliged to retire for a while, yet we had sweet communion with each other, and spent the evening in concerting what

a Near the end of this fifth Journal (from which this passage is taken) Mr. Whitefield says, "Except Northampton in New-England, the work of conversion has not been carried on with so much power in any parts of America, that I can hear of, as under the ministry of Messrs. Tennent, Cross, and the other labourers before-mentioned."

meaſures had beſt be taken for promoting our dear Lord's kingdom. It happens very providentially, that Mr. Tennent and his brethren are appointed to be a preſbytery by the ſynod, ſo that they intend breeding up gracious youths, and ſending them out from time to time into our Lord's vineyard.

Philadelphia, Nov. 25. After I had done preaching, a young gentleman, once a miniſter of the church of England, but now ſecretary to Mr. Penn, ſtood up with a loud voice, and warned the people againſt the doctrine I had been delivering, urging, that there was no ſuch term as Imputed Righteouſneſs in holy ſcripture; that ſuch a doctrine put a ſtop to all goodneſs; that we were to be judged for our good works and obedience; and were commanded to do and live.——When he had ended, I denied his firſt propoſition, and brought a text to prove an Imputed Righteouſneſs was a ſcriptural expreſſion; but thinking the church was an improper place for diſputation, I ſaid no more at that time. The portion of ſcripture appointed for the Epiſtle, was Jerem. xxiii. wherein were theſe words, "The Lord our Righteouſneſs." Upon theſe I diſcourſed in the afternoon, and ſhewed how the Lord Jeſus was to be our whole Righteouſneſs. Proved how the contrary doctrine overthrowed Divine Revelation. Anſwered the objections that were made againſt the doctrine of an Imputed Righteouſneſs. Produced the articles of our church to illuſtrate it, and concluded with an exhortation to all to ſubmit to Jeſus Chriſt, who is the end of the law for Righteouſneſs, to every one that believeth. The verſes at the beginning of the chapter out of which the text was taken, are very remarkable, (Jer. xxiii. 1, 2, 3, 4.) God was pleaſed to fulfil that promiſe in me; for, bleſſed be his name, I was not diſmayed.——The word came with power; the church was thronged within and without, all wonderfully attentive, and many, as I was informed, convinced that the Lord Chriſt was our Righteouſneſs.

Philadelphia, November 28. Redeemed a little time before it was light, to write a letter or two to my dear friends in England. I have not had a moment's time before, ſince my return from New-York. People are continually coming in, and enquiring with ſtrong crying and many tears how they muſt come to Chriſt. It grieves me to ſend them away with ſuch ſhort anſwers.

I received the following letter from New-York. "R. D. S. I was heartily ſorry that the diſorder of a cold ſhould hinder me from waiting upon you in the Jerſeys: but am in hopes it was ordered by Divine Providence for the beſt. I found the next day, that you had left the town under a deep and univerſal concern: many were greatly affected, and I hope abiding impreſſions are left upon ſome.——Some that were before very looſe and profligate, look back with ſhame upon their paſt lives and converſations, and ſeem reſolved upon a thorough reformation.——I mention theſe things to ſtrengthen you in the bleſſed cauſe you are engaged in, and ſupport you under your abundant labours.—When I heard ſo many were concerned for their eternal welfare, I appointed a lecture on Wedneſday evening, though it was not an uſual ſeaſon. And though the warning was ſhort, we had a numerous and

attentive audience.——In ſhort, I cannot but hope your coming among us has been the means of awakening ſome among us to a ſerious ſenſe of practical religion, and may be the beginning of a good work in this ſecure and ſinful place.——Dear Sir, Let your prayers be joined with mine for this deſirable bleſſing. I deſire your prayers for me in particular, that I may be faithful in my Maſter's work; that I may be an inſtrument in the hands of Chriſt of pulling down the ſtrong holds of ſin and Satan, and building the Redeemer's kingdom in this place, &c. Your affectionate Brother, E. PEMBERTON.

Williamſburg, Dec. 15. Paid my reſpects to Mr. Blair the commiſſary of Virginia. His diſcourſe was ſavoury, ſuch as tended to the uſe of edifying. He received me with joy, aſked me to preach, and wiſhed my ſtay was to be longer.

1740.

*His Succeſs in America.——At Charles-Town.——Savannah.——Philadelphia.——Neſhamini.——Nottingham.——Fog's Mannor.——Baſkinridge.——Boſton, &c.*

Charleſtoun, March 18. I believe a good work is begun in many ſouls. Generally every day ſeveral came to me, telling me with weeping eyes, how God had been pleaſed to convince them by the word preached, and how deſirous they were of laying hold on and having an intereſt in the complete and everlaſting righteouſneſs of the Lord Jeſus Chriſt. Numbers deſired privately to converſe with me.——Invitations were given me from ſome of the adjacent villages; and people daily came to town more and more from their plantations to hear the word.

Sunday, March 30. At Savannah found myſelf very ſick and weak in body; but was ſtrengthened notwithſtanding, to go through moſt of the duties of the day, and to take an affectionate leave of my dear pariſhioners, becauſe it appeared that providence called me at this time towards the northward. An unſpeakable trouble of ſoul did I feel moſt part of the day, and was enabled to wreſtle with my Lord in behalf of the people in general, and thoſe belonging to the Orphan-Houſe in particular. Bleſſed be God he has already, I truſt, in a great meaſure, heard ſuch prayers. All things belonging to the Orphan-Houſe ſucceed beyond expectation, and ſome of my little flock have lately (as far as I can judge) been effectually called of God. One woman, that had been a conſtant attender on the means of grace, and thought herſelf a Chriſtian for many years, came to me acknowledging, that ſhe had been a ſelf-deceiver, and knew nothing of the righteouſneſs or true living faith in Jeſus Chriſt. A tradeſman of the ſame ſtamp, has felt the power of the doctrines of grace. A captain of a ſhip, who had been a ſtrong oppoſer of the truth, wrote and came to me under great convictions, confeſſing his ſin, and deſirous to be a Chriſtian indeed. Some others alſo there are who have received the love of God in the truth of it. So that I hope, if ten ſaints could preſerve Sodom, the few righteous ſouls left behind, will prevent the utter deſolation of declining Savannah.——"Bleſſed Jeſus! let our extremity be thy opportunity."

Philadelphia, April 14. O how did ſome here comfort my heart with

the account of what God had done for their own and many other people's ſouls, by the doctrine I had delivered when here laſt. A miniſter in particular, who has been made inſtrumental to water what God had planted, recounted to me many noble inſtances of God's power of free-grace, ſhewn in the conviction and converſion of ſome miniſters, as well as common people.—Oh that the Lord may revive his work in the midſt of the years. Thurſday April 17. Preached at Abingdon, a diſtrict under the care of one Mr. Treat (a diſſenting miniſter) to whom God has been pleaſed lately to ſhew mercy.——He has been a preacher of the doctrines of grace for ſome years; but was deeply convinced, when I was here laſt, that he had not experienced them in his heart.——And ſoon after I went away, he attempted to preach, but could not. He therefore told his congregation, how miſerably he had deceived both himſelf and them; and deſired them to pray for him.——Ever ſince, he has continued to ſeek Jeſus Chriſt ſorrowing, and is now under deep convictions, and a very humbling ſenſe of ſin.——He preaches as uſual, though he has not a full aſſurance of faith; becauſe he ſaid it was beſt to be found in the way of duty. I believe God is preparing him for great ſervices. I obſerved a great preſence of God in our aſſembly, and the word, as I was informed afterwards, came with a ſoul-convicting and comforting power to many.——When I had done, I haſted to Philadelphia, where I preached to upwards of ten thouſand people, upon the woman that was cured of her bloody iſſue.——Hundreds I found, were graciouſly melted; and many, I hope, not only thronged round, but alſo touched the Lord Jeſus Chriſt by faith. Near ten came to me after ſermon, under deep convictions, and could tell me the time when, and manner how the Lord Jeſus made himſelf manifeſt to their ſouls.—What gives me greater hopes that this work is of God, is, becauſe theſe convictions have remained on many ever ſince I was here laſt. Some have not only righteouſneſs and peace, but alſo joy in the Holy Ghoſt.

Wedneſday, April 23. Reached Neſhamini near three in the afternoon, and preached to upwards of five thouſand people in old Mr. Tennent's meeting-houſe yard. When I came there, my body, thro' heat and labour, was ſo weak and faint, that my knees ſmote one againſt another, and I was ready to drop down as ſoon as I had finiſhed my prayer. But God was pleaſed to revive me. A very great commotion was in the hearts of the hearers. Great numbers were much melted; and one in particular, after ſermon, came to me, crying, "You have brought me under deep convictions, what ſhall I do to be ſaved!" I gave him the Apoſtle's anſwer: "Believe on the Lord Jeſus, and thou ſhalt be ſaved." Upwards of fifty, I hear, have been lately convicted about this place.——"The Lord grant his arrows may ſtick faſt in them till they have got a cloſing intereſt with Jeſus Chriſt." For many, I find, "receive the word with joy for a ſeaſon, but having no true root in themſelves, ſoon fall away." Better were it for them that always continue thus, that they had never been convicted at all. "Lord, have mercy on theſe and ſuch-like unhappy apoſtates, and let them be renewed again unto repentance!" Amen and Amen.

New Brunſwick, April 27. Was told laſt night by Mr. Gilbert Ten-

nent, of two that were ſavingly brought home by my miniſtry when here laſt. April 28. Took a ſorrowful leave of captain Gladman, and my dear brother and fellow-traveller Mr. Seward, whom I have diſpatched to England to bring me over a fellow-labourer, and to tranſact ſeveral affairs of importance. Captain Gladman is the perſon mentioned in my laſt Journal, who was caſt away at the gulph of Florida, and whom God made me an inſtrument of converting in my paſſage to England.——Hitherto he has had the command of our ſloop: but, being obliged to diſpatch him on buſineſs to England, I have now committed the care of the ſloop to his mate, whom God was pleaſed to bring home to himſelf when I was laſt at Philadelphia. Not long ſince he was an abandoned prodigal, and ring-leader in vice; but God ſtruck him to the heart. Captain Gladman had prayed that God would ſend him a mate. This young man came and offered himſelf; the captain hired him; and now, I believe, he is a child of God. Numbers at Philadelphia cannot but ſee the new creature in him.

New-York, April 29. I met with Mr. William Tennent, who refreſhed my heart, by telling me what the Lord was doing for numbers of ſouls in the highlands, where he had lately been.

Thurſday, May 1. Went in a ferry this morning, over to Flat-Buſh on Long-Iſland; on the eaſt part of which, God has lately begun a moſt glorious work, by the miniſtry of two young Preſbyterian miniſters, who have walked in an uncommon light of God's countenance for a long while together. "Proſper thou O Lord, more and more the work of their hands!

Philadelphia, May 8. Was called up early in the morning to ſpeak to poor ſouls under convictions. The firſt, I think, was an Indian trader, whom God was pleaſed to bring home by my preaching when here laſt. The account he gave of God's dealings with him was very ſatisfactory.——He is juſt come from the Indian nation, where he has been praying with and exhorting all he met, that were willing to hear: ſome of the Indians he had hopes of: but his fellow-traders endeavoured to prejudice them againſt him. However, he propoſes viſiting them again at the Fall. Converſed alſo with a poor negroe woman, who has been viſited in a very remarkable manner. God was pleaſed to convert her by my preaching the laſt Fall; but being under dejection on Sabbath morning, ſhe prayed that ſalvation might come to her heart, and that the Lord would be pleaſed to manifeſt himſelf to her ſoul that day. Whilſt ſhe was at meeting, hearing one Mr. M——n, whom the Lord has been pleaſed lately to ſend forth, the word came with ſuch power upon her heart, that at laſt ſhe was obliged to cry out; and ſuch a great concern alſo fell upon many in the congregation, that ſeveral betook themſelves to ſecret prayer. The miniſter ſtopped, and ſeveral perſwaded her to hold her peace: but the glory of the Lord ſhone ſo brightly round about her, that ſhe could not help praiſing and bleſſing God, and telling how God was revealing himſelf to her ſoul.

Philadelphia, May 11. After I had taken my leave, many came to my lodgings, I believe near 50 negroes came to give me thanks, under

God, for what had been done for their ſouls. Some of them have been effectually wrought upon, and in an uncommon manner. Many of them have now begun to learn to read.——And one that was free, ſaid ſhe would give me her two children, whenever I ſettle my ſchool.—I intended, had time permitted, to have ſettled a ſociety for negroe men and negroe women. But that muſt be deferred till it ſhall pleaſe God to bring me to Philadelphia again. I have been much drawn out in prayer for them, and have ſeen them exceedingly wrought upon under the word preached.——I cannot well expreſs how many others of all ſorts came to give me a laſt farewell. And indeed I never yet ſaw a more general awakening in any place. Many of the Quakers have been convinced of the righteouſneſs of Jeſus Chriſt; and openly profeſs the truth as it is in Jeſus; for which I believe they will ſhortly be thruſt out of their ſynagogues.

Tueſday, May 13. Preached at Willingtown. After ſermon I rode towards Nottingham with Mr. Tennent, Mr. Craghead and Mr. Blair, all worthy miniſters of the dear Lord Jeſus. The laſt has been remarkably owned of God. Many others belonging to Philadelphia accompanied us, and we rode through the woods, moſt ſweetly ſinging and praiſing God. We were all rejoiced to ſee our dear Lord's kingdom come with viſible power, and endeavoured to ſtrengthen one another againſt a ſuffering time ſhould come.

Nottingham, May 14. I was invited thither by ſome of the inhabitants, who had a good work begun amongſt them, ſome time ago, by the miniſtry of Mr. Blair, Meſſrs. Tennents and Mr. Croſs, the laſt of which had been denied the uſe of the pulpit, and was obliged to preach in the woods, where the Lord manifeſted forth his glory, and cauſed many to cry out, "What ſhall we do to be ſaved?" It ſurprized me to ſee ſuch a great multitude gathered together, at ſo ſhort a warning, and in ſuch a deſart place. I believe there were near 12,000 hearers. I had not ſpoke long, but I perceived numbers melting. As I proceeded, the power increaſed, till at laſt, both in the morning and afternoon, thouſands cried out, ſo that they almoſt drowned my voice. Never before did I ſee a more glorious ſight! Oh what ſtrong cryings and tears were ſhed and poured forth after the dear Lord Jeſus.——Some fainted; and when they had got a little ſtrength, they would hear and faint again. Others cried out in a manner, almoſt, as if they were in the ſharpeſt agonies of death! I think I never was myſelf filled with greater power. After I had finiſhed my laſt diſcourſe, I was ſo pierced, as it were, and overpowered with God's love, that ſome thought (I believe) that I was about to give up the ghoſt.

Thurſday, May 15. Preached at Fog's Mannor, about three miles from Mr. Blair's houſe; where I was earneſtly invited to come, by him. And here alſo the Lord was pleaſed to cauſe much of his glory to paſs before us. The congregation was about as large as that yeſterday at Nottingham. As great, if not a greater commotion was in the hearts of the people. At Newcaſtle, gave a word of advice, and prayed with ſeveral, who came many miles under violent convictions. May, 19. On board the ſhip. Was much refreſhed to-day by reading

the journal of an Indian trader mentioned a little before, and could not but think God would open a door for preaching the gospel among the Alleganian Indians. I wrote them a letter, wherein I laid down the principles of our holy religion, told them the promises of the gospel, that had especial reference to them, and cautioned them against such things, which I thought might be an hinderance to their embracing Christianity. The head or chief of them is well inclined.

Charlestoun, July 20. Blessed be God for sending me once more among this people. Though the heat of the weather and frequency of preaching, have perhaps given an irrecoverable stroke to the health of my body; yet, I rejoice, knowing it has been for the conviction, and I believe conversion of many a soul. "Glory be to God on high." Numbers are seeking after Jesus. And two or three gracious dissenting ministers, by my advice, agreed to set up a weekly lecture. "May the Lord be with both ministers and people, and cause them to preach and hear as becometh the gospel of Christ." What makes the change more remarkable in Charlestoun people is, that they seemed to be a people wholly devoted to pleasure. One well acquainted with their circumstances and manners told me, more had been annually spent on polite entertainments than the poor's-rate came to. But now an alteration is discernible in the ladies dress: the rooms that were usually employed for balls and assemblies, are now turned into society-rooms. But, I hope, the reformation has went further than externals. Many who before were settled on their lees, have been gloriously awakened to seek after Jesus Christ. And many a Lydia's heart hath the Lord opened to receive the things that were spoken. Indeed the word often came like a hammer and a fire. And a door, I believe, will be opened for teaching the poor Negroes. Several of them have done their work in less time than usual, that they may come to hear me. Many of their owners, who have been awakened, resolve to teach them. Had I time, and proper schoolmasters, I might immediately erect a Negro-school in South Carolina, as well as Pensylvania. Many would willingly contribute both money and land.

August 24. Being but weak in body (except on Sundays) I have preached only once every day: but I hope with success.——I scarce know the time, wherein I did not see a considerable melting in some part or other of the congregation, and often it spread over all the parts of it. Several times I was so weak before I began to preach, that I thought it almost impossible I should go through half the discourse. But the Lord quickened, enlightened, and supported me above measure. Out of weakness I became strong, and the Lord manifested himself in the sanctuary.

New-Port, Rhode-Island, Sept. 15. Breakfasted this morning with old Mr. Clap, and was much edified by his conversation. I could not but think, whilst at his table, that I was sitting with one of the patriarchs. He is full of days, a batchelor, and has been minister of a congregation in Rhode-Island upwards of 40 years. People of all denominations, I find, respect him. He abounds in good works, gives all

away, and is wonderfully tender of little children; many of different perſuaſions come to be inſtructed by him.

Boſton, Saturday Sept. 20. Was ſweetly refreſhed with ſeveral packets of letters ſent to me from different parts in England and America, giving me an account of the ſucceſs of the goſpel. Monday, Sept. 22. Preached this morning at Mr. Webb's meeting-houſe to ſix thouſand hearers in the houſe, beſides great numbers ſtanding about the doors. The preſence of the Lord was amongſt them. Look where I would around me, viſible impreſſions were made upon the auditory. Moſt wept for a conſiderable time; and ſometime after I received a letter wherein were theſe words: "But what I muſt give the preference to was that gracious ſeaſon at the New North the Monday following, where there was more of the preſence of God through the whole viſitation than ever I had known at one time through the whole courſe of my life. Juſtly might it have been ſaid of that place, "it was no other than the houſe of God and the gate of Heaven!" Indeed my own ſoul was ſo deeply abaſed and overwhelmed with ſuch unuſual meltings that I could have been glad of ſome private corner in that houſe to pour out my ſoul, without diſturbance to the audience. The Spirit of God, ſeemed to be moving upon the face of the waters at that time, and who knows, but that to a great many ſouls, God was pleaſed to ſay, "Let there be light, and there was light."

Tueſday, September 23. Went this morning with Dr. Colman and the ſecretary to Roxbury, three miles from Boſton, to ſee the rev. Mr. Walter, a good old puritan, who, with his predeceſſor the rev. Mr. Elliot, commonly called the apoſtle of the Indians, now with God, has been paſtor of that congregation an hundred and ſix years.

Thurſday, Sept. 25. Preached the weekly-lecture at Mr. Foxcroft's meeting-houſe. Here, the Lord was pleaſed to enable me, feelingly, to talk of my deareſt Saviour's love, and I afterwards found that one ſtranger in particular, was in all probability effectually convinced by that morning's ſermon. After public worſhip, I went, at his excellency's invitation, and dined with the governor. Moſt of the miniſters of the town were invited with me. Before dinner, the governor ſent for me up into his chamber: he wept, wiſhed me good luck in the name of the Lord, and recommended himſelf, miniſters and people to my prayers.

Friday, Sept. 26. Preached in the morning at Roxbury from a little aſcent to many thouſand people, with much of the divine preſence amongſt us. Several, I think, came afterwards to me, telling how they were ſtruck at that time under the word. Sept. 27. Preached in the morning at Mr. Welſtead's meeting-houſe, and in the afternoon on the common to about fifteen thouſand people. But oh how did the word run! After ſermon, I viſited and prayed with two different perſons, and then went home to my lodgings. The power and preſence of the Lord accompanied and followed me. Many now wept bitterly, and cried out under the word like perſons that were really hungering and thirſting after righteouſneſs; and after I left them, God gave me to wreſtle with him in my chamber, in behalf of ſome dear friends then preſent, and others that were abſent from us. Sept. 28. In the evening preached to a

great number of Negroes on the converſion of the Ethiopian, Acts viii. (at which the poor creatures, as well as many white people, were much affected) and, at my return, gave a word of exhortation to a crowd of people, who were waiting at my lodgings. My animal ſpirits were almoſt exhauſted, and my legs, through expence of ſweating and vomiting, almoſt ready to ſink under me: but the Lord viſited my ſoul; and I went to bed greatly refreſhed with divine conſolations. Sept. 29. Rode to Salem, four miles from Marble-Head, and preached there alſo to about two thouſand. Here the Lord manifeſted forth his glory. One was, I believe, ſtruck down by the power of the word. In every part of the congregation, perſons might be ſeen under great concern; and one Mr. C——k, a good miniſter, as is granted by all lovers of God, ſeemed to be almoſt in heaven.

Portſmouth, Oct. 1. Preached to a polite auditory, and ſo very unconcerned, that I began to queſtion whether I had been preaching to rational or brute creatures. Seeing no immediate effects of the word preached, I was a little dejected; but God ſent one young man to me, crying out in great anguiſh of ſpirit, "What ſhall I do to be ſaved?" Friday, Oct. 3. Preached this morning at Portſmouth to a far greater congregation than before. Inſtead of preaching to dead ſtocks, I had now reaſon to believe I was preaching to living men. People began to melt ſoon after I began to pray, and the power encreaſed more and more during the whole ſermon. The word ſeemed to pierce through and through, and carried ſuch conviction along with it, that many, who before had induſtriouſly ſpoken evil of me, were aſhamed of themſelves. Mr. Shutlif, the miniſter, afterwards wrote thus: "You have left great numbers under deep impreſſions, and I truſt in God, they will not wear off; but that the convictions of ſome will be kept up and cheriſhed, till they have had their deſired effect." Amen and Amen.

Boſton, Oct. 8. Preached in Mr. Webb's meeting-houſe, both morning and evening to very great auditories. Both times (eſpecially in the morning) Jeſus Chriſt manifeſted forth his glory. Many hearts melted within them, and I think I never was ſo drawn out to pray for and invite little children to Jeſus Chriſt, as I was this morning. A little before, I had heard of a child, who was taken ſick juſt after it had heard me preach, and ſaid, "He would go to Mr. Whitefield's God," and died in a ſhort time. This encouraged me to ſpeak to little ones. But, oh how were the old people affected, when I ſaid, "Little children, if your parents will not come to Chriſt, do you come and go to heaven without them." There ſeemed to be but few dry eyes. Look where I would, the word ſmote them, I believe, through and through, and my own ſoul was very much carried out.

October 9. A ticket was put up to me, wherein I was deſired to pray "for a perſon juſt entered upon the miniſtry; but under apprehenſions that he was not converted." God enabled me to pray for him with my whole heart. Oct. 10. Buſied from the moment I roſe 'till I went out, in anſwering poor ſouls that came to me under great diſtreſs. About nine went to Mr. Cooper over Charleſtoun ferry, where I preached. Immediately after dinner we haſted to Redding, twelve

miles from Charleſtoun; there I preached to many thouſands, and obſerved a conſiderable moving in the congregation. Returned and ſupped at Mr. R——l's. Was weak, very weak in body. But was refreſhed to hear of a poor girl, who was found ſitting at the gate in the cold. Upon being examined by a truly experienced friend, he found ſhe was under very ſtrong convictions, and had followed me from Roxbury. She ſaid, "She wanted nothing but Chriſt, and Chriſt ſhe would have." "Bleſſed are they who hunger and thirſt after righteouſneſs, for they ſhall be filled." Lord let this promiſe be fulfilled in her heart!"

October 11. One little girl, about eight years old, came to me under deep concern. She, as her friends told, had been wreſtling for Chriſt, and while ſhe was wreſtling, it came to her mind, "That Jeſus being in an agony, prayed yet ſo much the more earneſtly, and that an angel was ſent from heaven to ſtrengthen him." This encouraged her to perſevere, and her ſoul ſoon received ſome comfort. Another miniſter's daughter has been quite reſtleſs after Chriſt night and day. And a young man about fourteen came to me crying and ſaying, "Sir, I am convicted, but not converted; Oh pray for me!"

New-Haven, Oct. 25. Was refreſhed this morning by the ſight of Mr. Jedediah Mills, a dear man of God, miniſter at Ripton near Stratford. He wrote to me ſome time ago. I felt his letter, and now alſo felt the man. My ſoul was much united to him. He has had a remarkable work in his pariſh ſome time ago, and talked like one that was no novice in divine things. With him I dined at the rev. Mr. C—'s rector of New-Haven college, about one third part as big as that of Cambridge. It has one rector, three tutors, and about an hundred ſtudents. I preached twice to the conſolation of God's people, many of which I have heard, live at Hew-Haven, and the countries round about. There were ſweet meltings diſcernible both times. I ſpoke to the ſtudents, and ſhewed the dreadful ill conſequences of an unconverted miniſtry. Dear Mr. Mills, when he took his leave, told me of one miniſter in particular, who had been wrought upon before, but now was gone home as full as he could hold. "Oh that God may quicken miniſters! Oh that the Lord may make them a flaming fire! Come, Lord Jeſus, come quickly." Amen and Amen.

Sunday, Oct. 26. Preached both morning and evening to much larger congregations than before, and in the afternoon obſerved an eſpecial preſence of God in the aſſembly. After ſermon I waited on the governor: I obſerved him to be much affected under the word. When I came in, he ſaid, "I am glad, Sir, to ſee you, and heartily glad to hear you." His heart was ſo full that he could not ſpeak much. The tears trickled down his aged cheeks like drops of rain. "He was thankful to God, he ſaid, for ſuch refreſhings in our way to our reſt. Food does us good, when we eat it with an appetite." "The Lord ſupport him, when his ſtrength faileth him, and bring his grey hairs with comfort to the grave." About eight at night, we left New-Haven; and, after we had rode three miles, we arrived at a houſe, which, as a faithful miniſter told me before, was full of God. And my friends ſaid, at departing, they were never in ſuch a houſe before. Oh it was a ſweet

time indeed! God made his power to be felt and known. After I had given a word of exhortation, that they would ſtudy to adorn the goſpel of our Lord in all things, we went forward on our journey.

Stanford, Oct. 29. Finding my heart much enlarged, I prayed. Moſt in the room were put under concern, and one old miniſter was ſo deeply convicted, that calling Mr. Noble and me out, with great difficulty, (becauſe of his weeping) he deſired our prayers: "For, ſays he, I have been a ſcholar, and have preached the doctrines of grace a long time; but I believe I have never felt the power of them in my own ſoul;" or words to that effect. I was much affected with his ingenuity, and by prayer recommended him to God.

Here I think it proper to ſet up my Ebenezer, before I enter into the province of New-York, to give God thanks for ſending me to New-England. I have now had an opportunity of ſeeing the greateſt and moſt populous part of it; and, take it all together, it certainly, on many accounts, exceeds all other provinces in America; and, for the eſtabliſhment of religion, perhaps all other parts of the world. God has remarkably, in ſundry times, and in divers manners, poured out of his Spirit in ſeveral parts of both provinces; and it often refreſhed my ſoul to hear of the faith of their good forefathers, who firſt ſettled in theſe parts. Notwithſtanding they had their foibles, ſurely they were a ſet of righteous men. They followed our Lord's rule, "Sought firſt the kingdom of God, and his righteouſneſs, and behold all other things God added unto them."

Tueſday, Nov. 4. Preached at Staten-Iſland to about three or four hundred people. The Lord came amongſt them. One dear young man, in particular, as tho' his very heart-ſtrings would break, came to me after ſermon, with ſtrong cryings, and tears, beſeeching me, "to pray that he might be converted." Many others wept alſo, and ſeveral of God's children felt the preſence of the dear Lord Jeſus in their hearts. Many of them rejoiced to ſee me again. One grey-headed man came and told me how God had brought him from darkneſs to light, when I was here laſt. My ſoul was alſo much refreſhed with the ſight of dear Mr. Gilbert Tennent and Mr. Croſs. Mr. Tennent has been in the Weſt Jerſeys and Maryland, and told me how God had remarkably worked by his miniſtry in many places. Mr. Croſs alſo has ſeen great and wonderful things in his congregations, ſo great, that when I came to deſire a particular account, he ſaid, "It directly anſwered the account given by Mr. Edwards, of the work of God in Northampton." Rode after ſermon to Newark, about ten miles from Staten-Iſland. Preached to a conſiderable congregation. Spent the remaining evening in hearing dear Mr. Tennent give an account of his late excurſion. Oh he is a choice humble miniſter of the goſpel! "May I follow him, as he does Chriſt."

Wedneſday, Nov. 5. Got to Baſkinridge, the place where Mr. Croſs exerciſes his ſtated miniſtry. At the houſe where I waited in the way, a woman ſpoke to me under ſtrong convictions. In prayer, I perceived my ſoul drawn out, and a ſtirring of affection among the people. I had not diſcourſed long, when the congregation melted into tears. This

abated for a few moments, till a little boy about ſeven or eight years of age cried out exceeding piteouſly indeed, and wept as though his little heart would break. Mr. Croſs having compaſſion on him, took him up into the waggon, which ſo affected me, that I broke from my diſcourſe, and told the people, "The little boy ſhould preach to them, and that God, ſince old profeſſors were not concerned, had diſplayed his ſovereignty, and out of an infant's mouth was perfecting praiſe." God ſo bleſſed this, that an univerſal concern fell on the congregation again. At length I concluded, and as I was going away, I aſked the little boy, "What he cried for?" He anſwered, "His ſins." I then aſked, "What he wanted?" He anſwered, "Chriſt." As I paſſed along, freſh inſtances of God's power preſented themſelves to my view. Many mourning after Jeſus that would not be comforted. After ſermon, Mr. Croſs gave notice of an evening lecture in his barn, about two miles off. Thither we went, and a great multitude followed. Mr. Gilbert Tennent preached firſt, and that excellently well upon the neceſſity and benefit of ſpiritual deſertions. I then prayed and gave a word of exhortation. The Lord's preſence attended it. One could ſcarce ſuſtain the diſcovery that Jeſus Chriſt made of himſelf to his ſoul. Others were ſo earneſt for a diſcovery of the Lord to their ſouls, that their eager crying obliged me to ſtop, and I prayed over them as I ſaw their agonies and diſtreſs increaſe. At length we ſung a hymn, and then retired to the houſe where the man that received Chriſt continued till near midnight, talking of and praiſing, "his ſweet Chriſt, his free-hearted Chriſt." &c. A gracious woman, who had been wreſtling with God for a diſplay of his power, was ſo overcome with a ſenſe of his goodneſs, that ſhe almoſt ſwoon'd away. And at length, my ſoul was ſo full that I retired, and wept before the Lord, under a deep ſenſe of my vileneſs, and the ſovereignty and greatneſs of God's everlaſting love. Moſt of the people ſpent the remainder of the night in prayer and praiſes. Two or three young miniſters ſpoke alternately, and others prayed as the Lord gave them utterance. It was a night much to be remember'd! "May the Lord make us mindful of it to the day of our death."

Friday, November 7. Had ſome thoughts of going to Freehold and Shrewsbury, but was prevented by the coming of Mr. William Tennent, whom I wanted to conſult about his brother Gilbert's going to Boſton, in order to help in carrying on the work of God in New-England. After prayer, and ſome arguments PRO and CON, we thought it the will of God that Mr. Gilbert Tennent ſhould go to Boſton. He (diffident of himſelf) was at firſt unwilling, urging his inability for ſo great a work, but afterwards being convinced it was the divine will, he ſaid, "The will of the Lord be done." With him alſo Mr. R——s was to go, a young miniſter, one of the tutors of Cambridge college. It being the laſt time we ſhould be together for a long ſeaſon, we thought it beſt to ſpend ſome time in prayer. Mr. Gilbert Tennent was our mouth to God.———Many were greatly affected. About 11 o'clock we parted in tears, but with a full aſſurance that we ſhould ſee and hear of great things before we ſaw each other again.

Philadelphia Nov. 9. Had ſeveral gracious ſouls come to ſee me.—We prayed together. My ſoul was much rejoiced to look round on them, becauſe there were ſome who had been moſt marvellous offenders againſt the great God. I ſhall mention two only. And the firſt is one "Mr. Brockden, for many years a notorious deiſt. In his younger days, he told me, he had ſome religious impreſſions, but coming into buſineſs, the cares of the world ſo choaked the good ſeed, that he not only forgat his God in ſome degree, but at length began to doubt of, and to diſpute his very being. In this ſtate he continued many years, and has been very zealous to propagate his deiſtical or rather atheiſtical principles among moral men; but he told me he never endeavoured to make proſelytes of vicious, debauched people. When I came to Philadelphia this time twelvemonth, he told me, he had not ſo much as a curioſity to hear me. But a brother deiſt, his choiceſt friend, preſſing him to come and hear me, to ſatisfy his curioſity, he at length complied with his requeſt. It was night. I preached at the court-houſe ſtairs, upon the conference which our Lord had with Nicodemus.——I had not ſpoke much before that God ſtruck his heart. For, ſaid he, I ſaw your doctrine tended to make people good. His family knew nothing that he had been to hear me. After he came home, his wife, who had been at ſermon, came in alſo, and wiſhed heartily that he had heard me. He ſaid nothing. After this, another of his family came in repeating the ſame wiſh; and, if I miſtake not, after that another, till at laſt being unable to refrain any longer, with tears in his eyes, why, ſays he, I have been hearing him; and then expreſſed his approbation. Ever ſince he has followed on to know the Lord, and I verily believe Jeſus Chriſt has made himſelf manifeſt to his ſoul. Tho' upwards of threeſcore years old, he is now, I believe, born again of God. He is a little child, and often (as he told me) receives ſuch communications from God, when he retires into the woods, that he thinks he could die a martyr for the truth." The next is one Capt. H——l, formerly as great a reprobate as ever I heard of: almoſt a ſcandal and reproach to human nature. He uſed to ſwear to eaſe his ſtomach, and was ſo fond of new oaths that he uſed to go on board the tranſport ſhips, and offer a guinea for a new oath, that he might have the honour of coining it. It would be endleſs to give inſtances of his vile profaneneſs. To the honour of God's grace let it be ſaid, he is now, I believe, a chriſtian. Not only reformed, but renewed. The effectual ſtroke, he told me, was given, when I preached laſt Spring at Pennypack, tho' under good impreſſions before. Ever ſince he has been zealous for the truth, and ſhews forth his faith by his works."

Nov. 15. Have ſeen many inſtances of God's grace this week. My chief buſineſs was now to build up and to exhort them to continue in the grace of God. Notwithſtanding many were convicted almoſt every day, and came unto me under the greateſt diſtreſs and anguiſh of ſoul. Several ſocieties are now in town, not only of men and women, but of little boys and little girls.——I was called to viſit one Mrs. D. then lying on a ſick bed, brought home to God when I was at Philadelphia

laſt Spring. My ſoul was much enlarged to hear a creature talk with ſuch aſſurance juſt upon the brink of eternity. Her huſband and other friends ſtood weeping by. "Oh that this ſickneſs may be a means under God of ſaving her relations precious and immortal ſouls!" After my departure, ſhe bid one of my friends tell me, "That ſhe fed and lived upon the doctrine which I had preached."

It is now the 75th day ſince I arrived at Rhode-Iſland.——My body was then weak, but the Lord has much renewed its ſtrength. I have been enabled to preach, I think, an hundred and ſeventy-five times in public, beſides exhorting very frequently in private. I have travelled upwards of eight hundred miles. Never did I perform my journeys with ſo little fatigue, or ſee ſuch a continuance of the divine preſence in the congregations, to whom I have preached. May the Lord prepare me for every thing he has appointed for me to do and ſuffer, and then I need not fear being more than conqueror through his love.

December 29. In the evening I preached at Savannah, and took my final leave of the people, it being inconſiſtent with my other affairs to act as their paſtor any more. Another miniſter is not yet come, but is expected daily. I gave the truſtees notice January laſt of my deſign to give up the parſonage. Bleſſed be God, I am now more free to go whitherſoever the Lord ſhall be pleaſed to call me. I yet hope well of Georgia, though, at preſent, in a very declining and piteous ſtate. It will flouriſh, I believe, when ſettled upon a religious foundation. Glory be to God, I leave behind me ſome who love the Lord Jeſus in ſincerity.

January 15th, 1741. Received ſeveral comfortable letters from my dear friends at Boſton; amongſt whom ſecretary Willard writes thus: "Mr. Webb tells me, that divers young men in this town, who are candidates for the miniſtry, have been brought under deep convictions by your preaching, and (as he hopes) are carried off from the foundation of their falſe hopes (their own righteouſneſs) to reſt only upon Chriſt for ſalvation." Mr. Cooper writes thus: "I can inform you, that there are many abiding proofs that you did not run in vain, and labour in vain amongſt us in this place. I could much more than fill this paper with the accounts I have received from the perſons who have been impreſſed under the word preached by you. But I can only now ſay in general, ſome have been awakened who were before quite ſecure, and I hope a good work begun in them. Others, who had been under religious impreſſions, are now more earneſtly preſſing into the kingdom of Heaven, and many of the children of God ſtirred up to give diligence for the full aſſurance of faith. There is a greater flocking to all the lectures in the town, and the people ſhew ſuch a diſpoſition to the new Tueſday evening lecture, that our large capacious houſe cannot receive all that come." Mr. Welch, a pious merchant, writes thus: "I fear I am tedious, but I cannot break off 'till I juſt mention, to the glory of the grace of God, and for your comfort and encouragement, the ſucceſs your miniſtry of late has had among us. Impreſſions made ſeem to be abiding on the minds of many. The doctrines of grace ſeem to be more the topic of converſation than ever I knew them. Nay, religious converſation ſeems to be almoſt faſhionable, and almoſt every one ſeems

diſpoſed to hear or ſpeak of the things of God. Multitudes flock to the evening lecture, tho' it has ſometimes been the worſt of weather. Miniſters ſeem to preach with more life, and the great auditories ſeem to hear with ſolemn attention, and, I hope, our Lord Jeſus is getting to himſelf the victory over the hearts of many ſinners." Others write to the ſame effect. All love, all glory be to God.

For this let men revile my name,
No croſs I ſhun, I fear no ſhame;
All hail reproach! and welcome pain!
Only thy terrors, Lord, reſtrain.

[ From a Letter from Mr. G— T— to Mr. Whitefield.—Glaſgow Weekly Hiſtory, N° 3. ]

New-Brunſwick, Dec. 1. 1739.——" Very R. and D. B. I think I never found ſuch a ſtrong and paſſionate affection to any ſtranger as to you, when I ſaw your courage and labour for God at New-York; I found a willingneſs in my heart to die with you, or to die for you.—— The reaſon why I ſpoke ſo little for the moſt part of the time while I was with you, was a ſhameful ſenſe I had of my ignorance and barrenneſs, after ſuch a multitude of waterings and ſealings as God had given me. Though I am as a brute beaſt before God, one of the meaneſt and vileſt worms that ever crawled on the creation of God, yet I muſt ſay to his praiſe, and my own ſhame, that I have had in time paſt ſuch diſcoveries of my great Father's dear affection as have overcome me. For months together my ſoul has been ſo raviſhed with divine objects, that my animal ſpirits have been waſted, and my ſleep much broken. I have been made to loath my food, becauſe of the ſuperior ſweetneſs I have found in Chriſt. I could not refrain my ſoul from a ſecret longing for reproach, poverty, impriſonment and death for a glorious Chriſt, that thereby I might teſtify a grateful regard to his unſpeakably dear and very venerable Majeſty. I could not refrain wiſhing that every hair of my head was a life, that I might lay it down freely for my ſweet Lord Jeſus. The fears of bringing any reproach on his religion has many times brought bitter tears from my eyes and heart. Sometimes when travelling on the road, while I beheld the canopy of Heaven, my heart has been ſuddenly raviſhed with love to God, as my Father; that I could not forbear crying out in the pleaſing tranſports of a child-like affection, Father! Father! with a full and ſweet aſſurance that he was my Father, and my God.——In the night-ſeaſon when I awoke, my ſoul was ſtill with God: the paſſion of my ſoul for Chriſt was ſo vehement, that my dreams were full of him. It made my reſt very broken, and cauſed me often to ſpeak through my ſleep. And thus it was for a long tract of time. But alas, when the great God wiſely withdrew his quickening preſence, and let Satan looſe upon me, O what terrible havock did he make in my ſoul, and that alas, too much with my will. I thought myſelf a monſter in iniquity, and that there was ſome peculiar brutiſhneſs in my heart, that none had but myſelf.——This made me often wiſh for death to get clear of it. This hath often enraged my

ſoul ſo againſt ſin and myſelf for it, that I have thought, if it were lawful, I could freely try to pluck my heart out, and tear it in pieces.

Since you was here, I have been among my people dealing with them plainly about their ſouls ſtate in their houſes; examining them one by one as to their experiences, and telling natural people the danger of their ſtate; and exhorting them that were totally ſecure, to ſeek convictions; and thoſe that were convinced, to ſeek Jeſus; and reproved pious people for their faults: and bleſſed be God, I have ſeen hopeful appearances of concern amongſt a pretty many in the places I belong to," &c. G—— T——

[ From a Letter from Mr. Gilbert Tennent to Mr. Whitefield.—Glaſgow Weekly Hiſtory, N° 1. ]

New-York, April 25th, 1741.——" Very D. B. In my return homewards, I have been preaching daily, ordinarily three times a day, and ſometimes oftner (a few days in the aforeſaid ſpace excepted) and thro' pure grace I have met with ſucceſs much exceeding my expectations. In the town of Boſton there were many hundreds, if not thouſands, as ſome have judged, under ſoul-concern. When I left that place, many children were deeply affected about their ſouls, and ſeveral had received conſolation. Some aged perſons in church communion, and ſome open oppoſers were convinced: divers of the young and middle-aged were converted: and ſeveral Negroes were hopefully converted. The concern was rather more general at Charles-town; multitudes were awakened, and ſeveral had received great conſolation, eſpecially among the young people, children and Negroes. At Cambridge alſo in the college and town, the ſhaking among the dry bones was general; and ſeveral of the ſtudents have received conſolation. In theſe places, I found ſeveral fruits of your miniſtry. In Ipſwich, there was a general concern among the inhabitants, ſo in this place alſo I ſaw ſome of the fruits of your labours. There were alſo ſeveral awakened in Portſmouth, in Greenland, in Ipſwick, Hamlet, Marble-head, Chelſea, Malden, Hampton, New-town, Roſebury, Plymouth, Briſtol, Providence, Stoningtown, Geatton, New-London, Lime, Guilford, New-haven, Milford, Stratford, New-port. The concern at New-port, was very conſiderable. Divers Quakers and children came to me, in diſtreſs about their ſouls, with others. At New-haven, the concern was general both in the college and town:——about thirty ſtudents came on foot ten miles to hear the word of God. And at Milford the concern was general. I believe by a moderate computation that divers thouſands have been awakened, glory be to God on high! I have had good information this journey, that God has bleſſed my poor labours on Long-Iſland in my paſs to New-England. I thank you, Sir, that you did excite me to this journey. There have been ſeveral children in ſeveral other places beſide theſe mentioned, who after diſtreſs, have received comfort. The work of God ſpreads more and more. My brother William has had remarkable ſucceſs this Winter at Burlington. I hear that there are ſeveral religious ſocieties formed there. Mr. John Croſs has had remarkable ſucceſs at Statten Iſland, and many I hear, have been awakened by the labours of

Mr. Rolinſon in divers places of the York government. Mr. Mills has had remarkable ſucceſs in Connecticut, particularly at New-haven. And I hear that Mr. Blair has had remarkable ſucceſs in Penſylvania. Mr. Noble and family are well. The Lord bleſs you dear brother. I add no more, but love and remains yours." G. TENNENT.

P. S. From Horſeneck to York beyond Boſton, there is in moſt places a greater or leſs degree of ſoul-concern.

[ From a Letter from Dr. John Nichols, Phyſician in New-York to Nicholas Spence, Agent for the Church of Scotland.—Glaſgow Weekly Hiſtory, N° 12. ]

May 20th, 1741.——"I received yours of the 23d of January laſt, and ſent your letter for Mr. William Tennent; he has been a very uſeful man in training up of youth for the holy miniſtry: he hath had four ſons miniſters, but one of them is dead; Gilbert, William, and Charles are yet alive, all of them goſpel-preachers, and the labours of them bleſſed with abundant ſucceſs. My dear friend, you deſire to know the ſtate of religion in this country; and I have good news to tell you——Our Lord Jeſus is triumphantly getting himſelf the victory, the kingdom of Satan falling as lightening to the ground before him, many made to cry out, "What ſhall we do to be ſaved?" And that in many places and corners of this country from Boſton to Philadelphia; yea, whole colleges under convictions! and many ſavingly converted. eſpecially the youth at the college of New-Haven, in the colony of Connecticut, young children of ſix, eight, or ten years of age concerned about their ſalvation, and inviting one another to come to Chriſt! Our miniſter (Mr. Pemberton, miniſter at New-York) having been lately ſent for to Connecticut college, upon the account of the many diſtreſſed and exerciſed people there, in his going and coming, preached twice a-day at different places, told me, that ſeveral little children followed him to his lodging, weeping and anxiouſly concerned about the ſalvation of their ſouls. O the power of Divine Grace! There ſeems to be an unuſual effuſion of the Spirit in many places, eſpecially among the young generation, and bleſſed be the Lord, we in this ſinful city, particularly in our congregation, are not without the viſible effects thereof; many having been, within theſe four or five months, under ſtrong convictions, and not a few, we have great hope, ſavingly converted to the Lord Jeſus Chriſt. O dear Redeemer, go on conquering and to conquer!

Dear Sir, You may think theſe things ſtrange, and indeed ſo they are, but no ſtranger than true; I have been an eye-witneſs to ſome of them, and, to the praiſe of FREE GRACE, have experienced them in my own family particularly. The rev. Mr. Whitefield was made the bleſſed inſtrument of ſowing the ſeed in theſe parts[a], and the good Lord hath in his mercy ſtirred up, and ſpirited ſeven more miniſters to water it, viz. Meſſrs. Gilbert and William Tennent, Mr. Pemberton, Mr. Burr, Mr. Mills, Mr. Leonard, and Mr. Davenport, and ſome others. But alas, Satan is uſing his utmoſt endeavours to drive ſome of them to ex-

a How much the Lord was pleaſed to bleſs the labours of Meſſrs. Whitefield, Tennent, &c. in America, will appear farther in the next chapter.

tremes[a], which I'm afraid will do hurt, and hinder the ſucceſs of the goſpel, by being a ſtumbling-block to a carnal world: however it is viſible and certain, the Spirit of God is at work with many in divers places of this country. There ſeems to be great, and I hope glorious, things likely to be brought to paſs in our day: the good Lord haſten them, and grant that the ſaving knowledge of himſelf may "cover the whole earth as the waters cover the ſea."

## SECTION III.

### *A Hint of the Labours and Succeſs of ſeveral in Wales.——And of the State of Religion there in* 1742.

[ From two Letters from Mr. Howel Harris to Mr. Whitefield.—Glaſgow Weekly Hiſtory, N° 44. ]

London, Oct. 12th, 1742.——"Laſt night I heard from brother B——, and glorious news from brother Rowland, of the Lord's being wonderfully with him, and brother Howel Davies (Mr. Griffith Jones' curate) and Mr. Thomas Lewis, a curate near Brecon.——They are wounded by ſcores under the two former, and the Lord is amazingly with the latter, and with Mr. Williams, curate of Lanwithid, and with Mr. Thomas Sweetly, curate of Mr. Hodges of Weinſs in Glarmorganſhire. He adminiſters the ſacrament every Sunday.——Mr. Powal of Blenegwent is much bleſſed too, and grows ſweetly.——"

October 15th, 1742.——"My dear Brother, I am very weak in my body, but ſo ſupported in my inward man, that I am carried through the whole work here, and to viſit the lambs at Deptford Tueſday evening, and Wedneſday morning; and we have had ſweet ſeaſons there in public and private. I hope the whole flock moves on ſweetly, and is more and more delivered from ſelf and unbelief, and grow more and more humble, loving and teachable; and I truſt our dear Lord has enabled me to ſearch them, and deal tenderly with them; and whenever raſh, dry, rough me, am helped to this, it muſt bring glory to him, for all muſt ſay, "This is thy doing, O Lord." On our letter-day, laſt Monday, the Lord was indeed powerfully there like a flame filling us with zeal and fire. I have ſince heard moſt glorious news from Wales of the ſucceſs attending brother Rowlands and many others.——They are wounded by ſcores, and flock under the word by thouſands. There is another clergyman coming out ſweetly, and united to us. There is now in Wales ten clergymen, who are wonderfully owned of the Lord Jeſus Chriſt; five beneficed, and the other five ſettled in curacies. There is another young curate in Carmarthenſhire, not far from Mr. Griffith Jones, under ſtrong drawings and convictions."

[ From a Letter to Mr. M'C——, from a diſſenting Miniſter in Wales, relating to the State of Religion there.—Glaſgow Weekly Hiſtory, N° 48. ]

Oct. 26th, 1742.——"R. D. B. I ſhall give you ſome account of religion in the principality of Wales, both North and South. To begin with North-Wales.

a Probably he means Mr. Davenport.

In the isle of Anglesea there are no Dissenters; and it is the only county in England or Wales that wants one. In Carnarvanshire there is one congregation of Dissenters, who are a very devout and zealous people, as perhaps any in the kingdom: and three lecture-places all of them on that promontory, or narrow neck of land that stretches out into the sea, and is the best inhabited part of the county. The minister is Mr. John Thomas, a humble, meek, serious man, and preaches well. Mr. Howel Harris, and some Methodists, together with Jenkyn Morgan, the school-master, have been made instrumental to awaken and convert many in these parts, but were grievously persecuted; and they have even broke the meeting-house, and committed strange outrages: the devil, their master, being wonderfully nettled, at his losing so many souls. In Denbighshire are three congregations of Dissenters, viz. a small one in Denbigh town, and two in Waxam. And I might add one in Oswetry, which, though in Shropshire ground; the people are Welsh, and border on Denbighshire. In Flintshire is a small one. In Merionethshire, there is but one, not far from Balatown. Their minister is Mr. Lewis Rees, a very godly man, exceeding well gifted in prayer, and also frequent in it. He preaches in two places in this county, though he lives in Montgomeryshire. In Montgomeryshire there are five congregations, two of which were lately gathered by that excellent minister of Christ, the above-mentioned Mr. Lewis Rees, who preaches in five places in this county, and in two places in Merionethshire, between twenty and thirty miles from his habitation. There are some very devout people belonging to Mr. Rees in this county; as also some in Merionethshire.——So far as to North-Wales.

In South-Wales. In Radnorshire there are six congregations of Dissenters, eight if we reckon the Baptists. One of our six congregations there was gathered lately, partly by the labours of the Methodists, and partly through the zeal of a gentlewoman, a Dissenter, who built a new meeting-house. In this county lived the rev. Mr. Vavasor Griffith, the master of the Welsh academy, who died lately. He was in every respect the greatest and most excellent man that ever I saw in my life; nor is it in my power to hope that I shall ever see the like again on this side glory. Most of the congregations in this county are but small. In Cardiganshire are nine congregations of Dissenters, and one of the Anabaptist persuasion. Most of the congregations here are large ones. Here were lately two eminent clergymen, Mr. David Jenkyns, a young man lately dead, and Mr. Daniel Rowland, who had at his church sometime ago above 2000 communicants. Almost all the lower part of the county is become religious, since Mr. Howel Harris and the Methodists laboured there. Among the dissenting ministers, Mr. Philip Pugh is the most noted, both for his uncommon piety, diligence, and success: he hath about 500 communicants, and preaches in five or six places. And besides the above-mentioned congregations, the Dissenters and Methodists have several lecture-places. Pembrokeshire hath been lately mightily roused up, and abundance of people convinced, reformed, and converted, by means of the exhortations of Mr. Howel Harris, and other Methodist-exhorters: and, contrary to Cardiganshire, 'tis the upper part

of Pembrokeſhire that hath been rouſed and reformed, and that almoſt univerſally to a concern about religion. Certainly a very great work has been done there. Among the clergy Mr. David Jones, and Mr. Howel Davies are very eminent; eſpecially the latter, who is a mighty Boanerges, and very induſtrious in preaching both in churches, houſes, and fields. There are in this county ſix congregations of our Diſſenters, ſome of them not ſmall; and three Anabaptiſt ones, one of which is large. In Carmarthenſhire there are near a ſcore of our non-conforming congregations (and two of Anabaptiſts) ſome of which are large. Beſides, they have many other lecture-places ſpread almoſt over all the county. Among the miniſters noted are, Mr. James Lewis, Mr. John Harris, Mr. Owen Rees, and Mr. Henry Palmer, an Apollos in the ſcriptures, and very pious. Among the clergy is the famous Mr. Griffith Jones, one of the moſt excellent preachers in Great Britain, for piety, good ſenſe, diligence, moderation, zeal, a mighty utterance, the like whereof I never heard: he is ſo catholic-ſpirited, and charitable, that he allows his communicants, to communicate with Diſſenters, and they with him. He hath ſet up moveable Welſh free-ſchools in every county in South-Wales, and in ſome counties in North-Wales, to teach the poorer ſort to read Welſh, and hath thereby done unſpeakable good. In Brecknockſhire there are eight congregations of our Diſſenters, two of whom I have had the favour, upon the late reformation, to gather and ſet up, and are yet chiefly under my care. Beſides this, there are two or three Anabaptiſt congregations, and about twenty ſocieties of Methodiſts, who were reckoned to be converted, and were ſet up by the labours of Mr. Howel Harris, who was born and lives in this county. Among the clergy, Mr. William Williams and Mr. Thomas Lewis are notable, as is alſo Mr. Pewry Baillie: and among the Diſſenters, Mr. William Williams, Mr. John Watkins, and Mr. John Davies. The Diſſenters have above twenty different places in this county to preach in: and there are in it ſome notable good Chriſtians. In Glarmorganſhire there are near twenty congregations of our Diſſenters, and three of Anabaptiſts, and ſeveral ſocieties of Methodiſts. Among the diſſenting miniſters, the moſt noted are Mr. James Davies of Merthyr, noted both for his induſtry and his gifts in preaching and prayer, eſpecially as to the latter; and his congregation is large: Mr. Lewis Jones for his ſeriouſneſs, popularity, and an excellent utterance, even much reſembling Mr. Griffith Jones: and Mr. Henry Davies for devoutneſs and affectionate piety.——And ſo far as to South-Wales.

In Monmouthſhire, which is the county I was born and live in, we have ſeven congregations, and about twenty places to preach in; and ſix Anabaptiſt congregations: and moſt of theſe meetings are in the Weſtern ſide of the county. Here are alſo ſeveral ſocieties of Methodiſts, who cleave to the church of England; among whom are ſome very pious and devout ſouls. Among the clergy are Mr. John Powel, and Mr. Thomas Jones, eſpecially the latter. Beſides this, there is a congregation in the Welſh part of Herefordſhire, whoſe miniſter is Mr. William Jenkens. I remain, dear and reverend Sir, yours, &c.

## CHAP. V.

*Of that extraordinary Revival in the British Colonies in America, which began chiefly in the End of the Year 1739,——and continued for more than two Years,——spreading and increasing greatly in various Places.*

### SECTION I.

*Of the Revival in the Towns of Hopewell, Amwell, &c. in New-Jersey.—The Attention of the Hearers in general awakened.——The People of God enlivened.——Concern under a Sermon May 1739.——Visiting and private Examination blest to Severals.——Remarkable Seasons of Divine Influence.——The Nature of the Work, and good Fruits of it.*

[ From a Letter from Mr. ROWLAND, Minister at Hopewell, to Mr. PRINCE Minister at Boston, printed at Philadelphia, 1745. ]

*Reverend Sir,*

IN answer to Yours, &c.—I was sent forth to preach the gospel of Christ by the presbytery of New-Brunswick, on September 7th, 1738, on which day the congregation of Maidenhead and Hopewell put in a Supplication for me to the presbytery; and accordingly I complied therewith. In process of time we had the privilege of Maidenhead meeting-house, and my people built a meeting-house in Hopewell; but, before this, we were constrained to keep our meetings in barns in both towns; and though we thus appeared as poor despised creatures, yet the congregation that attended my ministry was so numerous, that the largest barns among us were chosen to worship God in. It was some discouragement to me at first, that I, and my people, had no better places for divine worship; but at that time I thought on these things which proved of some support to me, viz. that our Lord and Saviour was born in a mean place, and likewise preached in the ship, and on the mountain, as well as in the synagogues, and that it had been the frequent lot of his people, to betake themselves to worship him in places attended with many inconveniences. There is another town lying contiguous to Hopewell, which is called Amwell; the people there were something numerous likewise; and having none to labour among them in the word, they petitioned for a part of my time, viz. one Sabbath in three; and it was granted unto them; so that my labours among these three towns, for the most part of the time that I lived in the Jerseys, were equally divided. There was a small number in Hopewell and Maidenhead truly acquainted with vital religion, as far as I could judge, before I came among them, and they seemed so earnest in prayer, night and day, to have the gospel in power among them, as if they would take no denial. But of them who became my congregation in Amwell, there were but very few that knew the Lord Jesus when I came among them; yet, in many ways, they were a very a-

greeable people; so that I was much encouraged to labour among them.

The subjects which I chiefly insisted on for about six months, were conviction and conversion; and usually I made choice of the most rousing and awakening texts, to set forth the nature of these doctrines; and I have reason to hope, that the Lord began to accompany his word in a measure from the very first. Some began to be convinced that they were in the way to misery, and unacquainted with the way to the kingdom of Heaven. But then let it be observed, that but one or two were taken with convictions at a time, or under one sermon: for many months together[a] their convictions were still encreased, and the number of the convinced was still multiplied. I commonly preached in the night as well as in the day, and frequently on week-days also; so that they had hardly any opportunity to cast their convictions out of their thoughts, the Lord continuing to co-operate with his word. The frequent opportunities which I took to examine them were made very beneficial, through the divine blessing, to preserve their convictions alive until the time of grace, of which I shall speak afterwards. The attention of all in general was awakened; fathers, mothers, and the youth; some Negroes also seemed very earnest after the word, and were convinced thereby of their sin and misery, and that Christ they must have, or perish for ever.

The people of God were much enlivened to see poor sinners convinced of the perishing nature of their state, and their absolute need of Christ: their supplications to God were mostly bent for the conversion of sinners, and their conversation, whenever they met together, (as far as I observed it, and frequent opportunities I had to observe it) savoured exceedingly of the things of God; so that I cannot say that I ever saw those pious people given to worldliness in their conversation, or to lightness and vanity in their discourses. Great was the love they bore to one or other, and sweet was the peace which subsisted among themselves; so that I was not interrupted from my work in making up differences among them.

In the month of May 1739, I began to think that the most inviting and encouraging subjects would be the most agreeable to convinced souls; and accordingly I began with these words, John xi. 28, 29. "The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him." The discourse upon this subject was brought home, through the divine influence, upon the souls of many. Solemn weeping, and deep concern, appeared through the congregation: I had hopes that the hearts of some had been knit close to Jesus our Lord, which afterwards appeared to be so; of which more hereafter. I was still encouraged to go on, in inviting convinced sinners to come and embrace the person and purchase of the dear Lord

a Let none suppose, that, because I speak of convictions being still carried on, that I mean that sinners must be convinced to some high degree before they can be converted: I only mean, that this was the way which the Lord observed in carrying on his work, to keep sinners for a long time under conviction before he manifested his love to them.

Jesus. Then I made choice of that word in Matth. xxii. 4. "And all things are ready; come unto the marriage." This was also blessed to poor convinced souls; they were brought under a full persuasion that Jesus, the Son of God, was ready and willing to embrace them with his everlasting favour, and to pardon their sins and transgressions; but then they found more of their own hardness, and had a clearer view of their own unwillingness to come unto the Lord Jesus Christ, which encreased their mourning and sorrow, and made them press forwards with more living earnestness in search after Jesus Christ. A variety of other engaging subjects I made use of for a considerable time, to press them to a full closure with Jesus Christ. At length, by frequent converse among them, and enquiring strictly into the nature of the views they had of Christ, and the out-goings of their souls after him, and their willingness to be ruled by Jesus Christ in their whole hearts and lives, I could not but be favourable in my thoughts of such, as persons favoured of the Lord.

I find, by reading what accounts I kept by me of the blessed work of grace which hath been in these towns, that there was much good done by visiting, by which means I found out many that had been touched, of whom I had not well heard how it was with them, which gave me an opportunity to offer such things unto them, as might tend to fix these beginnings in their souls, and encrease them. So likewise many were convinced of their lost state by nature. By particular examinations, I found likewise, that private examination of persons, as to their state and condition, is an excellent mean to lay them open to conviction under the public word; and thus were some convinced in these towns.

The divine influence of the Spirit of God was very evidently afforded with his word, though not in every opportunity, yet in several, until May 1740, in which time many more were added unto the Lord's people. Some of these opportunities, for clearness sake, I shall mention. One was in October 6th, 1739, in a night meeting; but the people not having been warned with sufficient care, there met but about fifteen persons, eleven of which were deeply convinced of their misery, and some of them cried out so very awfully, that I was constrained to conclude. After sermon, I took an opportunity to enquire of those persons, what was the real cause of their crying out in such a manner? some of whom answered me, "That they saw hell opening before them, and themselves ready to fall into it." Others answered me, "That they were struck with such a sense of their sinfulness, that they were afraid the Lord would never have mercy on them." Another of these opportunities was on December 30th, 1739. As to myself I felt exceeding poor in the frame of my soul; so that I thought I might well say, as in the words of the text I preached on that day, Isa. xl. 6. "What shall I cry." But the Lord was pleased to manifest his grace and power exceedingly through the whole service. The people of God were much enlarged in love, to see that whatever gracious word was sent with power into their hearts, was sent from God; for the man knoweth not what to cry, without being guided by the word and spirit. Some hardned creatures, who thought not much of religion, as

if there was no reality in it, were deeply convinced of the truth, reality and beauty of religion. Others who knew not well which way to walk, or what to chuſe, oppoſers I cannot call them, though they had not joined with our ſide; ſuch, I ſay, as far as we could judge the tree by the fruit, were alſo convinced and converted under that diſcourſe: many youths alſo were wrought upon; ſo that I cannot ſay truly, that any remained untouched. Some of theſe perſons were pleaſed to tell me, "That they never would forget this day, in which God had been ſo gracious unto them." As to backſliders from convictions that were not converted, I ſhall afterwards ſpeak of them. The night of the ſame day, being ſpent in public worſhip, (viz. the firſt part thereof) was attended with the ſame divine influence. Another of theſe opportunities was in April 6th, 1740, in Maidenhead. The ſubject that was inſiſted on was the GOSPEL-NET, from Matth. xiii. Many who were not acquainted with the ſpiritual nature of the goſpel in the leaſt degree, as far as I found, were greatly bowed down, and brought to own that it was the Lord's work which was carried on. The people, in general, through the whole aſſembly, ſeemed as if they were humbled before the Lord, which afterwards proved itſelf to be ſo. Without controverſy, many of theſe ſlipt out of the net as faſt as they could; yet many, bleſſed be God, were held in it by almighty power.

I come next to ſpeak of the times of moſt remarkable power that I obſerved in theſe towns. It begun on this wiſe: there had been a week-day's meeting in Maidenhead on July 24th, 1740. Worſhip ſeemed to be attended with much warmth of affection, which gave much encouragement to their miniſter again; for lukewarmneſs at this time had prevailed very much among ſome of the people; and the affections of ſome were much removed from others of their fellow-members; neither did they ſeem to have ſuch a thirſt for the word of God as formerly. Things had come to this paſs in about two months; but how aſtoniſhing is it to conſider what ſweet methods the Lord obſerved to remove them! for, as the people were paſſing homewards through the town after worſhip, ſome inclined to ſtop at one of the Chriſtian houſes; and the ſtopping of ſome occaſioned others to ſtop, till the number was about forty; and when they were all ſat in the houſe, that the time might be profitably ſpent, the firſt part of the fiftieth Pſalm was ſung, which ſeemed to be performed with unuſual quickening. When ſinging was over, the ſame verſes were explained at ſome length, and the Spirit of the Lord was pleaſed to work by it upon all that were preſent, as far as we could diſcern by the outward man, and much converſe that was ſpent among them all in particular. In about an hour afterwards, the love of God's people that were preſent, was uncommonly inflamed to Jeſus Chriſt, their views of his majeſty and glory were much enlarged, their longings after him much ſtirred up, and their fear of him graciouſly encreaſed; their zeal for God's glory was kindled a-new, and their concern for the cauſe of God ſeemed to receive much growth: and, as to the unconverted that were preſent, we could not find otherwiſe, but that they had received very clear diſcoveries of their undone ſtate by nature. This was followed with the mighty power of God, in

a ſermon the next evening to a large congregation in the ſame town. And, in Amwell, July 27th, and in Maidenhead again on Auguſt 3d, God was pleaſed to magnify his grace in viſiting many poor ſinners. In theſe opportunities he opened their eyes to iee themſelves without Chriſt, and without hope in the world; their convictions were attended with great horror and trembling, and loud weeping, which I ſuppoſed could not be ſtopped ſo eaſily as ſome do imagine; for I obſerved that many did continue crying in the moſt doleful manner along the road, in their way home; and it was not in the power of man to prevail with them to refrain; for the word of the Lord remained like a fire upon their hearts. Furthermore, the Lord was pleaſed to add many more to my people, who uſed not to walk with them, who ſtill continue in communion with them, of whom I hope it may be ſaid, that they are growing in grace, and in the knowledge of Jeſus Chriſt. The ſeed of the word was dropped into the hearts of others, who bore not much regard to the doctrine of the new-birth which was preached among us, and did not ſpring up viſibly until it was near three years after.

As to the iſſue of theſe convictions which I have laſt mentioned, I think it muſt be owned, that many of them were followed with a ſound converſion, or elſe we muſt give up ſpeaking any thing as to any knowledge of grace in this life. Many backſlided, and became ſtiff-necked again, though I muſt ſay that I have not ſeen ſuch backſlidings in theſe towns as I have ſeen in many others; the inſtances are but few in them in compariſon of what I have ſeen in moſt other places that I have been acquainted with. One great mean to prevent backſliding from convictions in Amwell, was this: when the huſband was taken, the wife was alſo taken, or when the wife was viſited, the huſband was alſo; ſo that they were ever ſtirring up each other. Many ſuch inſtances are in the town of Amwell, upon which account that congregation appears to me peculiarly beautiful; and, as to Maidenhead and Hopewell, I believe that one great mean that the Lord uſed there to prevent backſliding, was the care and diligence of ſome of the Chriſtian people in converſing with the convinced; for ſeveral of the Chriſtians were ſo engaged in deep concern for the work of God, that they could not reſt ſatisfied until they had reaſon to hope, that the ſouls who were convinced from one time to another, were alſo come through to ſound converſion.

Reſpecting the nature of this work which I have been ſpeaking of, it will appear yet more diſtinct, by giving ſome account of their experiences. And, firſt, I would ſpeak ſomething more of their convictions: they can give a very diſtinct account of ſin, both original and actual; their views of heart-corruption, their diſtance from God, and their having lived ſo long without him, were very clear and affecting; their hardneſs and unbelief, their ignorance and blindneſs preſſed very cloſe upon them; their need of Chriſt, and his Spirit, was ſuch, in their apprehenſion, that there was no reſt nor contentment to be taken in any thing here below, until they did obtain an intereſt in Jeſus Chriſt, and receive his Spirit to purify and ſanctify their hearts. There are a few

among them, whoſe convictions were not attended with any conſiderable degree of horror; they were very watchful over themſelves, leſt they ſhould receive falſe comfort, and ſo reſt in ungrounded hopes; their hunger and thirſt after Jeſus Chriſt his righteouſneſs, and all his fulneſs, was very earneſt, and their experience of it is very clear; therefore they wanted the word preached often, and they would ſit under it with great affection, waiting on the Lord. Their views of the Lord Jeſus, in his perſon, nature, and offices, were very clear, and their acquaintance with the actings of their faith on him, together with the out-going of their ſouls in love and affection towards him. They can give a ſatisfying account of thoſe things according to the holy ſcriptures. Their experience of a ſaving cloſure with Jeſus Chriſt, and the ſweet manifeſtations they had of him in that time of ſpiritual marriage, were very glorious, and their affections have been often ſtirred afreſh towards Jeſus Chriſt, in meditating on, and ſpeaking of the day of their eſpouſals. They are careful to maintain a holy communion with God in the general courſe of their lives. I have ſeen ſome of them in conſiderable agonies when they have been under the hidings of God's face; ſo that they could take no reſt by any means, until the gracious Lord would be pleaſed to ſhine again upon them with the light of his countenance. They are properly diligent in the things of this life; yet they are ready to attend on the word of God on any opportunity that offers to them on week-days.

They ſtill continue zealous for God and his truth; their walk is ſteady in the ways of God, and not unconſtant and uneven. And, that I may conclude with Hopewell and Maidenhead, I would ſay, that Jeſus Chriſt has gathered for himſelf a bleſſed flock there; and, however they may be vilified and ſcorned by thoſe who have their portion in this life, yet I hope no leſs, but that they are precious with God, and ſhall be ſatisfied with the pleaſures of his right-hand for evermore. Amen.

## SECTION II.

*Of the Revival at Newark and Elizabeth-town in New-Jerſey.——It began at Newark Auguſt 1739.——But not at Elizabeth-town till near a Year after.*

[ From a Letter from Mr. DICKINSON Miniſter at Elizabeth-town, to Mr. FOXCROFT Miniſter at Boſton, Auguſt 23th, 1743, in PRINCE's Chriſtian Hiſtory N° 32. ]

IN theſe towns religion was in a very low ſtate; profeſſors generally lifeleſs, and the body of our people careleſs, carnal and ſecure, till ſome time in Auguſt 1739, (the Summer before Mr. Whitefield came firſt into theſe parts) when there was a remarkable revival at Newark, eſpecially among the riſing generation: many of whom were now brought under convictions, and inſtead of frequenting vain company as uſual, were flocking to their miniſter with that important inquiry, " What ſhall we do to be ſaved?" This concern increaſed for a conſiderable time among the young people (though not wholly confined to them) and in November, December and January following, it

became more remarkable, as well as more general.—There was an apparent reformation among the youth of the town: their cuſtomary tavern-haunting, frolicking, and other youthful extravagancies, were now laid aſide, a new face of things appeared in the town: all occaſions of religious converſation were improved with delight: a ſerioufneſs, ſolemnity, and devout attention appeared in their public aſſemblies; and a ſolemn concern about their eternal welfare, was viſible in the very countenances of many.—This revival of religion was chiefly obſervable among the younger people, till the following March; when the whole town in general was brought under an uncommon concern about their eternal intereſts; and the congregation appeared univerſally affected under ſome ſermons that were then preached to them; and there is good reaſon to conclude, that there was a conſiderable number who experienced a ſaving change about that time. The Summer following, this awakening concern ſenſibly abated, though it did not wholly die away; and nothing remarkable occurred till February 1740-1, when they were again viſited with the ſpecial and manifeſt effuſions of the Spirit of God. A plain familiar ſermon then preached, without any peculiar terror, fervor, or affectionate manner of addreſs, was ſet home with power. Many were brought to ſee and feel, that till then, they had no more than a name to live; and profeſſors in general were put upon ſerious and ſolemn inquiries into the foundation of their hope. There ſeemed to be very few in the whole congregation, but who felt more or leſs of the power of God at this happy ſeaſon; though the greateſt concern now appeared among the riſen generation.—There is good reaſon to conclude, that there were a greater number now brought home to Chriſt, than in the former gracious viſitation. It was remarkable at this ſeaſon, that as ſinners were generally under an awakening diſtreſſing ſenſe of their guilt and danger; ſo the children of God were greatly refreſhed and comforted; their ſouls were magnifying the Lord, and rejoycing in God their Saviour, while others in diſtreſſing agony were crying out, "Men and brethren what ſhall we do?"

In the Summer following, this religious concern ſenſibly decayed; though the ſincere converts now held faſt their profeſſion without wavering; yet there were too many who had been under convictions, that grew careleſs and ſecure; and all endeavours proved ineffectual, to give new life to their former ſollicitude about their eternal welfare. What ſeemed greatly to contribute to this (now growing) ſecurity among theſe, was the pride, falſe and raſh zeal, and cenſoriouſneſs, which appeared among ſome few at this time, who made high pretences to religion. This opened the mouths of many againſt the whole work; and raiſed that oppoſition which was not before heard of; almoſt every body ſeeming to acknowledge the finger of God in theſe wonderful appearances, till this handle was given to their oppoſition. And the dreadful ſcandals of Mr. C——which came to light about this time, proved a means to ſtill further harden many in their declenſion and apoſtacy. That unhappy gentleman having made ſo high pretenſions to extraordinary piety and zeal, his ſcandals gave the deeper wound to vital and experimental Godlineſs. Thus Sir, I have faith-

fully given you a narrative in ſome brief and general hints of the late revival of religion at Newark; and ſhall now proceed to give you a brief view of the like manifeſtations of the divine grace at Elizabeth-town.

The rev. Mr. Whitefield preached a ſermon here in the fall of the year 1739, to a numerous and attentive auditory; but I could obſerve no further influence upon our people by that addreſs, than a general thoughtfulneſs about religion; and a promptitude to make the extraordinary zeal and diligence of that gentleman, the common and turning topick of their converſation. I do not know that there was any one perſon brought under conviction, or any new and ſpecial concern about their ſalvation, by that ſermon; nor more than one by any endeavours that were uſed with them that Fall, or the ſucceeding Winter. Though there was ſuch a ſhaking among the dry bones ſo near to us, as is above repreſented, and we had continual accounts from Newark of the growing diſtreſs among their people, (their young people eſpecially) our congregation remained yet ſecure and careleſs; and could not be awakned out of their ſleep. You will eaſily conceive, that this muſt needs be an afflicting and diſcouraging conſideration to me; that when from other places, we had the joyful news of ſo many flying to Chriſt as a cloud, and as doves to their windows, I had yet cauſe to complain, that I laboured in vain and ſpent my ſtrength for nought. But notwithſtanding all theſe diſcouraging appearances, I could not but entertain an uncommon concern, particularly for the young people of my charge, during that Winter; and the enſuing Spring; which not only animated my addreſſes to the throne of grace on their behalf, but my endeavours alſo, to excite in them if poſſible, ſome affecting ſenſe of their miſery, danger, and neceſſity of a Saviour. To that end, there were frequent lectures appointed for the young people in particular; but without any viſible ſucceſs, until ſome time in June 1740, when we had a remarkable manifeſtation of the divine preſence with us.

Having at that time invited the young people to hear a ſermon, there was a numerous congregation conveened, which conſiſted chiefly of our youth, though there were many others with them. I preached to them a plain, practical ſermon; without any ſpecial livelineſs or vigour; for I was then in a remarkably dead and dull frame, till enlivened by a ſudden and deep impreſſion which viſibly appeared upon the congregation in general.—There was no crying out, or falling down; (as elſewhere has happened) but the inward diſtreſs and concern of the audience diſcovered itſelf, by their tears, and by an audible ſobbing and ſighing in almoſt all parts of the aſſembly. There appeared ſuch tokens of a ſolemn and deep concern, as I never before ſaw in any congregation whatſoever. From this time, we heard no more of our young people's meeting together for frolicks and extravagant diverſions, as had been uſual among them; but inſtead thereof, private meetings for religious exerciſes were by them ſet up in ſeveral parts of the town. All our opportunities of public worſhip, were carefully and conſtantly attended by our people in general; and a ſerious and ſolemn attention to the miniſtry of the word, was obſervable in their very countenances.

Numbers were almoſt daily repairing to me for aſſiſtance in their eternal concerns. There were then probably more came to me in one day on that errand, than uſually in half a years ſpace before[a]. In a word, the face of the congregation was quite altered; and religion became the common ſubject of converſation among a great part of the people.

Though this work began among our young people; and the moſt of thoſe with whom we have reaſon to conclude it became effectual, were of the younger ſort; yet there were ſome who had lived a careleſs and ſenſual life to an advanced age, who were under convictions, and (I hope) ſavingly brought home to Chriſt, at this bleſſed time of the effuſion of his holy Spirit. Though there were ſo many brought under convictions at once, we had very little appearance of thoſe irregular heats among us, which are ſo loudly complained of in ſome other parts of the land. I do not remember to have heard of above two or three inſtances of any thing of that nature, in this congregation; and thoſe eaſily and ſpeedily regulated. It is obſervable that this work was ſubſtantially the ſame in all the differing ſubjects of it, though ſome paſſed through much greater degrees of diſtreſs and terror than others; and this diſtreſs laſted much longer with ſome than with others; yet all were brought under a deep ſenſe of their ſin, guilt, and danger; and none (that I know of) obtained ſatisfying diſcoveries of ſafety in Chriſt, till they were firſt brought to deſpair of help from themſelves or any of their own refuges, and to ſee and feel that they lay at mercy.

We had no inſtances among us of ſuch ſudden converſions as I have heard of elſewhere; but our new converts were all for a conſiderable time under a law-work, before they were brought to any ſatisfying views of their intereſt in Chriſt and the favour of God. Nor had we many inſtances of thoſe extatick rapturous joys, that were ſo frequent in ſome other places. It was remarkable that they who were formerly eminent for religion, were now greatly quickened and revived; and ſome of them had now ſuch joyful manifeſtations of God's love to their ſouls as they had never before experienced. It was alſo remarkable, that as this work began among us in a time of greateſt health and proſperity; ſo the concern began ſenſibly to wear off in one of the greateſt mortalities that had ever been known in the town; which makes it appear more evidently to be the work of God himſelf. Tho' there are ſome of thoſe who were then under ſpecial convictions, that have worn off their impreſſions, and are become ſecure and careleſs; yet I do not know of any two perſons, who gave reaſonable hopes of a real change at that time, but who have hitherto by their converſation confirmed our hopes of their ſaving converſion to God.

I would be very cautious of any confident determinations, with reſpect to the converſion of particular perſons: but if we may judge the tree by the fruits, which we have now had ſo long a time to obſerve,

a Agreeable to this, the rev. Mr. Dickinſon in another letter wrote about that time to the rev. Mr. Foxcroft, viz. September 4th, 1740, has theſe remarkable paſſages—"I have ſtill the comfortable news to inform you of, that there is yet a great revival of religion in theſe parts. I have had more young people addreſs me for direction in their ſpiritual concerns within theſe three months than in thirty years before."

we have reason to suppose, that near about sixty persons have received a saving change in this congregation only, (and a number in the parish next adjoining to us, though I dare not pretend to guess how many) since the beginning of this work. The general concern which (as I have observed) appeared upon the face of the congregation, has gradually worn off; and a great part of those who came short of the effectual and saving influences of the blessed Spirit, are returned to their former security and insensibility, and again appear like a valley of dry bones. Though there be yet a considerable number, that do not give satisfying evidences of a regenerate state, who have not worn off their serious impressions.

I intreat your prayers for us, that he with whom is the residue of the Spirit, would again revive his work among us, and have compassion upon the many poor souls who are yet in the paths of destruction and death. And be pleased particularly to remember at the throne of grace Yours, &c. JONATHAN DICKINSON.

## SECTION III.

*A Concern appears, in September 1739, at Harvard in Middlesex.—— It increases among the young People. —— This a Mean to stir up others.——Religious Conversation.——Societies for Prayer, &c.*

[ From a Letter from Mr. Seccomb, Minister at Harvard, to Mr. Prince, Minister at Boston, February 20th, 1744, in PRINCE's Christian History, N° 54. ]

*Rev. Sir,* " According to your request, I here send you a cautious, though brief account of the revival of religion here. The first visible alteration among my people for the better was some time in the month of September in the year 1739; when several began to grow more thoughtful and serious, and somewhat reformed, more constant and diligent in attending the public worship, more attentive in hearing the word preached, more careful to sanctify the Sabbath, &c. Not long after this, came four young men to me under considerable awakenings and concern about their spiritual state. In December following these same persons were taken into church-fellowship, who had been of too loose a life and conversation in times past; which put many upon further thoughtfulness.

From this time, the concern began to increase, and there was scarce a sacrament passed (which is with us once in eight weeks) without some additions to the church from that to the present time; though twelve is the greatest number that have been received at once. After a while religious discourse began to be introduced among persons on Lord's-days between exercises, which had been shamefully neglected, and could not before this be obtained. And by many it was looked upon as a sign of hypocrisy, and accordingly such were much scorned by the less serious and considerate among the people. But as this concern grew upon persons, religious conversation became more frequent; and many would often speak one to another about soul-concerns. Afterwards several young persons were formed into societies for prayer,

reading the Word, ſinging, and religious conference. This viſible reformation among the young people was (under God) a means of ſtirring up many middle-aged and elder perſons to think more ſeriouſly about their ſouls, and what they ſhould do to be ſaved. And they alſo had a weekly meeting together for prayer, &c. Here was now a great viſible reformation among the people both old and young.

The work of conviction and converſion was begun and carried on in a gradual manner, principally, by the preaching of the word. The preached word became more quick and powerful than uſual; like as a fire, and like a hammer that breaketh the rock in pieces. And particularly ſome ſermons from Iſa. lv. 1. and Ezek. xxxiii. 11. were ſet home upon the hearts of ſome for their great awakening, and I hope ſaving good. Many were made ſenſible of that miſerable wretched ſtate they were in by nature, and that fountain of ſin that is in the heart: judging and condemning themſelves as the very greateſt and vileſt of ſinners; and greatly concerned how to obtain an intereſt in the Lord Jeſus Chriſt. Some had amazing apprehenſions of the dreadful wrath of God under which they lay; very ſenſible how greatly they had been blinded and deluded in time paſt as to the nature of religion and the ſtate of their own ſouls; greatly affected with their ignorance in divine things; and to think they had abuſed the patience of God ſo long, being even aſtoniſhed at their being yet out of hell; and greatly bewailing their former inſenſibleneſs of the deſign of the holy Sabbath, in their having ſinned away ſuch precious ſeaſons for their ſouls. Now they became wonderfully attentive to the word preached as if they would not by any means loſe a ſingle ſentence; as new-born babes deſiring the ſincere milk of the word. Many, very deſirous of ſeeing themſelves as they were, and greatly afraid leſt their convictions ſhould wear away before they had found Chriſt. Some, while under the Spirit of bondage, were ſo ſenſibly affected with their danger, that they dare not cloſe their eyes to ſleep, leſt they ſhould awake in hell; and would ſometimes ariſe in the night, and go to the windows, under alarming fears of Chriſt's ſudden coming to judgment, expecting to hear the ſounding of the trumpet to ſummon all nations to appear before him. Thus when the terrors of God make ſinners afraid, there is a dreadful ſound in their ears.

I think I may ſay there has been a great ſhaking among the dry bones, and ſome that have been for a long time dead in treſpaſſes and ſins appear to be made alive to God: ſleepy ſinners have been awakened, ſtubborn ſinners ſubdued, proud ſinners humbled, carnal perſons made ſpiritual. Such as lived unmindful of Heaven, now ſeek the things which are above, and ſet their affections upon them. Prayerleſs perſons now call upon God; and ſome that deſpiſed his word now tremble at it. Some that turned their backs upon the table of the Lord, and ſaid (practically at leaſt) the table of the Lord is contemptible, do now hunger and thirſt for communion with Chriſt there, &c. Great numbers, both young and old, are outwardly reformed; and a conſiderable number who in a judgment of charity may be ſaid to be ſavingly converted, whoſe lives and converſations for two or three years

past are in the main as becometh the gospel. "Old things are past away, behold, all things are become new." Hence the Bible hath appeared to some to be a new book; and the Catechism of the assembly of divines to be a new and most excellent composure, though before they saw no great excellency to be in the one or the other: and therefore greatly admire at their former ignorance. And some of the same sermons they had heard some time before (being sometimes necessitated to preach such) appeared to be quite new, and better than ever they heard before, and I could hardly make them believe they had ever heard them before. It was grievous to them to think they should live so long under the means of grace, and never hear any preaching till now; that all former sermons had been so lost upon them which now were so sweet and nourishing to their souls. They speak of a sweetness in sermons, and in spiritual promises, which they never found before. And hereupon some have been so eager to hear sermons, and join with others in prayer and conference and such Christian exercises, as to neglect their particular callings. And being thus irregularly intent upon spiritual things, it hath turned to the disparagement of religion among such as have a mind to take up all exceptions against it that they can meet with, as if religion put people beside themselves. But I think it no ways strange to see young Christians thus strongly disposed to religious duties; and we ought to make allowances in such cases, if they go a little too far in some things, at first setting out: they will be slow enough and lamentably backward to the best exercises (usually) after a few years. Though some have been thus upon the extreme for a while; yet oh, how pleasant was it to see such numbers (chiefly young persons) as I have seen flying as doves to their windows, going and weeping, seeking the Lord their God, asking the way to Zion with their faces thitherward! some judging and condemning themselves, bemoaning their sad condition, others rejoicing with joy unspeakable and full of glory, and pressing into the kingdom of God with holy violence.

If all this be the effects of frenzy and madness, delusion and enthusiasm, I pray God I may see another such pleasant season, even the glory of the Lord, and the excellency of our God; when the desert shall rejoice and blossom as the rose. I am persuaded God hath done great things for us, whereof we have great reason to rejoice and be glad. And several things confirm me in my belief; particularly these two, 1. The means by which this work of conviction and conversion (by God's blessing) hath been carried on, is one evidence of a good work. I mention this, to take off that objection which hath been made by some, who say persons were not truly convinced of sin, &c. but affrighted by the manner of the preacher's address to their passions, by the loudness of the voice, gesture, &c. And that this work hath been carried on only in such places where such preachers have been. This is not the case here; this reformation hath NOT been carried on violently, nor by strangers. There was a lecture-sermon preached in June 1741, by an elderly minister, from those words in Matth xxii. 5. "They made light of it;" which God remarkably blessed to the awakening, and I have reason to think to the spiritual good of some souls among us:

which is the only inſtance of that nature by any miniſter preaching with us, that I now recollect. And furthermore, this religious concern began a year before Mr. Whitefield's coming into the country: and after he preached in New-England very few of this people did ever hear him. But God was pleaſed to make uſe of the uſual means, to rouze and awaken ſleepy ſinners by the ſmall voice; and, as before obſerved, by ſome of the very ſame ſermons that made no impreſſion before. This, I ſay, is one thing that confirms my belief of a good work, and that aſſertion of the apoſtle; "Whoever plants or waters, it is God that gives the increaſe." But then, 2. The good fruits and effects is a further and moſt convincing proof of the power and grace of God. "By their fruits ye ſhall know them." If it be aſked, what are theſe fruits that evidence a good work? Though I have already hinted at this, yet I would add, that many are more humble, juſt, meek, temperate, ſober-minded, peaceable, kind and charitable, ſhewing love to the brethren, &c. and ſome have at times expreſſed a great readineſs and willingneſs to lay down their lives for the ſalvation of one ſoul, if God ſhould call them to it: expreſſing great inward joy and peace in believing: ſhewing out of a good converſation their works with meekneſs of wiſdom. And I think it may be truly ſaid that many are better huſbands, better wives, better parents, better children, better maſters, and better ſervants, &c. That cenſorious ſpirit (ſo much the blemiſh of religion) hath not prevailed as in ſome places: tho' it muſt be acknowledged that ſome have been too much for judging others for a time, as is the caſe with ſome after the firſt beginnings of grace. But even thoſe that have been moſt cenſorious of others, are now (after a better acquaintance with their own hearts, &c.) very jealous of themſelves, and more charitable towards others; much for judging and condemning themſelves, loathing themſelves in their own ſight for their iniquities and for their abominations; and complaining much of their own deadneſs, hardneſs of heart, remaining unbelief, that body of ſin they find within them, &c. exerciſed alſo with ſuch ſcruples, fears and temptations as are incident to believers. Theſe, with many other things I could name, give me good ground to think that ſome have been turned "from darkneſs to light, and from the power of Satan to God." And as to the manner of perſons being wrought upon; it has been uſually in a rational goſpel-way. None have cried out under the word but once, and then but five or ſix. And I would further obſerve concerning ſuch as have received comfort, they had moſt of them been under concern and a ſpirit of bondage for ſeveral months before.

As to the ſubjects of this work, the chief were young perſons as aforeſaid. Some looſe immoral perſons. Some that greatly oppoſed this work at firſt. Some who were before in repute for morality and religion: and theſe were in the laſt place and with the greateſt difficulty brought to ſubmit to the righteouſneſs of Chriſt: and ſuch as theſe have uſually walked in darkneſs, and been full of fears a conſiderable time, before they could attain any comfortable hope of their good ſtate: the light hath come very gradually into their ſouls; while it hath broke in upon ſome others like the ſun at noon-day, and given

light all around them; which ſo affected them at firſt, that they thought they had no more to do with this world, that all their buſineſs was now to praiſe God, and to ſhew forth all his wonderful works, &c. but experience hath ſince taught them otherwiſe. And as to the additions to the church; there have been near an hundred added ſince September 1739. And though ſome, who have been under deep impreſſions, ſeem ſince to have loſt them; yet there is by far the greater number (bleſſed be God) who teſtify their ſincerity by an anſwerable life and converſation; ſo that, upon the whole, I muſt conclude, that God hath by his word and Spirit been carrying on a good work among us; and to his name be all the praiſe and glory.

## SECTION IV.

*In March, 1740, a like Concern appears at New-London-Derry in Penſylvania.——Under the Preaching of a Stranger-Miniſter, from Luke xiii. 7.——And afterwards, when their own Miniſter preached from Matthew vi. 33.——Sermons on week Days.——The Experiences of a young Woman.——And of a Man aged fifty.——And of two Siſters, aged ſeven and nine Years.——Other Places in Penſylvania awakened.*

[ From a Letter from Mr. Samuel Blair, Miniſter at New-London-Derry, to Mr. Prince, Miniſter at Boſton, Auguſt 6th, 1744, in PRINCE's Chriſtian Hiſtory, N° 83. ]

*Rev. Sir*, That it may the more clearly appear that the Lord has indeed carried on a work of true religion among us of late years, I conceive it will be uſeful to give a brief general view of the ſtate of religion in theſe parts before this remarkable ſeaſon. I doubt not then but there were ſome ſincerely religious people up and down; and there were, I believe, a conſiderable number in the ſeveral congregations, pretty exact, according to their education, in the obſervance of the external forms of religion, not only as to attendance upon public ordinances on the Sabbaths, but alſo as to the practice of family-worſhip, and perhaps ſecret prayer too: but with theſe things the moſt part ſeemed, to all appearance, to reſt contented, and to ſatisfy their conſciences juſt with a dead formality in religion. If they performed theſe duties pretty punctually in their ſeaſons, and as they thought with a good meaning, out of conſcience, and not juſt to obtain a name for religion among men, then they were ready to conclude that they were truly and ſincerely religious. A very lamentable ignorance of the main eſſentials of true practical religion, and the doctrines nextly relating thereunto, very generally prevailed. The nature and neceſſity of the new-birth was but little known or thought of. The neceſſity of a conviction of ſin and miſery, by the Holy Spirit opening and applying the law to the conſcience, in order to a ſaving cloſure with Chriſt, was hardly known at all to the moſt. It was thought that if there was any need of a heart-diſtreſſing ſight of the ſoul's danger, and fear of Divine wrath, it was only needful for the groſſer ſort of ſinners; and for any others to be

deeply exercised this way, (as there might sometimes be before some rare instances observable) this was generally looked upon to be a great evil and temptation that had befallen those persons. The common names for such soul-concern were, melancholy, trouble of mind, or despair. These terms were in common, so far as I have been acquainted, indifferently used as synonimous; and trouble of mind was looked upon as a great evil, which all persons, that made any sober profession and practice of religion, ought carefully to avoid. There was scarcely any suspicion at all, in general, of any danger of depending upon self-righteousness, and not upon the righteousness of Christ alone for salvation. Papists and Quakers would be readily acknowledged guilty of this crime; but hardly any professed Presbyterian. The necessity of being first in Christ by a vital union, and in a justified state, before our religious services can be well-pleasing and acceptable to God, was very little understood or thought of; but the common notion seemed to be, that if people were aiming to be in the way of duty as well as they could, as they imagined, there was no reason to be much afraid.

According to these principles, and this ignorance of some of the most soul-concerning truths of the gospel, people were very generally thro' the land careless at heart, and stupidly indifferent about the great concerns of eternity. There was very little appearance of any hearty engagedness in religion; and indeed the wise, for the most part, were in a great degree asleep with the foolish. It was sad to see with what a careless behaviour the public ordinances were attended, and how people were given to unsuitable worldly discourse on the Lord's-day. In public companies, a vain and frothy lightness was apparent in the deportment of many professors.

Thus religion lay as it were a-dying, and ready to expire its last breath of life in this part of the visible church: and it was in the Spring, in the year 1740, when the God of salvation was pleased to visit us with the blessed effusions of his Holy Spirit in an eminent manner. The first very open and public appearance of this gracious visitation in these parts, was in the congregation which God has committed to my charge. This congregation has not been erected above fourteen or fifteen years from this time: the place is a new settlement, generally settled with people from Ireland, (as all our congregations in Pensylvania, except two or three, chiefly are made up of people from that kingdom.) I am the first minister they have ever had settled in the place; having been regularly liberated from my former charge in East-Jersey, above an hundred miles north-eastward from hence, (the rev. presbytery of New-Brunswick, of which I had the comfort of being a member, judging it to be my duty, for sundry reasons, to remove from thence.) At the earnest invitation of the people here, I came to them in the beginning of November 1739, accepted of a call from them that Winter, and was formally installed and settled among them as their minister in April following. There were some hopefully pious people here at my first coming, which was a great encouragement and comfort to me.

I had some view and sense of the deplorable condition of the land in general; and accordingly the scope of my preaching through that first

Winter after I came here, was mainly calculated for perſons in a natural unregenerate ſtate. I endeavoured, as the Lord enabled me, to open up and prove from his word, the truths which I judged moſt neceſſary for ſuch as were in that ſtate to know and believe, in order to their conviction and converſion. I endeavoured to deal ſearchingly and ſolemnly with them: and through the bleſſing of God, I had knowledge of four or five brought under deep convictions that Winter. In the beginning of March I took a journey into Eaſt-Jerſey; and was abroad for two or three Sabbaths: a neighbouring miniſter, who ſeemed to be earneſt for the awakening and converſion of ſecure ſinners, and whom I had obtained to preach a Sabbath to my people in my abſence, preached to them, I think, on the firſt Sabbath after I left home: his ſubject was the dangerous and awful caſe of ſuch as continue unregenerate and unfruitful under the means of grace. The text was Luke xiii. 7. "Then ſaid he to the dreſſer of his Vineyard; behold, theſe three years I come ſeeking fruit on this fig-tree, and find none; cut it down, why cumbreth it the ground?" under that ſermon there was a viſible appearance of much ſoul-concern among the hearers; ſo that ſome burſt out with an audible noiſe into bitter crying (a thing not known in theſe parts before.) After I had come home, there came a young man to my houſe under deep trouble about the ſtate of his ſoul, whom I had looked upon as a pretty light merry ſort of a youth: he told me that he was not any thing concerned about himſelf in the time of hearing the above-mentioned ſermon, nor afterwards, till the next day that he went to his labour, which was grubbing in order to clear ſome new ground: the firſt grub he ſet about was a pretty large one with a high top, and when he had cut the roots, as it fell down, theſe words came inſtantly to his remembrance, and as a ſpear to his heart, "Cut it down, why cumbreth it the ground?" ſo, thought he, muſt I be cut down by the juſtice of God for the burning of hell, unleſs I get into another ſtate than I am now in. He thus came into very great and abiding diſtreſs, which, to all appearance, has had a happy iſſue; his converſation being to this day as becomes the goſpel of Chriſt.

The news of this very public appearance of deep ſoul-concern among my people met me an hundred miles from home: I was very joyful to hear of it, in hopes that God was about to carry on an extenſive work of converting grace amongſt them. And the firſt ſermon I preached after my return to them, was from Matth. vi. 33. "Seek ye firſt the kingdom of God, and his righteouſneſs." After opening up and explaining the parts of the text, when, in the improvement, I came to preſs the injunction in the text upon the unconverted and ungodly, and offered this as one reaſon among others, why they ſhould now henceforth firſt of all ſeek the kingdom and righteouſneſs of God, viz. that they had neglected too too long to do ſo already: this conſideration ſeemed to come and cut like a ſword upon ſeveral in the congregation; ſo that while I was ſpeaking upon it, they could no longer contain, but burſt out in the moſt bitter mourning. I deſired them as much as poſſible, to reſtrain themſelves from making any noiſe, that would hinder themſelves or others from hearing what was ſpoken: and often after-

wards I had occaſion to repeat the ſame counſel: I ſtill adviſed people to endeavour to moderate and bound their paſſions, but not ſo as to reſiſt or ſtifle their convictions. The number of the awakened increaſed very faſt: frequently under ſermons there were ſome newly convicted, and brought into deep diſtreſs of ſoul about their periſhing eſtate. Our Sabbath aſſemblies ſoon became vaſtly large: many people from almoſt all parts around inclining very much to come where there was ſuch appearance of the divine power and preſence. I think there was ſcarcely a ſermon or lecture preached here through that whole Summer, but there were manifeſt evidences of impreſſions on the hearers; and many times the impreſſions were very great and general: ſeveral would be overcome and fainting; others deeply ſobbing, hardly able to contain: others crying in a moſt dolorous manner; many others more ſilently weeping: and a ſolemn concern appearing in the countenances of many others. And ſometimes the ſoul-exerciſes of ſome (though comparatively but very few) would ſo far affect their bodies as to occaſion ſome ſtrange unuſual bodily motions. I had opportunities of ſpeaking particularly with a great many of thoſe, who afforded ſuch outward tokens of inward ſoul-concern in the time of public worſhip and hearing of the word: indeed many came to me of themſelves in their diſtreſs, for private inſtruction and counſel; and I found, ſo far as I can remember, that with by far the greater part their apparent concern in public was not juſt a tranſient qualm of conſcience, or meerly a floating commotion of the affections; but a rational fixt conviction of their dangerous periſhing eſtate. They could generally offer as a convictive evidence of their being in an unconverted miſerable eſtate, that they were utter ſtrangers to thoſe diſpoſitions, exerciſes, and experiences of ſoul in religion, which they heard laid down from God's word, as the inſeparable characters of the truly regenerate people of God; even ſuch as before had ſomething of the form of religion; and, I think the greater number were of this ſort; and ſeveral had been pretty exact and punctual in the performance of outward duties; they ſaw they had been contenting themſelves with the form without the life and power of godlineſs; and that they had been taking peace to their conſciences from, and depending upon their own righteouſneſs, and not the righteouſneſs of Jeſus Chriſt. In a word, they ſaw that true practical religion was quite another thing than they had conceived it to be, or had any true experience of. There were likewiſe many up and down the land brought under deep diſtreſſing convictions that Summer who had lived very looſe lives, regardleſs of the very externals of religion. In this congregation I believe there were very few that were not ſtirred up to ſome ſolemn thoughtfulneſs and concern more than uſual about their ſouls. The general carriage and behaviour of people was ſoon very viſibly altered. Thoſe awakened were much given to reading in the holy Scriptures and other good books. Excellent books that had lain by much neglected, were then much peruſed, and lent from one to another: and it was a peculiar ſatisfaction to people to find how exactly the doctrines they heard daily preached, harmonized with the doctrines maintained and taught by great and godly men in other parts and for-

mer times. The ſubjects of diſcourſe almoſt always when any of them were together, were the matters of religion and great concerns of their ſouls. All unſuitable, worldly, vain diſcourſe on the Lord's-day ſeemed to be laid aſide among them: indeed for any thing that appeared, there ſeemed almoſt an univerſal reformation in this reſpect in our public aſſemblies on the Lord's-day.

There was an earneſt deſire in people after opportunities for public worſhip and hearing the word. I appointed in the Spring to preach every Friday through the Summer when I was at home, and thoſe meetings were well attended; and at ſeveral of them the power of the Lord was remarkably with us. The main ſcope of my preaching thro' that Summer was, laying open the deplorable ſtate of man by nature ſince the fall, our ruined expoſed caſe by the breach of the firſt covenant, and the awful condition of ſuch as were not in Chriſt, giving the marks and characters of ſuch as were in that condition: and moreover, laying open the way of recovery in the new covenant through a Mediator, with the nature and neceſſity of faith in Chriſt the Mediator, &c. I laboured much on the laſt mentioned heads; that the people might have right apprehenſions of the goſpel-method of life and ſalvation. I treated much on the way of ſinners cloſing with Chriſt by faith, and obtaining a right peace to an awakened wounded conſcience: ſhewing that perſons were not to take peace to themſelves on account of their repentings, ſorrows, prayers, and reformations; nor to make theſe things the grounds of their adventuring themſelves upon Chriſt and his righteouſneſs, and of their expectations of life by him: and that neither were they to obtain or ſeek peace in extraordinary ways, by viſions, dreams, or immediate inſpirations: but, by an underſtanding view, and believing perſuaſion of the way of life, as revealed in the goſpel, thro' the ſuretiſhip-obedience and ſufferings of Jeſus Chriſt; with a view of the ſuitableneſs and ſufficiency of that mediatory righteouſneſs of Chriſt for the juſtification and life of law-condemned ſinners; and thereupon, freely accepting him for their Saviour, heartily conſenting to, and being well pleaſed with the way of ſalvation, and venturing their all upon his mediation, from the warrant and encouragement afforded of God thereunto in his word, by his free offer, authoritative command, and ſure promiſe to thoſe that ſo believe. I endeavoured to ſhew the fruits and evidences of a true faith, &c.

In ſome time many of the convinced and diſtreſſed afforded very hopeful ſatisfying evidence that the Lord had brought them to a true cloſure with Jeſus Chriſt; and that their diſtreſſes and fears had been in a great meaſure removed in a right goſpel-way, by believing in the Son of God. Several of them had very remarkable and ſweet deliverances this way. It was very agreeable to hear their accounts how that when they were in the deepeſt perplexity and darkneſs, diſtreſs and difficulty, ſeeking God as poor condemned hell-deſerving ſinners, the ſcene of recovering grace through a Redeemer has been opened to their underſtandings with a ſurprizing beauty and glory, ſo that they were enabled to believe in Chriſt with joy unſpeakable and full of glory. It appeared that moſt generally the holy Spirit improved for this purpoſe, and made uſe

of ſome one particular paſſage or other of the holy Scripture that came to their remembrance in their diſtreſs: ſome goſpel-offer or promiſe, or ſome declaration of God directly referring to the recovery and ſalvation of undone ſinners by the new-covenant. But with ſome it was otherwiſe: they had not any one particular place of ſcripture more than another in their view at the time. Thoſe who met with ſuch a remarkable relief; as their account of it was rational and ſcriptural, ſo, they appeared to have had at the time, the attendants and fruits of a true faith; particularly, humility, love, and an affectionate regard to the will and honour of God: much of their exerciſe was in ſelf-abaſing and ſelf-loathing; and admiring the aſtoniſhing condeſcenſion and grace of God towards ſuch vile and deſpicable creatures, that had been ſo full of enmity and diſ-affection to him: they freely and ſweetly with all their hearts choſe the way of his commandments; their enflamed deſire was to live to him for ever according to his will, and to the glory of his name.

There were others that had not had ſuch remarkable relief and comfort, who yet I could not but think were ſavingly renewed, and brought truly to accept of and reſt upon Jeſus Chriſt, though not with ſuch a degree of livelineſs and liberty, ſtrength and joy: and ſome of thoſe continued for a conſiderable time after, for the moſt part, under a very diſtreſſing ſuſpicion and jealouſy of their caſe. I was all along very cautious of expreſſing to people my judgment of the goodneſs of their ſtates, excepting where I had pretty clear evidences from them of their being ſavingly changed; and yet they continued in deep diſtreſs, caſting off all their evidences: ſometimes in ſuch caſes, I have thought it needful to uſe greater freedom that way than ordinary; but otherwiſe, I judged that it could be of little uſe, and might eaſily be hurtful.

Beſide thoſe above ſpoke of, whoſe experience of a work of grace was in a good degree clear and ſatisfying, there were ſome others (though but very few in this congregation that I knew of) who, having very little knowledge or capacity, had a very obſcure and improper way of repreſenting their caſe in relating how they had been exerciſed: they would chiefly ſpeak of ſuch things as were only the effects of their ſoul-exerciſe upon their bodies from time to time, and ſome things that were purely imaginary: which obliged me to be at much pains in my enquiries before I could get any juſt ideas of their caſe. I would aſk them, what were the thoughts, the views and apprehenſions of their minds, and exerciſe of their affections, (at ſuch times when they felt, perhaps, a quivering come over them, as they had been ſaying, or a faintneſs, or thought they ſaw their hearts full of ſome nauſeous filthineſs; or when they felt a heavy weight or load at their hearts, or felt the weight again taken off and a pleaſant warmneſs riſing from their hearts, as they would probably expreſs themſelves,) which might be the occaſions or cauſes of theſe things they ſpoke of: and then, when with ſome difficulty I could get them to underſtand me, ſome of them would give a pretty rational account of ſolemn and ſpiritual exerciſes: and upon a thorough careful examination this way, I could not but conceive good hopes of ſome ſuch perſons.

But there were moreover ſeveral others, who ſeemed to think concerning themſelves that they were under ſome good work, of whom, yet, I could have no reaſonable ground to think that they were under any hopeful work of the Spirit of God. As near as I could judge of their caſe from all my acquaintance and converſation with them, it was much to this purpoſe: they believed there was a good work going on; that people were convinced, and brought into a converted ſtate; and they deſired to be converted too: they ſaw others weeping and fainting, and heard people mourning and lamenting, and they thought if they could be like theſe it would be very hopeful with them; hence, they endeavoured juſt to get themſelves affected by ſermons, and if they could come to weeping, or get their paſſions ſo raiſed as to incline them to vent themſelves by cries, now they hoped they were got under convictions, and were in a very hopeful way; and afterwards, they would ſpeak of their being in trouble, and aim at complaining of themſelves, but ſeemed as if they knew not well how to do it, nor what to ſay againſt themſelves; and then they would be looking and expecting to get ſome texts of ſcripture applied to them for their comfort; and when any ſcripture text which they thought was ſuitable for that purpoſe came to their minds, they were in hopes it was brought to them by the Spirit of God that they might take comfort from it. And thus, much in ſuch a way as this, ſome appeared to be pleaſing themſelves juſt with an imaginary converſion of their own making. I endeavoured to correct and guard againſt all ſuch miſtakes ſo far as I diſcovered them, in the courſe of my miniſtry; and to open up the nature of a true conviction by the Spirit of God, and of a ſaving converſion.

Thus I have given a very brief account of the ſtate and progreſs of religion here through that firſt Summer after the remarkable revival of it among us. Towards the end of that Summer there ſeemed to be a ſtop put to the farther progreſs of the work as to the conviction and awakening of ſinners; and ever ſince there have been very few inſtances of perſons convinced. It remains then, that I ſpeak ſomething of the abiding effects and after-fruits of thoſe awakenings and other religious exercieſes which people were under during the above-mentioned period. Such as were only under ſome ſlight impreſſions and ſuperficial awakenings, ſeem in general to have loſt them all again without any abiding hopeful alteration upon them: they ſeem to have fallen back again into their former careleſneſs and ſtupidity, and ſome that were under pretty great awakenings, and conſiderably deep convictions of their miſerable ſtate, ſeem alſo to have got peace again to their conſciences, without getting it by a true faith in the Lord Jeſus, affording no ſatisfying evidence of their being ſavingly renewed. But, through the infinite rich grace of God (and bleſſed be his glorious name!) there is a conſiderable number who afford all the evidence that can be reaſonably expected and required for our ſatisfaction in the caſe, of their having been the ſubjects of a thorough ſaving change; (except in ſome ſingular inſtances of behaviour, alas for them, which proceed from, and ſhew the ſad remains of original corruption even in the regenerate children of God while in this imperfect ſtate:) their walk is habitually

tender and conſcientious, their carriage towards their neighbours juſt and kind, and they appear to have an agreeable peculiar love one for another, and for all in whom appears the image of God. Their diſcourſes of religion, their engagedneſs and diſpoſition of ſoul in the practice of the immediate duties and ordinances of religion, all appear quite otherwiſe than formerly. Indeed, the livelineſs of their affections in the ways of religion is much abated in general, and they are in ſome meaſure humbly ſenſible of this, and grieved for it, and are carefully endeavouring ſtill to live unto God; much grieved with their imperfections and the plagues they find in their own hearts; and frequently they meet with ſome delightful enlivenings of ſoul; and particularly our ſacramental ſolemnities for communicating in the Lord's ſupper have generally been very bleſſed ſeaſons of enlivening and enlargement to the people of God. There is a very evident and great increaſe of Chriſtian knowledge with many of them. We enjoy in this congregation the happineſs of a great degree of harmony and concord; ſcarcely any have appeared with open oppoſition and bitterneſs againſt the work of God among us and elſewhere up and down the land: tho' there are a pretty many ſuch in ſeveral other places through the country: ſome indeed, in this congregation, but very few, have ſeparated from us, and joined with the miniſters who have unhappily oppoſed this bleſſed work.

It would have been a great advantage to this account, had I been careful in time to have written down the experiences of particular perſons; but this I neglected in the proper ſeaſon. However, I have more lately noted down an account of ſome of the ſoul exerciſes and experiences of a young woman, but I judge it proper to conceal her name, becauſe ſhe is yet living. I was very careful to be exact in the affair, both in my converſing with her, and writing the account ſhe gave me of herſelf, immediately after. And though I don't pretend to give her very words for the moſt part, yet I am well ſatisfied I don't miſrepreſent what ſhe related. The account then is thus; ſhe was firſt brought to ſome ſolemn thoughtfulneſs and concern about her ſoul's caſe, by ſeeing others ſo much concerned about their ſouls: when ſhe ſaw people in deep diſtreſs about the ſtate of their ſouls, ſhe thought with herſelf, how unconcerned ſhe was about her own. And tho' ſhe thought that ſhe had not been very guilty of great ſins, yet ſhe feared ſhe was too little concerned about her eternal well-being: and then the ſermons ſhe heard made her ſtill uneaſy about her caſe; ſo that ſhe would go home on the Sabbath-evenings pretty much troubled and caſt down; which concern uſed to abide with her for a few days after; but ſtill towards the end of the week ſhe would become pretty eaſy; and then, by hearing the word on the Sabbath-days, her uneaſineſs was always renewed for a few days again. And thus it fared with her, till one day, as ſhe was hearing a ſermon preached from Heb. iii. 15. "To-day if you will hear his voice, harden not your hearts;" the miniſter in the ſermon ſpoke to this effect, How many of you have been hearing the goſpel for a long time, and yet your hearts remain always hard, without being made better by it: the goſpel is the voice of God, but

you have heard it only as the voice of man, and not the voice of God, and ſo have not been benefited by it. Theſe words came with power to her heart. She ſaw that this was her very caſe: and ſhe had an awful ſenſe of the ſin of her miſ-improvement of the goſpel, of her ſtupidity, hardneſs and unprofitableneſs under hearing of the word of God: ſhe ſaw that ſhe was hereby expoſed to the ſin-puniſhing juſtice of God, and ſo was filled with very great fear and terror: but ſhe ſaid there was no other ſin at that time applied to her conſcience, neither did ſhe ſee herſelf as altogether without Chriſt. This deep concern on the fore-mentioned account ſtuck pretty cloſe by her afterwards. There was a ſociety of private Chriſtians to meet in the neighbourhood ſome day after in the ſame week, for reading, prayer and religious conference: ſhe had not been at a ſociety of that kind before, but ſhe longed very much for the time of their meeting then, that ſhe might go there: and while ſhe was there, ſhe got an awful view of her ſin and corruption, and ſaw that ſhe was without Chriſt and without grace; and her exerciſe and diſtreſs of ſoul was ſuch, that it made her for a while both deaf and blind; but ſhe ſaid ſhe had the ordinary uſe of her underſtanding, and begged that Chriſt might not leave her to periſh; for ſhe ſaw ſhe was undone without him. After this ſhe lived in bitterneſs of ſoul: and at another time ſhe had ſuch a view of her ſinfulneſs, of the holineſs and juſtice of God, and the danger ſhe was in of eternal miſery, as filled her with extreme anguiſh; ſo that, had it not been that ſhe was ſupported by an apprehenſion of God's all-ſufficiency, ſhe told me ſhe was perſuaded ſhe ſhould have fallen immediately into deſpair. She continued for ſome weeks in great diſtreſs of ſpirit, ſeeking and pleading for mercy without any comfort, until one Sabbath-evening, in a houſe where ſhe was lodged during the time of a ſacramental ſolemnity, while the family were ſinging the eighty-fourth pſalm, her ſoul conceived ſtrong hopes of reconciliation with God through Jeſus Chriſt, and ſhe had ſuch apprehenſions of the happineſs of the heavenly ſtate, that her heart was filled with joy unſpeakable and full of glory; ſhe ſung with ſuch elevation of ſoul, as if ſhe had ſung out of herſelf, as ſhe expreſſed it; ſhe thought at the time, it was as if the Lord had put by the veil, and ſhewed her the open glory of Heaven: ſhe had very enlarged views of the ſufficiency of Chriſt to ſave: ſhe was clearly perſuaded to the fulleſt ſatisfaction, that there was merit enough in him to anſwer for the ſins of the moſt guilty ſinner; and ſhe ſaw that God could well be reconciled to all elect ſinners in his ſon; which was a moſt raviſhing delightful ſcene of contemplation to her.

After this ſhe continued very much under grievous dejections for about two years, and yet enjoyed conſiderable ſweetneſs and comfort at times: ſhe often came to hear ſermons with a deſire to get clearly convinced of her being yet in a Chriſtleſs ſtate, and with a formed reſolution to take and apply to herſelf what might be ſaid in the ſermon to the unconverted; but moſt commonly ſhe returned very agreeably diſappointed; ſhe would generally hear ſome mark of grace, ſome evidence of a real Chriſtian laid down, which ſhe could lay claim to, and could not deny; and thus ſhe was ſupported and comforted from time

to time. During that two years ſpace it was ſtill with much fear and perplexity that ſhe adventured to communicate in the Lord's ſupper; but ſhe could not omit it; and ſhe always found ſome refreſhing ſweetneſs by that ordinance.

After ſhe had been ſo long under an almoſt alternate ſucceſſion of troubles and ſupports, the Sun of Righteouſneſs at laſt broke out upon her, to the clear ſatisfaction and unſpeakable raviſhment of her ſoul, at a communion-table. There her mind was let into the glorious myſteries of redemption with great enlargement: while ſhe meditated on the ſufferings of the Lord Jeſus, ſhe thought with herſelf he was not juſt a man who ſuffered ſo for ſinners, but infinitely more than a man, even the moſt high God, the eternal Son equal with the Father: and ſhe ſaw his being God put an infinite luſtre and value upon his ſufferings as man; her heart was filled with a moſt unutterable admiration of his perſon, his merit, and his love; ſhe was enabled to believe in him with a ſtrong ſelf-evidencing faith; and when ſhe thought that he had ſuffered for her ſins, that ſhe was the very perſon who by her ſins had occaſioned his ſufferings, and brought agony and pain upon him: the conſideration of this filled her with the deepeſt abhorrence of her ſins, and moſt bitter grief for them; ſhe ſaid ſhe could have deſired with all her heart to have melted and diſſolved her body quite away in that very place, in lamentation and mourning over her ſins. After this enjoyment her ſoul was generally delighting in God, and ſhe had much of the light of his countenance with her: and O, her great concern ſtill was, how ſhe might live to the Lord, how ſhe might do any thing for him, and give honour to him: the Lord condeſcended to be much with her by his enlivening and comforting preſence, and eſpecially ſacramental ſeaſons were bleſſed and precious ſeaſons to her. At one of thoſe occaſions, ſhe was in a ſweet frame meditating on the blood and water that iſſued from the wound made by the ſpear in her Saviour's ſide: ſhe thought, as water is of a purifying cleanſing nature, ſo there was ſanctifying virtue as well as juſtifying merit in the Lord Jeſus; and that ſhe could no more be without the water, his ſanctifying grace, to cleanſe her very polluted ſoul, than ſhe could be without his blood to do away her guilt: and her heart was much taken up with the beauty and excellency of ſanctification. At another time, a communion ſolemnity likewiſe, ſhe was very full of delight and wonder with the thoughts of electing love; how that God had provided and determined ſo great things for her before ever ſhe had a being. And a very memorable enjoyment ſhe had at another time, on Monday after a communion Sabbath, when theſe words came to her mind, "The Spirit and the Bride ſay, come, and let him that is a-thirſt come, and whoſoever will, let him take the water of life freely." The glory and delight let in upon her ſoul by theſe words was ſo great, that it quite overcame her bodily frame: ſhe ſaid it ſeemed to her that ſhe was almoſt all ſpirit, and that the body was quite laid by; and ſhe was ſometimes in hopes that the union would actually break, and the ſoul get quite away: ſhe ſaw much at that time into the meaning of her Lord in thoſe words, "Becauſe I live, ye ſhall live alſo."

About a time of ſickneſs ſhe had had, concerning which I had enquired of her, ſhe told me, ſhe expected pretty much to die then, and was very joyful at the near proſpect of her change, and ſenſibly grieved to find herſelf recover again; chiefly becauſe that while ſhe lived here ſhe was ſo frail and ſinful, and could do ſo little for the Lord's honour. I was with her in the time of that ſickneſs, and indeed I ſcarcely ever ſaw one appear to be ſo fully and ſweetly ſatisfied under the afflicting hand of God; ſhe manifeſtly appeared to lie under it with a peaceful ſerenity and divine ſweetneſs in her whole ſoul. In a word, her whole deportment in the world beſpeaks much humility and heavenlineſs of ſpirit.

One of our Chriſtian friends, a man about fifty years of age, was removed from us by death in the beginning of May laſt; of whom I can give ſome broken imperfect account, which perhaps may be of ſome uſe. His name was Hanſe Kirkpatrick: he was a man of a pretty good underſtanding, and had been, I believe, a ſober profeſſor for many years, though he had not been very long in America. After the work of religion begun ſo powerfully amongſt us, I found in converſation with him, that he believed it to be a good work, but ſeemed very unwilling to give up his good opinion of his own caſe: he told me of ſome concern and trouble he had been in about his ſoul in his younger years; but yet the caſe looked ſuſpicious that he had got eaſe in a legal way, upon an outward form of religion. At another time being at his houſe, and taking up a little book that lay by me on the table, which I found to be Mr. Mather's *Dead Faith anatomized*, and *Self-juſticiary convicted*, he ſaid to me, that was indeed a ſtrange book as ever he ſaw, and that according to that author it was a great thing indeed to have a right faith that was true and ſaving, another thing than it was generally ſuppoſed to be, or to this purpoſe. He ſeemed to me at that time to be under more fears about his own caſe than I had obſerved in him before. Not long after this, as he was hearing a ſermon one day, the word was applied with irreſiſtible evidence and power to his heart, ſo that he ſaw himſelf as yet in a periſhing undone caſe: whereupon the diſtreſs and exerciſe of his ſoul was ſo great, that he fell off the ſeat on which he was ſitting, and wept and cried very bitterly. A little after this, he went to Philadelphia, at the time of the meeting of the ſynod, in hopes that perhaps he might meet with ſome benefit to his ſoul, by hearing the miniſters preach there, or by converſing with ſome of them. He told me afterwards, that while he was there, and as he walked the ſtreets, he was unſpeakably diſtreſſed with the view of his miſerable condition; ſo that he could hardly keep his diſtreſs from being publicly diſcerned upon him: and, that he ſeemed ſometimes to be even in a manner afraid that the ſtreets would open and ſwallow up ſuch a wretched creature. He told me of his trouble, and his very ſweet relief out of it, in a moſt moving manner, under a very freſh ſenſe and impreſſion of both; but the particulars of his relief I have quite forgot. He was afterwards choſen and ſet apart for a ruling elder in the congregation. He died of an impoſthume, and gradually waſted away for a long time before his death, and was for about two months intirely confined to his bed. He told me, that for ſome time before he was laid bed-faſt, he had been

full of very diſtreſſing fears and jealouſies about his ſoul's ſtate, and was altogether unſatisfied about his intereſt in Chriſt; but that ſoon after he was confined to his bed, the Lord afforded him his comforting preſence, cleared up his intereſt, and removed his fears. After this he continued ſtill clear and peaceful in his ſoul, and ſweetly and wholly reſigned to the Lord's will until death. While he had ſtrength to ſpeak much he was free and forward to diſcourſe of God and divine things. One time as two other of our elders were with him, he exhorted them to continue ſtedfaſt and faithful to God's truths and cauſe; for he ſaid, if he had a thouſand ſouls, he could freely venture them all upon the doctrines which had been taught them in this congregation. One time when I took leave of him, he burſt out into tears, ſaying, "I had been the meſſenger of the Lord of Hoſts to him, whom the Lord had ſent to call him out of the broad way of deſtruction." For ſome days before his deceaſe he could ſpeak very little, but to all appearance, with a great deal of ſerenity and ſweetneſs of ſoul he fell aſleep in Jeſus.

There have been very comfortable inſtances of little children among us. Two ſiſters, the one being about ſeven, the other about nine years of age, were hopefully converted that Summer, when religion was ſo much revived here. I diſcourſed with them both very lately, and both from their own account, and the account of their parents, there appears to have been a laſting and thorough change wrought in them. They ſpeak of their ſoul-experiences with a very becoming gravity, and apparent impreſſion of the things they ſpeak of. The youngeſt was awakened by hearing the word preached: ſhe told me ſhe heard in ſermons that except perſons were convinced and converted they would ſurely go to hell; and ſhe knew ſhe was not converted: this ſet her to praying with great earneſtneſs, with tears and cries; yet her fears and diſtreſs continued for ſeveral days, till one time as ſhe was praying, her heart ſhe ſaid was drawn out in great love to God; and as ſhe thought of Heaven and being with God, ſhe was filled with ſweetneſs and delight: I could not find by her that ſhe had at that time any explicit particular thoughts about Chriſt as a Redeemer, but ſhe ſaid ſhe knew then that Chriſt had died for ſinners. She told me, ſhe often found ſuch delight and love to God ſince as ſhe did then, and at ſuch times ſhe was very willing to die that ſhe might be with God: but ſhe ſaid, ſhe was ſometimes afraid yet of going to hell. I aſked her, "If ſhe was troubled at any time when ſhe was not afraid of going to hell?" ſhe ſaid, "Yes:" I aſked her, "What ſhe was troubled for then?" ſhe ſaid, "Becauſe ſhe had done ill to God;" meaning, that ſhe had done evil and ſin againſt God. Sometime after ſhe firſt found comfort, one night when her father and all the reſt of the family, but her mother and herſelf, were gone to a private ſociety, ſhe ſaid to her mother, "That the people were ſinging and praying where her father was gone," and deſired her mother to do the ſame with her: and after they were gone to bed, "She deſired her mother to ſing ſome Pſalms which ſhe had by heart, for ſhe ſaid ſhe did not want to go to ſleep."

Her ſiſter was brought into trouble about her ſoul that ſame Summer, by ſickneſs: it continued with her ſome time after her recovery;

'till one day, coming home from meeting, as ſhe heard ſome people ſpeaking about Chriſt and Heaven, her heart was enflamed with love to Chriſt. She ſays, that "when ſhe has Chriſt's preſence with her ſhe does not know what to do to get away and be with God." Their parents told me that for a long time they ſeemed to be almoſt wholly taken up in religion; that no weather through the extremity of Winter would hinder them from going out daily to by-places for ſecret prayer; and if any thing came in the way that they could not get out for prayer at ſuch times as they inclined and thought moſt proper, they would weep and cry. Their parents ſay, they are very obedient children, and ſtrict obſervers of the Sabbath. There are likewiſe other young ones in the place, of whom I know nothing to the contrary, but that they continue hopeful and religious to this day.

This bleſſed ſhower of divine influences ſpread very much through this province that Summer: and was likewiſe conſiderable in ſome other places bordering upon it. The accounts of ſome miniſters being ſomething diſtinguiſhed by their ſearching awakening doctrine, and ſolemn pathetic manner of addreſs, and the news of the effects of their preaching upon their hearers, ſeemed in ſome meaſure to awaken people through the country to conſider their careleſs and formal way of going on in religion; and very much excited their deſires to hear thoſe miniſters. There were ſeveral vacant congregations without any ſettled paſtors, which earneſtly begged for their viſits: and ſeveral miniſters who did not appear heartily to put their ſhoulder to help in carrying on the ſame work, yet then yielded to the preſſing importunities of their people in inviting thoſe brethren to preach in their pulpits: ſo that they were very much called abroad, and employed in inceſſant labours, and the Lord wrought with them mightily. Very great aſſemblies would ordinarily meet to hear them, on any day of the week; and oftentimes a ſurprizing power accompanying their preaching was viſible among the multitudes of their hearers. It was a very comfortable enlivening time to God's people; and great numbers of ſecure careleſs profeſſors, and many looſe irreligious perſons through the land, were deeply convinced of their miſerable periſhing eſtates; and there is abundant reaſon to believe and be ſatisfied, that many of them were in the iſſue ſavingly converted to God. I myſelf have had occaſion to converſe with a great many up and down, who have given a moſt agreeable account of very precious and clear experiences of the grace of God. Several even in Baltimore, a county in the province of Maryland, who were brought up almoſt in a ſtate of Heatheniſm, without almoſt any knowledge of the true doctrines of Chriſtianity, afford very ſatisfying evidences of being brought to a ſaving acquaintance with God in Chriſt Jeſus.

Thus, Sir, I have endeavoured to give a brief account of the revival of religion among us, in theſe parts; in which I have endeavoured, all along, to be conſcientiouſly exact, in relating things according to the naked truth: knowing, that I muſt not ſpeak wickedly, even for God; nor talk deceitfully for him. And upon the whole I muſt ſay, it is beyond all diſpute with me, and I think 'tis beyond all reaſonable contra-

diction, that God has carried on a great and glorious work of his grace among us. SAMUEL BLAIR.

Having an opportunity of obtaining these attestations before sending my letter to you, I send them also along.——*New-Londonderry, August 7th*, 1744.——We the under-subscribers, ruling elders in the congregation of New-Londonderry, do give our testimony and attestation to the above account of the revival of religion in this congregation and other parts of this country, so far as the said account relates to things that were open to public observation, and such things as we have had opportunity of being acquainted with. Particularly, we testify that there has been a great and very general awakening among people, whereby they have been stirred up to an earnest uncommon concern and diligence about their eternal salvation, according to the above account of it: and, that many give very comfortable evidence by their knowledge, declaration of experience, and conscientious practice, of their being savingly changed and turned to God. JAMES COCHRAN. JOHN RAMSAY. JOHN LOVE. JOHN SMITH. JOHN SIMSON. WILLIAM BOYD.

## SECTION V.

*Of the remarkable Revival in the City of Boston which began soon after Mr. Whitefield's Arrival there September* 1740.——*The Concern increases greatly after his Departure.—And much more upon Mr. Gilbert Tennent's coming December* 13*th*, 1740.——*His searching Manner of Preaching.*——*After Mr. Tennent's Departure was such a Time as the Ministers of Boston never knew for the Numbers that came to them in Concern about their Souls.*——*Boys and Girls, young Men and Women, Indians and Negroes, Heads of Families, aged Persons.*——*A Taste for Evangelical Experimental Writers revived.*——*Frequent Sermons.*——*Meetings for Prayer increase.*——*The oftner the Ministers preached, they had the more Pleasure in it.*——*Strangers were surprized at the Change in the Looks and Carriage of the People.*——*The Work goes on 'till June* 1742, *when some unhappy Imprudencies of Mr. Davenport bring in a disputatious and censorious Spirit.*——*Mr. Davenport's Retractations afterwards.*

[ From the Account of the Revival at Boston by Mr. Prince Minister there, in his Son's Christian History, N° 100, &c. ]

FROM the year 1738, we had received accounts of the rev. Mr. Whitefield, as a very pious young minister of the church of England, rising up in the spirit of the reformers, and preaching their doctrines first in England, and then in America, with surprizing power and success; which raised desires in great numbers among us to see and hear him. And having received invitations to come hither, he from Georgia and South-Carolina arrived at Rhode-Island on the Lord's-day, September 14th, 1740, and the Thursday evening after came to Boston. Next day Dr. Sewall and I made him a visit, found several ministers and other gentlemen of the town with him, and that Dr. Colman and Mr. Cooper had engaged him to preach this afternoon in their house of pub-

lic worſhip; and in about an hour we went to the place, which quickly crowded with two or three thouſand people. He began with a ſhort and fervent prayer; and, after ſinging, took his text from John xvii. 2. gave us a plain, weighty, regular diſcourſe: repreſenting that all our learning and morality will never ſave us; and without an experimental knowledge of God in Chriſt we muſt periſh in hell for ever. He ſpake as became the oracles of God in demonſtration of the Spirit and of power; and eſpecially when he came to his application, he addreſſed himſelf to the audience in ſuch a tender, earneſt, and moving manner, exciting us to come and be acquainted with the dear Redeemer, as melted the aſſembly into tears.

Next morning, at Dr. Sewall's and my deſire, he preached at the South-church to further acceptance. He ſpake with a mighty ſenſe of God, eternity, the immortality and precioufneſs of the ſouls of his hearers, of their original corruption, and of the extream danger the unregenerate are in; with the nature and abſolute neceſſity of regeneration by the Holy Ghoſt; and of believing in Chriſt, in order to our pardon, juſtification, yielding an acceptable obedience, and obtaining ſalvation from hell and an entrance into heaven. His doctrine was plainly that of the reformers: declaring againſt putting our good works or morality in the room of Chriſt's righteoufneſs, or their having any hand in our juſtification, or being indeed pleaſing to God while we are totally unſanctified, acting from corrupt principles, and unreconciled enemies to him; which occaſioned ſome to miſtake him, as if he oppoſed morality. But he inſiſted on it, that the tree of the heart is by original ſin exceedingly corrupted, and muſt be made good by regeneration, that ſo the fruits proceeding from it may be good likewiſe; that where the heart is renewed, it ought, and will be, careful to maintain good works; that if any be not habitually ſo careful, who think themſelves renewed, they deceive their own ſouls; and even the moſt improved in holineſs, as well as others, muſt entirely depend on the righteoufneſs of Chriſt for the acceptance of their perſons and ſervices. And though now and then he dropped ſome expreſſions that were not ſo accurate and guarded as we ſhould expect from aged and long-ſtudied miniſters, yet I had the ſatisfaction to obſerve his readineſs with great modeſty and thankfulneſs to receive correction as ſoon as offered. In ſhort, he was a moſt importunate wooer of ſouls to come to Chriſt for the enjoyment of him and all his benefits. He diſtinctly applied his exhortations to the elderly people, the middle-aged, the young, the Indians, and Negroes; and had a moſt winning way of addreſſing them. He affectionately prayed for our magiſtrates, miniſters, colleges, candidates for the miniſtry, and churches as well as people in general: and before he left us, he in a public and moving manner obſerved to the people how ſorry he was to hear that the religious aſſemblies, eſpecially on lectures, had been ſo thin; exhorted them earneſtly to a more general attendance on our public miniſtrations for the time to come, and told them how glad he ſhould be to hear of the ſame.

Multitudes were greatly affected, and many awakened with his lively miniſtry. Though he preached every day, the houſes were exceeding-

ly crowded; but when he preached in the Common, a vaſter number attended: and almoſt every evening the houſe where he lodged was thronged to hear his prayers and counſels. Upon invitation he alſo preached in ſeveral neighbouring towns, travelled and preached as far as York, above ſeventy miles north-eaſt of Boſton, returned hither, gave us his farewel affectionate ſermon Lord's-day evening, October 12th, next morning left us, travelled weſtward to Northampton, thence through Connecticut, New-York, and New-Jerſey to Philadelphia, and thence ſailed to South-Carolina.

Upon his leaving us, great numbers in this town were ſo happily concerned about their ſouls, as we had never ſeen any thing like it before, except at the time of the general earthquake[a], and their deſires excited to hear their miniſters more than ever; ſo that our aſſemblies, both on lectures and Sabbaths, were ſurprizingly increaſed, and now the people wanted to hear us oftner. In conſideration of which, a public lecture was propoſed to be ſet up at Dr. Colman's church, near the midſt of the town, on every Tueſday evening.

Lord's-day afternoon, October 19th, public notice was there given of the propoſed lecture to be on the Tueſday evening following: which the religious people in general received with ſo much joy, that when the evening came, the houſe ſeemed to be crowded as much as if Mr. Whitefield was there. It was the firſt ſtated evening lecture in theſe parts of the world: and Dr. Colman began it with a moſt ſuitable and moving ſermon upon Iſa. lx. 8. "Who are theſe that fly as a cloud, and as the doves to their windows." The Tueſday evening after, the Rev. Dr. Sewall preached the lecture in the ſame place; and the houſe was then alſo greatly crowded with attentive hearers: and ſo it continued to be on theſe lectures for many months after.

Upon the Rev. Mr. Gilbert Tennent's coming and preaching here, the people appeared to be yet much more awakened about their ſouls than before. He came, I think, on Saturday December 13th, this year; preached at the New-North on both the parts of the following day, as alſo on Monday in the afternoon, when I firſt heard him; and there was a great aſſembly. He did not indeed at firſt come up to my expectation, but afterwards exceeded it. In private converſe with him, I found him to be a man of conſiderable parts and learning; free, gentle, condeſcending; and from his own various experience, reading the moſt noted writers on experimental divinity, as well as the ſcriptures, and converſing with many who had been awakened by his miniſtry in New-Jerſey, where he then lived, he ſeemed to have as deep an acquaintance with the experimental part of religion as any I have converſed with; and his preaching was as ſearching and rouzing as ever I heard.

a Though people were then generally frighted, and many awakened, to ſuch a ſenſe of their duty as to offer themſelves to our communion, yet very few came to me then under deep convictions of their unconverted and loſt condition in compariſon of what came now. Nor did thoſe who came to me then, come ſo much with the enquiry, What ſhall we do to be ſaved? as to ſignify they had ſuch a ſenſe of their duty to come to the Lord's table, that they dare not ſtay away any longer.

He ſeemed to have no regard to pleaſe the eyes of his hearers with agreeable geſture, nor their ears with delivery, nor their fancy with language; but to aim directly at their hearts and conſciences, to lay open their ruinous deluſions, ſhew them their numerous, ſecret, hypocritical ſhifts in religion, and drive them out of every deceitful refuge wherein they made themſelves eaſy, with the form of Godlineſs without the power. And many who were pleaſed in a good conceit of themſelves before, now found, to their great diſtreſs, they were only ſelf-deceived hypocrites. And though, while the diſcovery was making, ſome at firſt raged, as they have owned to me and others; yet in the progreſs of the diſcovery many were forced to ſubmit; and then the power of God ſo broke and humbled them, that they wanted a further and even a thorough diſcovery; they went to hear him, that the ſecret corruptions and deluſions of their hearts might be more diſcovered; and the more ſearching the ſermon, the more acceptable it was to their anxious minds.

From the terrible and deep convictions he had paſſed through in his own ſoul, he ſeemed to have ſuch a lively view of the Divine Majeſty, the ſpirituality, purity, extenſiveneſs, and ſtrictneſs of his law; with his glorious holineſs, and diſpleaſure at ſin, his juſtice, truth and power in puniſhing the damned, that the very terrors of God ſeemed to riſe in his mind afreſh, when he diſplayed and brandiſhed them in the eyes of unreconciled ſinners. And tho' ſome could not bear the repreſentation, and avoided his preaching; yet the arrows of conviction, by his miniſtry, ſeemed ſo deeply to pierce the hearts of others, and even ſome of the moſt ſtubborn ſinners, as to make them fall down at the feet of Chriſt, and yield a lowly ſubmiſſion to him.

And here I cannot but obſerve, that thoſe who call theſe convictions by the name of religious frights or fears, and then aſcribe them to the mere natural or mechanical influence of terrible words, ſounds and geſtures, moving tones, or boiſterous ways of ſpeaking, appear to me to be not ſufficiently acquainted with the ſubjects of this work, as carried on in the town in general, or with the nature of their convictions; or at leaſt as carried on among the people I have converſed with. For I have had awakened people of every aſſembly of the Congregational and Preſbyterian way in town, in conſiderable numbers, repairing to me from time to time; and from their various and repeated narratives ſhall ſhow the difference. I don't remember any crying out, or falling down, or fainting, either under Mr. Whitefield's or Mr. Tennent's miniſtry all the while they were here; tho' many, both women and men, both thoſe who had been vicious, and thoſe who had been moral, yea, ſome religious and learned, as well as unlearned, were in great concern of ſoul. But, as Dr. Colman well expreſſed it in his letter of November 23d, 1741. " We have ſeen little of thoſe extremes or ſuppoſed blemiſhes of this work in Boſton, but much of the bleſſed fruits of it have fallen to our ſhare. God has ſpoken to us in a more ſoft and calm wind; and we have neither had thoſe outcries and faintings in our aſſemblies, which have diſturbed the worſhip in many places, nor

yet those manifestations of joy inexpressible, which now fill some of our eastern parts[a]."

As to Mr. Whitefield's preaching; it was, in the manner, moving, earnest, winning, melting: but the mechanical influence of this, according to the usual operations of mechanical powers, in two or three days expired, with many in two or three hours; and I believe with the most as soon as the sound was over, or they got out of the house, or in the first conversation they fell into. But with the manner of his preaching, wherein he appeared to be in earnest, he delivered those vital truths which animated all our martyrs, made them triumph in flames, and led his hearers into the view of that vital, inward, active piety which is the mere effect of the mighty and supernatural operation of a divine power on the souls of men; which only will support and carry through the sharpest trials, and make meet for the inheritance of the saints in light. His chief and earnest desires and labours appeared to be the same with the apostle Paul for the visible saints at Ephesus, viz. that they might know (i. e. by experience) what is the exceeding greatness of his power (i. e. the power of God) to us-ward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead, Eph. i. And they were these things, and this sort of preaching with surprizing fervency, that the Holy Spirit was pleased to use as means to make many sensible they knew nothing of these mighty operations, nor of these vital principles within them; but that with Simon Magus, who was a visible believer and professor of Christ and his religion, they were in the gall of bitterness, and in the bond of iniquity; i. e. in the state, pollution, guilt and power of sin, which is inexpressibly more disagreeable to the holy God than the most bitter gall to men, and will be bitterness to them, without a mighty change, in the latter end. It was by such means as these, that the Holy Spirit seized and awakened the consciences of many; and when the mechanical influence on the animal passions ceased, still continued these convictions, not only for many days, but weeks and months after the sound was over; yea, to this very day with some; while they excited others to an earnest and persevering application to Jesus for his Spirit to quicken them, till they came to an hopeful perception of his quickening influence in them; and while in others the sovereign and offended Spirit leaving off to strive, these convictions in their consciences, the effects thereof, have either sooner or later died away.

As to Mr. Tennent's preaching.—It was frequently both terrible and searching. It was often for matter justly terrible, as he according to the inspired oracles exhibited the dreadful holiness, justice, law, threatnings, truth, power, Majesty of God; and his anger with rebellious, impenitent, unbelieving and Christless sinners; the awful danger they were every moment in of being struck down to hell, and damned for ever; with the amazing miseries of that place of torment. But his exhibitions both for matter and manner fell inconceivably below the rea-

a His Letter at the end of Mr. Edwards' Sermon, of the distinguishing Marks of a Work of the Spirit of God, printed at London in 1742.

lity: and though this terrible preaching may ſtrongly work on the animal paſſions, and frighten the hearers, rouze the ſoul, and prepare the way for terrible convictions; yet thoſe mere animal terrors, and theſe convictions, are quite different things.

Nothing is more obvious than for people to be greatly terrified with the apprehenſions of God, eternity and hell, and yet have no convictions. As in Old England and New I have been a conſtant preacher and obſerver of the religious ſtate of thoſe who heard me, for above thirty years; they have paſſed under many ſcores of moſt dreadful tempeſts of thunder and lightening: wherein, as the Pſalmiſt repreſents, "The voice of the Lord was powerful, the voice of the Lord was full of Majeſty;" yea, even ſince the revival, viz. on Friday night, July 30th, 1742, at the lecture in the South church, near nine of the clock, being very dark, there came on a very terrible ſtorm of thunder and lightening: and juſt as the bleſſing was given, an amazing clap broke over the church with piercing repetitions, which ſet many a ſhrieking, and the whole aſſembly into great conſternation: and yet in theſe diſplays of the Majeſty of God, and terrifying apprehenſions of danger of ſudden deſtruction, neither in this ſurprizing night, nor in all the courſe of thirty years, have I ſcarce known any, by theſe kinds of terrors, brought under genuine convictions. So, on the Lord's-day, June 3d laſt, in our time of public worſhip in the forenoon, when we had been about a quarter of an hour in prayer, the mighty power of God came on with a ſurprizing roar and earthquake; which made the houſe with all the galleries to rock and tremble, with ſuch a grating noiſe, as if the bricks were moving out of their places to come down and bury us; which exceedingly diſturbed the congregation, excited the ſhrieks of many, put many on flying out, and the generality in motion. But though many were greatly terrified, yet in a day or two their terrors ſeemed to vaniſh, and I know of but two or three ſeized by convictions on this awful occaſion.

No! conviction is quite another ſort of a thing. It is the work of the Spirit of God, a ſovereign, free and almighty agent; wherein he gives the ſinful ſoul ſuch a clear and lively view of the glory of the divine ſovereignty, omnipreſence, holineſs, juſtice, truth and power; the extenſiveneſs, ſpirituality and ſtrictneſs of his law, the binding nature, efficacy and dreadfulneſs of his curſes; the multitude and heinouſneſs of its ſins both of commiſſion and omiſſion; the horrible vileneſs, wickedneſs, perverſeneſs and hypocriſy of the heart, with its utter impotence either rightly to repent, or believe in Chriſt, or change itſelf: ſo that it ſees itſelf in a loſt, undone and periſhing ſtate, without the leaſt degree of worthineſs to recommend it to the holy and righteous God, and the leaſt degree of ſtrength to help itſelf out of this condition. Theſe diſcoveries are made by means of ſome revealed truths, either in the reading, hearing or remembrance: when in the hearing, ſometimes by words of terror, and ſometimes by words of tenderneſs: and the Holy Spirit with ſuch internal evidence and power ſo applies them to the conſcience, that they become as ſharp arrows piercing into the heart, wounding, paining and ſticking in it, when all the mechanical impreſ-

ſions of frightful ſounds are over, ſometimes for many days, weeks and months, if not years together, until this Divine Agent, by theſe and other convictions agreeable to his inſpired word, entirely ſubdues the ſoul to Chriſt, or being ungratefully treated, withdraws his convincing influence, and leaves the heart and conſcience to greater and more dangerous hardneſs and ſtupidity than ever.

Such were the convictions wrought in many hundreds in this town by Mr. Tennent's ſearching miniſtry: and ſuch was the caſe of many ſcores of ſeveral other congregations as well as mine, who came to me and others for direction under them[a]. And indeed by all their converſe I found, it was not ſo much the terror as the ſearching nature of his miniſtry, that was the principal means of their conviction. It was not merely, nor ſo much his laying open the terrors of the law, and wrath of God, or damnation of hell; (for this they could pretty well bear, as long as they hoped theſe belonged not to them, or they could eaſily avoid them;) as his laying open their many vain and ſecret ſhifts and refuges, counterfeit reſemblances of grace, deluſive and damning hopes, their utter impotence, and impending danger of deſtruction; whereby they found all their hopes and refuges of lies to fail them, and themſelves expoſed to eternal ruin, unable to help themſelves, and in a loſt condition. This ſearching preaching was both the ſuitable and principal means of their conviction: though 'tis moſt evident, the moſt proper means are utterly inſufficient; and wholly depend on the ſovereign will of God, to put forth his power, and apply them by this or that inſtrument, on this or that perſon, at this or that ſeaſon, in this or that way or manner; with theſe or thoſe permitted circumſtances, infirmities, corruptions, errors, agencies, oppoſitions; and to what degree, duration and event he pleaſes.

A remarkable inſtance of conviction alſo has been ſometimes under the miniſtry of the rev. Mr. Edwards of Northampton: a preacher of a low and moderate voice, a natural way of delivery, and without any agitation of body, or any thing elſe in the manner to excite attention, except his habitual and great ſolemnity, looking and ſpeaking as in the preſence of God, and with a weighty ſenſe of the matter delivered. It is juſt as the Holy Spirit pleaſes, who hides occaſions of pride from man: and if Mr. Tennent was to come here again, and preach more rouzingly than ever, it may be, not one ſoul would come under conviction by him.

On Monday March 2d, 1740-1, Mr. Tennent preached his farewel ſermon to the people of Boſton, from Acts xi. 23. to an auditory extremely crowded, and very much affected, in Dr. Colman's houſe of worſhip. It was an affectionate parting; and as great numbers of all conditions and ages appeared awakened by him, there ſeemed to be a general ſadneſs at his going away. Tho' it was natural for them to reſort abundantly to him by whom it pleaſed the ſovereign God chiefly

a The ſame kind of ſearching preaching by our own miniſters and others, I alſo obſerved was the moſt ſucceſsful means of bringing people into powerful convictions, or clear and awakening views of their ſinful and loſt condition, and their abſolute need of Chriſt to find and ſave them.

to awaken them, for advice in their ſoul concerns; yet while he was here, many repaired to their miniſters alſo, and many more and oftener when he was gone. Mr. Tennent's miniſtry, with the various caſes of thoſe reſorting to us, excited us to treat more largely of the workings of the Spirit of grace, as a ſpirit of conviction and converſion, conſolation and edification in the ſouls of men, agreeable to the holy ſcriptures, and the common experiences of true believers.

And now was ſuch a time as we never knew. The rev. Mr. Cooper was wont to ſay, that more came to him in one week in deep concern about their ſouls, than in the whole twenty-four years of his preceeding miniſtry. I can alſo ſay the ſame as to the numbers who repaired to me. By Mr. Cooper's letter to his friend in Scotland, it appears, he has had about ſix hundred different perſons in three months time: and Mr. Webb informs me, he has had in the ſame ſpace above a thouſand. Agreeable to the numerous bills of the awakened put up in public, ſometimes riſing to the number of ſixty at once, there repaired to us both boys and girls, young men and women, Indians and Negroes, heads of families, aged perſons; thoſe who had been in full communion and going on in a courſe of religion many years. And their caſes repreſented were; a blind mind, a vile and hard heart, and ſome under a deep ſenſe thereof; ſome under great temptations; ſome in great concern for their ſouls; ſome in great diſtreſs of mind for fear of being unconverted; others leaſt they had been all along building on a righteouſneſs of their own, and were ſtill in the gall of bitterneſs, and bond of iniquity. Some under ſlight, others under ſtrong convictions of their ſins and ſinfulneſs, guilt and condemnation, the wrath and curſe of God upon them, their impotence and miſery; ſome for a long time, even for ſeveral months under theſe convictions: ſome fearing leſt the holy Spirit ſhould withdraw; others having quenched his operations, were in great diſtreſs leſt he ſhould leave them for ever: perſons far advanced in years afraid of being left behind, while others were haſtening to the great Redeemer. Nor were the ſame perſons ſatisfied with coming once or twice, as formerly, but again and again, I know not how often, complaining of their evil and curſed hearts; of their paſt and preſent unbelief, pride, hypocriſy, perfidiouſneſs, contempt of Chriſt, and God, and alienation from them, their love and captivity to ſin, and utter impotence to help themſelves, or even to believe on Chriſt, &c. renouncing every degree of worthineſs in and utterly condemning themſelves; greatly afraid of deceiving their own ſouls; and earneſtly deſirous of being ſearched, diſcovered and ſhown the true way of ſalvation. Both people and miniſters ſeemed under a divine influence to quicken each other. The people ſeemed to have a renewed taſte for thoſe old pious and experimental writers, Mr. Hooker, Shepard, Gurnal, William Guthrie, Joſeph Allein, Iſaac Ambroſe, Dr. Owen, and others; as well as latter—ſuch as Mr. Mead, Flavel, Shaw, Willard, Stoddard, Dr. Increaſe, and Cotton Mather, Mr. Mather of Windſor, Mr. Boſton, &c. The evangelical writings of theſe deceaſed authors, as well as of others alive, both in England, Scotland, and New-England, were now read with ſingular pleaſure; ſome of them reprinted and in

great numbers quickly bought and ſtudied. And the more experimental our preaching was, like their's, the more it was reliſhed. The people ſeemed to love to hear us more than ever: the weekly Tueſday evening lectures at the church in Brattle-Street were much crowded and not ſufficient. April 17th, 1741, another lecture was therefore opened every Friday evening at the South church; when a ſeaſonable diſcourſe was given by the rev. Dr. Sewall, from John xvi. 8. And ſoon after, another lecture every Tueſday and Friday evening was opened at the New-North; three of the moſt capacious houſes of public worſhip in town; the leaſt of which I ſuppoſe will hold three thouſand people. Beſides the ancient lecture every Thurſday noon at the Old church; and other lectures in other churches.

Dr. Sewall's diſcourſe, with three other excellent ſermons on the ſame text were ſoon after publiſhed. In the firſt of which he ſays, page 20. " As more lately, we have received good news of this kind from more diſtant places upon this continent; ſo I cannot but hope that God's ſending one and another of his ſervants among us who had been perſonally acquainted with theſe later wonderful works of grace, together with their very laborious and fervent preaching, and the miniſtry of others his ſervants; has been bleſſed to convince many of their ſins, and awaken them to a ſerious concern about their ſouls. Yea, it is hopeful that there are a number converted, and brought home to Chriſt. Let us give the praiſe to the God of all grace." And in the preface he ſays, " It hath pleaſed the ſovereign and gracious God, in whoſe hand our times are, to ordain that we ſhould live under ſome peculiar advantages for our precious ſouls. For to the ordinary means, we have ſuper-added the manifeſtation of the Spirit, in extraordinary works of grace. We have lately heard glad tidings from one place and another, that many are enquiring the way to Zion, with their faces thitherward; and ſome are declaring what God hath done for their ſouls. Yea, God hath brought this work home to our own doors, and we hear many crying out, " What muſt we do to be ſaved!" And there are a number hopefully rejoicing in God's ſalvation. Of ſuch a ſeaſon as this it may well be ſaid, " I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee: behold, now is the accepted time; behold, now is the day of ſalvation." I hope God's people are reaping the fruit of their prayers, particularly on extraordinary days of faſting, obſerved with an eſpecial view to this great bleſſing, the plentiful effuſion of the holy Spirit. O there's great reaſon to fear that another like ſeaſon will never, never return upon you. O ſleeper! awake, and hearken, there's a noiſe, and a ſhaking among the dry bones. Some it may be of your own acquaintance, ſecure like you a little while ago, are now in deep concern, and can no longer reliſh thoſe carnal pleaſures in which you were companions. Now, deſtruction from God is a terror to them, and they are fleeing from the wrath to come. What a reproof doth God give to your ſtupidity in the awakenings of others? and here, among you with whom the Spirit is ſtriving at this day, we behold many of our young people. O our children! God is drawing nigh to you in a diſtinguiſhing manner, &c." Nor were the people ſa-

tisfied with all theſe lectures: but as private ſocieties for religious exercises, both of younger and elder perſons, both of males and females by themſelves, in ſeveral parts of the town, now increaſed to a much greater number than ever, viz. to near the number of thirty, meeting on Lord's-day, Monday, Wedneſday and Thurſday evenings; ſo the people were conſtantly employing the miniſters to pray and preach at thoſe ſocieties, as alſo at many private houſes where no formed ſociety met: and ſuch numbers flocked to hear us as greatly crowded them, as well as more than uſually filled our houſes of public worſhip both on Lord's-days and lectures, eſpecially evening lectures, for about a twelvemonth after. Some of our miniſters, to oblige the people, have ſometimes preached in public and private, at one houſe or another, even every evening, except after Saturday, for a week together: and the more we prayed and preached, the more enlarged were our hearts, and the more delightful the employment. And O how many, how ſerious and attentive were our hearers! how many awakened and hopefully converted by their miniſters! and how many of ſuch added ſoon to our churches, as we hope will be ſaved eternally? ſcarce a ſermon ſeemed to be preached without ſome good impreſſions.

As to the church to which I belong—within ſix months from the end of January 1740-1, were threeſcore joined to our communicants: the greater part of whom gave a more exact account of the work of the Spirit of God on their ſouls in effectual calling, than I was wont to meet with before: beſides many others I could not but have charity for, who refrained from coming to the table of Chriſt for want of a ſatisfying view of the work of renovation in them. However, in many of theſe people, their convictions in a judgment of charity, appeared by the ſame Spirit to be carried further than an awakening view of their ſins, their ſinfulneſs and miſery; even to an enlightening their minds in the knowledge of Chriſt, or clear, lively and attractive views of his perfect ſuitableneſs, all-ſufficiency and willingneſs as the Son of God incarnate and Mediator, to receive them, and by his merits, interceſſion grace and Spirit to reconcile them to the holy God, and ſave and make them compleatly and eternally holy and happy, though now the chief of ſinners: and in ſuch views as theſe he melted their frozen hearts, renewed their wills, overcame them with affection to him, and perſwaded and enabled them to embrace him in his perſon and all his offices and benefits as offered in the goſpel. By Dr. Colman's letter of June 8th, 1741, it appears that in 1741, in April, there were nine or ten, and in May were nineteen added to his church. And the rev. Mr. Webb, ſenior paſtor of the New North, juſt now informs me, with reſpect to his church and people, in the following words——"Admiſſions to full communion of thoſe hopefully wrought upon in the late day of grace about one hundred and ſixty: of which one hundred and two from January 1740-1, to 1741-2. Of the above-mentioned, by far the greater part have ſince given hopeful ſigns of ſaving converſion. And many more give good evidences of grace; but cannot be prevailed upon to come to the table of the Lord.

In this year 1741, the very face of the town ſeemed to be ſtrangely

altered. Some who had not been here ſince the Fall before, have told me their great ſurprize at the change in the general look and carriage of people, as ſoon as they landed. Even the Negroes and boys in the ſtreets ſurprizingly left their uſual rudeneſs: I knew many of theſe had been greatly affected, and now were formed into religious ſocieties. And one of our worthy gentlemen expreſſing his wonder at the remarkable change, informed me, that whereas he uſed with others on Saturday evenings to viſit the taverns, in order to clear them of town inhabitants, they were wont to find many there, and meet with trouble to get them away; but now having gone at thoſe ſeaſons again, he found them empty of all but lodgers. Of that time the rev. Dr. Colman juſtly writes to the rev. Dr. Watts on September 15th, 1741, in the following terms, "Thanks be to God, in our province the impreſſions of religion grow and increaſe in a happy, wiſe, ſedate manner, ſuch as gives a joyous proſpect relating to the next generation. I know not how to admire the pleaſant, gracious work of God: our lectures flouriſh, our Sabbaths are joyous, our churches increaſe, our miniſters have new life and ſpirit in their work." Of the ſame time the rev. Mr. Cooper alſo writes on November 20th, 1741[a], "I verily believe, in this our metropolis, there were the laſt Winter ſome thouſands under ſuch religious impreſſions as they never felt before.—And as to the fruits of this work, (which we have been bid ſo often to wait for) bleſſed be God! ſo far as there has been time for obſervation they appear to be abiding. I do not mean, that none have loſt their impreſſions, or that there are no inſtances of hypocriſy and apoſtacy. Scripture and experience lead us to expect theſe at ſuch a ſeaſon. It is to me matter of ſurprize and thankfulneſs, that as yet there have been no more. But I mean, that a great number of thoſe who have been awakened are ſtill ſeeking and ſtriving to enter in at the ſtrait gate. The moſt of thoſe who have been thought to be converted, continue to give evidences of their being new creatures, and ſeem to cleave to the Lord with full purpoſe of heart. To be ſure a new face of things continues in this town; though many circumſtances concur to render ſuch a work not ſo obſervable here, as in ſmaller and diſtant places. Many things not becoming the profeſſion of the goſpel are in a meaſure reformed. Taverns, dancing-ſchools, and ſuch meetings as have been called aſſemblies, which have always proved unfriendly to ſerious godlineſs, are much leſs frequented. Many have reduced their dreſs and apparel, ſo as to make them look more like the followers of the humble Jeſus. And it has been both ſurprizing and pleaſant to ſee how ſome younger people, have put off the bravery of their ornaments, as the effect and indication of their ſeeking the inward glories of the king's daughter. Religion is now much more the ſubject of converſation at friends houſes, than ever I knew it. The doctrines of grace are eſpouſed and reliſhed. Private religious meetings are greatly multiplied.—The public aſſemblies (eſpecially lectures) are much better attended: and our auditories were never ſo attentive and ſerious. There is indeed an extraordinary appetite after the ſincere milk of the Word. It is more than a twelve-

[a] Preface to Mr. Edward's Book.

month ſince an evening-lecture was ſet up in this town; there are now ſeveral; two conſtantly on Tueſday and Friday-evenings; when ſome of our moſt capacious houſes are well filled, with hearers who by their looks and deportment ſeem to come to hear that their ſouls might live. An evening in God's courts is now eſteemed better than many elſewhere. There is alſo great reſort to miniſters in private. Our hands continue full of work: and many times we have more than we can diſcourſe with diſtinctly and ſeparately.——"

January 11th, 1741-2, moſt of the aſſociate paſtors of this town agreed on a courſe of days of prayer in their ſeveral churches; as the rev. Dr. Sewall well expreſſes it, in his ſermon on that occaſion preached in the South-church, February 26th, 1741-2, "to bleſs the name of God for ſpiritual bleſſings already received in the remarkable revival of his work among us and in many other places; to ſeek of God the more plentiful effuſion of his holy Spirit; that the Lord would preſerve us and his people from every thing that hath a tendency to quench his Spirit and obſtruct the progreſs and ſucceſs of his good work; and that it may go on and proſper, till the whole land ſhall be filled with the bleſſed fruits of the Spirit." And in his ſermon he ſays, "We ought to praiſe the Lord that he has not left us without a witneſs of his divine power and grace in the wonderful operations of his Spirit in our times.—Let the ſucceſs which God hath of late given to the miniſters of the word above what we have known in times paſt, animate us to labour more abundantly.—And let not any pervert what has been ſaid, to prejudice themſelves or others againſt that wonderful work of grace, which I verily believe, God has wrought in this town and other places."

In ſome this further work of conviction and effectual calling was clearer, in others more obſcure, in others leſs or more doubtful. And ſo various likewiſe were the joys and conſolations riſing from the various changes or exerciſes in them, or their various applications to Chriſt for mercy. But herein their paſtors laboured to preſerve them from miſtakes, to diſcover their dangers on every ſide, to lead them to a thorough conviction and humiliation, and through theſe to right views of Chriſt, and cloſing with him in a ſaving manner, that they might not be deceived with joys or conſolations that belonged not to them.

Of thoſe who came not into full communion with our churches—ſome who were under ſtrong convictions and in a hopeful way, have ſince ſadly loſt them; the Spirit of God has ceaſed ſtriving, and they are more blind and hard than ever: "The dog has turned to his own vomit again, and the ſow that was waſhed, to her wallowing in the mire:" 2 Pet. ii. 20, 22. And ſome who had fair reſemblances both of ſaving grace and holy joy, whereby they for a time deceived both themſelves and others, after high appearances have fallen away; as ſome who firſt followed Chriſt himſelf, yet after left him: and as he has repreſented the various events of impreſſions made by his own and his ſucceſſors' preaching, in the parable of the ſower, Matth. xiii. Mark iv. and Luke viii. But though their faithful miniſters, both in private and public, both in preaching and print, fairly warned, and from the word of God

foretold, of thefe apoftacies, yet they give occafion to the prejudiced againft the work, to caft a flur on the reft in general, to multiply and magnify the inftances, and pronounce them all impoftors. So I remember, when thirty years fince I lived and preached in England, if but one of our congregation, and much more one of our communion, fell into any fcandal, all the country round would ring and eccho with it, and the loofer people would take occafion to triumph with their reproaches; crying out,—"We were all alike, and though we were fo precife we would not curfe or fwear, yet we would lye and cheat, and fteal, and commit any private wickednefs:" and the profane would damn us all as a pack of hypocrites. And indeed in every party, where there is an enmity of prejudice againft any other perfon or party, there is always more or lefs of blindnefs and partiality, and a powerful bent on all occafions, to mifconftrue, cavil, mifreprefent, defame, and vilify. So were the ancient puritans, with the pious fathers of this country, treated in the reigns of king James I. and king Charles I, 'till they came over hither between 1620 and 1640: and fo were the pious Nonconformifts in the reign of king Charles II. I believe there fcarce ever was a fet of men more reproached and ftigmatized than thofe pious Puritans and Nonconformifts; and this not only by loofer people, but even by learned clergymen of note and figure, as their writings to this day fhow. And any man who knows them, may fee the fame afperfing and reviling fpirit and way of writing in the prefent day againft the inftruments and fubjects of this work in general. So the Papifts have traduced the Proteftants in general, efpecially Luther, Calvin, Beza, Knox, &c. and deny there has been any reformation at all; yea affert, that thofe who embraced the pretended reformed religion, grew infolent, cenforious, turbulent, and worfe in morals. So I have heard an Egyptian traveller, who once failed with me, moft zealoufly reprefent the Chriftians, from the numerous inftances he knew, as the vileft fect on earth. And fo was their glorious Leader counted a deceiver, and his "apoftles were defpifed, buffeted, reviled, perfecuted, defamed, made as the filth of the world, and the off-fcouring of all things:" 1 Cor. iv. Some, after all, have, no doubt, deceived both themfelves and others in the extent of their conviction, humiliation, applying to Chrift, and in the fpring and nature of their comforts. Some I was afraid of at the time, as not being duly convinced, humbled, broken-hearted, felf-condemned, devoted to God, concerned for his glory, or having a due reverence of him: and fome few have given too much occafion for our fears fince. Though 'till perfons, who feemed to be converted, fall into a courfe of fome fin or other againft the common light of confcience, I am not willing to lofe my charity. But the generality of thofe whom I judged to have paffed through a right conviction and humiliation to faith in Chrift, feemed to come to confolation in him, in a way agreeable to Scripture: the very nature and reafon of things, and common experience of thofe who are thoroughly fubdued to Chrift, favingly enlightened, are fatisfied in him, reft on him, and feel themfelves in a new ftate, happily changed and brought into the glorious liberty of the fons of God; as I apprehend thofe were: and one or other of thefe are

common ſprings of joy or conſolation, eſpecially at the firſt converſion. The conſolations of ſome were weaker, of others ſtronger: in ſome they roſe to joys, in ſome few, to joy unſpeakable and full of glory, as the apoſtle ſpeaks; though I never ſaw one, either in town or country, in what ſome wrongly call a viſion, trance, or revelation. And where thoſe few inſtances have happened in ſome places, appeared but a little while and vaniſhed[a]: by what I have heard I apprehend that where they were unfeigned, they were only natural effects of an extraordinary intenſe exerciſe of ſoul; though a divine influence might be the original of the exerciſe. Nor do I apprehend ſuch effects a ſign either of the perſon's being unſanctified or ſanctified; ſanctification being to be judged of by the frame of the whole ſoul and nature of its exerciſes while fully awake, and not by ſuch dreaming ideas: yea though it were poſſible they ſhould be inſpirations, they would be no more ſigns in themſelves of ſanctification, than the genuine viſions of Balaam or Belſhazzar. And I know of none but is of the ſame opinion with me.

But as for ſpiritual joys and conſolations; whoever has a large experience in his own heart, or a large acquaintance with the various experiences of others, has found thoſe joys ariſe from ſuch like various cauſes as theſe that follow: 1. Some in the progreſs of their conviction towards the depths of humiliation; while their ſouls were quarrelling with the holineſs, juſtice, law, wrath, curſes, truth and ſovereignty of God, ſo as throw them into the utmoſt tumult; they have been at length, and ſometimes ſuddenly ſubdued, ſo as to yield, ſubmit and reſign into the ſovereign hands of Chriſt: upon which their quarrels and tumults ceaſing, a divine and wondrous calm and pleaſure have immediately and genuinely ſucceeded. 2. Some from a lively view of the exceeding number and heinouſneſs of their ſins and vileneſs of their hearts, whereby they thought themſelves the worſt of ſinners; and ſeeing the all-ſufficiency of Chriſt in every thing but willingneſs to ſave ſuch horrid wretches, were in great diſtreſs; but upon ſeeing his willingneſs to ſave even them in particular, have been overcome with joy at the view, and with ſuch joyful views fled into his arms. 3. Some finding themſelves under the love and power of ſin, in wretched bondage to their luſts, to horrible ſuggeſtions, temptations, oppoſitions, and utter impotence to free themſelves and ſerve the Lord with pleaſure; being unexpectedly delivered and brought into the glorious liberties of the Son of God; they have been like thoſe in Pſal. cxxvi. "When the Lord turned again the captivity of Zion, we were like them that dream: then was our mouth filled with laughter, and our tongue with ſinging: the Lord hath done great things for us, whereof we are glad." 4. Some labouring under ſuch blindneſs of mind, that they could ſee nothing of the lovelineſs of Chriſt, have been exceedingly troubled, when they came, eſpecially on a ſudden, to ſee his perfect and tranſcendent lovelineſs, it has raiſed them into a

a I never heard of above one or two in this town; and I do not remember I have heard of one in this province to the ſouthward of us, though there has been a remarkable revival in ſeveral places in that part of the land.

transport. 5. Some who have found their hearts as hard as a rock, that they could not mourn in the least as they could perceive for their horrid sins and sinfulness, and were in the way of despair; upon their hearts dissolving with godly sorrow for their piercing Christ, and even the smallest sins and heart-impurities, have been greatly affected with pleasure and gladness. 6. Some after all their genuine changes, their exercise of faith in Christ, of love unto him, repentance, and other graces, have not yet been able to see whether these have been any other than superficial changes and common graces, and been in great perplexity; 'till the Spirit of Christ has shone so clearly on them as to give them joyful satisfaction. 7. Some having all the likely marks of conversion, and even some of their graces in some exercise, though very faint and low, and their hearts exceeding cold, flat and deadned, have been greatly discouraged; but ere they were aware, their souls have been made as the chariots of Amminadib, to their great rejoicing. 8. Likewise some have been so greatly troubled with their lamentable distance and estrangement from the blessed Jesus, as they could enjoy no rest; 'till he has taken them into his banqueting house, exalted them to sit in heavenly places with him, and so shown his glories and love unto them (his banner over them was love) as have most powerfully drawn out their hearts to an holy and transporting intimacy with him; that in the believing views of Christ and sensation of this communion, they have rejoiced with joy unspeakable and full of glory. I here write what many souls, who have had communion with Christ, by their experience, well understand.

As for spiritual pride, and rash judging;——some lately wrought upon, especially in hours of temptation, have grievously exceeded; yea, some whom we judged to be effectually called, as well as many more who had been under very powerful and far advanced, but ineffectual operations; and who ought not to be blended with, as is the way of the prejudiced, but distinguished from the other. Yet some of the hopefully renewed are freer than others from those excesses. But with the common mixture of their remaining infirmities and corruptions, I have generally seen attending their joys, high, humble and affectionate admirations of the wonderful grace of God, and astonishing pity and condescension of the Son of his love, in becoming incarnate, dying to save them, bearing so long with them while they have been spitting and trampling on him; and after all their abuses, sending them his embassadors and tenders of grace, employing his Spirit, overcoming their hearts, and opening his arms to receive them: and with these joys I have also seen all the proper expressions of their lively gratitude, love, praise, devotion to God their Saviour, zeal for his glory; love to his word, truths, ordinances, and those in whom the meek, humble and holy image of Christ appears, and concern for others. And as they soon found the activity of their love subsiding, the fountain of corruption in them rising, and their spiritual impotence in a sad degree returning; the Holy Spirit has given them further views of their remaining vileness; and they have generally grown more humble and jealous of them-

ſelves, more ſenſible of their depending on Chriſt continually, and more meek and tender in their carriage to others.

And thus ſucceſsfully did this divine work, as above deſcribed, go on in town, without any liſp, as I remember, of a ſeparation either in this town or province, for above a year and half after Mr. Whitefield left us, viz. the end of June 1742; when the rev. Mr. Davenport of Long-Iſland came to Boſton. And then through the awful providence of the ſovereign God, the wiſdom of whoſe ways are paſt finding out, we unexpectedly came to an unhappy period, which it exceedingly grieves me now to write of, tho' with all convenient brevity. Friday evening, June 25th, he came to Charleſtoun. Lord's-day forenoon he attended the public worſhip, and at the Lord's table there: but the afternoon ſtaid at his lodgings from an apprehenſion of the miniſter's being unconverted, which greatly alarmed us. Monday afternoon he came over the ferry to Boſton; which the aſſociate paſtors in this town and Charleſtoun, then at their ſtated courſe of meeting, hearing of, ſent to ſignify, that we ſhould be glad to ſee him; whereupon he preſently came, and we had long and friendly conferences with him about his conduct, on this and the following day.

On Thurſday, July 1ſt, we thought ourſelves obliged to publiſh a declaration of our judgment concerning him: wherein we owned, "That he appeared to us to be truly pious, and we hoped that God had uſed him as an inſtrument of good to many ſouls; yet we judged it our duty to bear our teſtimony againſt the following particulars, 1. His being acted much by ſudden impulſes. 2. His judging ſome miniſters in Long-Iſland and New-England to be unconverted; and his thinking himſelf called of God to demand of his brethren from place to place an account of their regenerate ſtate, when or in what manner the Holy Spirit wrought upon and renewed them. 3. His going with his friends ſinging through the ſtreets and highways, to and from the houſes of worſhip on Lord's-days and other days. 4. His encouraging private brethren (i. e. who are not probationers for the miniſtry) to pray and exhort (i. e. like miniſters) in aſſemblies gathered for that purpoſe.——We judged it therefore our preſent duty not to invite him into our places of public worſhip as otherwiſe we might have really done. And we concluded thus——And we take this opportunity to repeat our teſtimony to the great and glorious work of God, which of his free grace he has begun and is carrying on in many parts of this and the neighbouring provinces; beſeeching him to preſerve, defend, maintain and propagate it, in ſpite of all the devices of Satan againſt it of one kind or other; that however it may ſuffer by the imprudence of its friends, or by the virulent oppoſition of its enemies, yet it may ſtand as on the rock, and the gates of hell may never prevail againſt it." *Boſton, July 1ſt*, 1742. William Welſteed. Joſhua Gee. Hull Abbot[a]. Mather Byles. Thomas Prentice[a]. Ellis Gray. Andrew Eliot. Benjamin Colman. Joſeph Sewall. Thomas Prince. John Webb. William Cooper. Thomas Foxcroft. Samuel Checkley.

a Meſſrs. Abbot and Prentice of Charleſtoun, the reſt of Boſton.

Upon publiſhing this declaration on Friday, many were offended: and ſome days after Mr. Davenport thought himſelf obliged to begin in his public exerciſes to declare againſt us alſo; naming ſome as unconverted, repreſenting the reſt as Jehoſaphat in Ahab's army, and exhorting the people to ſeparate from us: which ſo diverted the minds of many from being concerned about their own converſion, to think and diſpute about the caſe of others; as not only ſeemed to put an awful ſtop to their awakenings, but alſo on all ſides to roil our paſſions, and provoke the Holy Spirit, in a gradual and dreadful meaſure, to withdraw his influence. Now a diſputatious ſpirit moſt grievouſly prevailed among us: and what almoſt ever attends it, much cenſoriouſneſs and reflection; which had a further tendency to enflame and alienate, and whereof many of every party were ſadly guilty. It was indeed a lamentable time; wherein we ſeem'd to fall into ſuch a caſe as the Chriſtian church of Corinth in the apoſtle's days: which had ſhared ſuch a large effuſion of the Holy Spirit, that the apoſtle calls them "ſanctified in Chriſt; and thanked his God always in their behalf for the grace of God which was given them by Jeſus Chriſt, that in every thing they were enriched by him in all utterance and all knowledge, even as the teſtimony of Chriſt was confirmed in them, ſo that they came behind in no gift:" And yet he complains there were riſen among them "contentions, envying, ſtrife, diviſions, one ſaying, I am of Paul, another, I am of Apollos.——And they were carnal, and walked as men," &c. 1 Cor. i. and iii.

Of all who reſorted to me from all the congregations in town, I remember no more than three or four who talked of their impulſes; and but one or two of theſe a ſubject of the late revival: the other two had been communicants in two of our churches, and uſed to ſpeak of thoſe things before. Nor, in all the preaching of the inſtruments of this work in town, did I ever hear any teach to follow impulſes or any religious impreſſions but of the word of God upon our minds, affections, wills, and conſciences; and which, agreeable to the Holy Scriptures, the moſt famous reformers and Puritan miniſters, both in England, Scotland, and New-England, have in their writings taught us. As to the doctrinal principles of thoſe who continue in our congregations, and have been the ſubjects of the late revival, they are the ſame as they have been all along inſtructed in, from the Weſtminſter-Aſſembly's Shorter Catechiſm; which has generally been received and taught in the churches of New-England, from its firſt publication, for theſe hundred years to this day; and which is therefore the ſyſtem of doctrine moſt generally and clearly declarative of the faith of the New-England churches.

However the ſovereign Spirit, in his awakening influences in the unconverted, and his enlivening efficacy in the hopefully renewed, in this town, has ſeemed theſe two laſt years in a gradual and awful manner to withdraw. For a twelvemonth I have rarely heard the cry of any new ones——What ſhall I do to be ſaved?——But few are now added to our churches, and the heavenly ſhower in Boſton ſeems now to be over. Of thoſe who were in the late effuſion wrought on, divers are ſometimes repairing to me with ſad complaints of their ſpiritual dul-

neſs, darkneſs, and decays; but I hope are working out their ſalvation with fear and trembling: while ſome have now and then a freſh revival of grace and comfort.

Thus have I endeavoured a brief and plain account of the late revival in this town, eſpecially among the people who reſorted to me, and more particularly thoſe of the aſſembly I belong to, according to my obſervation and intelligence. I leave it as a grateful public teſtimony of the memorable work of the Divine power and grace among us in my day, which my eyes have ſeen and my ears have heard with pleaſure; that God the Father, Son, and Spirit, may have the more extenſive praiſe, to whoſe bleſſing I conſign it; and that others may thereby receive eternal benefit.

*Boſton, November 26th*, 1744. THOMAS PRINCE.

As Mr. Davenport's errors and imprudencies are mentioned in the above letter as the great occaſion of the declining of the revival at Boſton, we ſhall here ſubjoin his confeſſions and retractations, as publiſhed in the above *Chriſtian Hiſtory*, N° 82, 83, with the rev. Mr. Williams's letter incloſing them.

*To the Rev.* MR. PRINCE *of* BOSTON.

The incloſed, which comes open, you will ſee is a confeſſion and retractation of Mr. James Davenport, which he left with me yeſterday, and deſired me to incloſe in a letter to you; praying that you would ſee that it be according to his deſire forthwith publiſhed, and made known in the moſt open manner. He deſired me to aſſure you that the whole of the paper, and every interline, was made and written with his own hand. And he is full and free in it, and ſeems to be deeply ſenſible of his miſcarriages and miſconduct in thoſe particulars, and very deſirous to do all he poſſibly can to retrieve the diſhonour which he has done to religion, and the injuſtice to many miniſters of the goſpel; and in this as well as any other way to promote the ſervice of religion, and prevent any further prejudices againſt the work of God, which he may have been the occaſion of raiſing or increaſing. I muſt needs ſay for my own part I deſire to bleſs God for that humble and Chriſtian-like temper he appears to be in; and cannot but hope that God deſigns to uſe him as an inſtrument of greater ſervice to the honour of Chriſt, and the good of his church. I am, &c.

*Lebanon, Auguſt 2d*, 1744. SOLOMON WILLIAMS.

MR. DAVENPORT'S *Retractations, &c.*

Although I do not queſtion at all but there is great reaſon to bleſs God for a glorious and wonderful work of his power and grace in the edification of his children, and the conviction and converſion of numbers in New-England, in the neighbouring governments, and ſeveral other parts, within a few years paſt; and believe that the Lord hath favoured me, though moſt unworthy, with ſeveral others of his ſervants, in granting ſpecial aſſiſtance and ſucceſs; the glory of all which be given to Jehovah, to whom alone it belongs. Yet, after frequent meditation and deſires that I might be enabled to apprehend things juſtly, and, I hope I may ſay, mature conſideration, I am now fully convinced and perſuaded that ſeveral appendages to this glorious work are

not eſſential parts thereof, but of a different and contrary nature and tendency; which appendages I have been in the time of the work very induſtrious in and inſtrumental of promoting by a miſguided zeal; being further much influenced in the affair by the falſe ſpirit; which, unobſerved by me, did (as I have been brought to ſee ſince) prompt me to unjuſt apprehenſions and miſconduct in ſeveral articles, which have been great blemiſhes to the work of God, very grievous to ſome of God's children, no leſs enſnaring and corrupting to others of them, a ſad means of many perſons queſtioning the work of God, concluding and appearing againſt it, and to the hardening of multitudes in their ſins, and an awful occaſion of the enemies blaſpheming the right ways of the Lord; and withal very offenſive to that God, before whom I would lie in the duſt proſtrate in deep humility and repentance on this account, imploring pardon for the Mediator's ſake, and thankfully accepting the tokens thereof. The articles, which I eſpecially refer to, and would in the moſt public manner retract, and warn others againſt, are theſe which follow, viz. I. The method I uſed for a conſiderable time with reſpect to ſome, yea many miniſters in ſeveral parts, in openly expoſing ſuch as I feared or thought unconverted, in public prayer or otherwiſe; herein making my private judgment, (in which alſo I much ſuſpect I was miſtaken in ſeveral inſtances, as I believe alſo that my judgment concerning ſeveral was formed raſhly, and upon very ſlender grounds) I ſay, making my private judgment the ground of public actions or conduct; offending, as I apprehend (although in the time of it ignorantly) againſt the ninth commandment, and ſuch other paſſages of ſcripture, as are ſimilar; yea, I may ſay, offending againſt the laws both of juſtice and charity: which laws were further broken, II. By my adviſing and urging to ſuch ſeparations from thoſe miniſters, whom I treated as above, as I believe may be juſtly called raſh, unwarrantable, and of ſad and awful tendency and conſequence. And here I would aſk the forgiveneſs of thoſe miniſters, whom I have injured in both theſe articles. III. I confeſs I have been much led aſtray by following impulſes or impreſſions as a rule of conduct, whether they came with or without a text of ſcripture; and my neglecting alſo duly to obſerve the analogy of ſcripture: I am perſwaded this was a great means of corrupting my experiences and carrying me off from the word of God, and a great handle, which the falſe ſpirit has made uſe of with reſpect to a number, and me eſpecially. IV. I believe further that I have done much hurt to religion by encouraging private perſons to a miniſterial and authoritative kind or method of exhorting; which is particularly obſervable in many ſuch being much puft up and falling into the ſnare of the devil, whilſt many others are thus directly prejudiced againſt the work. V. I have reaſon to be deeply humbled that I have not been duly careful to endeavour to remove or prevent prejudice, (where I now believe I might then have done it conſiſtently with duty) which appeared remarkable in the method practiſed, of ſinging with others in the ſtreets in ſocieties frequently. VI. I would alſo penitently confeſs and bewail my great ſtiffneſs in retaining theſe aforeſaid errors a great while, and unwillingneſs to examine into them with any jealouſy of

their being errors, notwithſtanding the friendly counſels and cautions of real friends, eſpecially in the miniſtry.

Here may probably be added a paragraph or two, taken out of a letter from me to Mr. Barber at Georgia; a true copy of which I gave conſent ſhould be publiſhed lately at Philadelphia: "—I would add to what brother T——hath written on the awful affair of books and cloaths at New-London, which affords grounds of deep and laſting humiliation; I was, to my ſhame be it ſpoken, the ringleader in that horrid action; I was, my dear brother, under the powerful influence of the falſe ſpirit almoſt one whole day together, and part of ſeveral days. The Lord ſhewed me afterwards that the ſpirit I was then acted by was in its operations void of true inward peace, laying the greateſt ſtreſs on externals, neglecting the heart, full of impatience, pride and arrogance; although I thought in the time of it, that it was the Spirit of God in an high degree; awful indeed! my body, eſpecially my leg, much diſordered at the ſame time[a], which Satan and my evil heart might make ſome handle of——.

And now may the holy wiſe and good God, be pleaſed to guard and ſecure me againſt ſuch errors for the future, and ſtop the progreſs of thoſe, whether miniſters or people, who have been corrupted by my words or example in any of the above-mentioned particulars; and if it be his holy will, bleſs this public recantation to this purpoſe. And oh! may he grant withal, that ſuch as by reaſon of the aforeſaid errors and miſconduct have entertained unhappy prejudices againſt Chriſtianity in general, or the late glorious work of God in particular, may by this account learn to diſtinguiſh the appendage from the ſubſtance or eſſence, that which is vile and odious from that which is precious, glorious and divine, and thus be intirely and happily freed from all thoſe prejudices referred to, and this in infinite mercy through Jeſus Chriſt: and to theſe requeſts may all God's children, whether miniſters or others, ſay, Amen.——*July* 28*th*, 1744. JAMES DAVENPORT.

P. S. In as much as a number, who have fallen in with and promoted the aforeſaid errors and miſconduct, and are not altered in their minds, may be prejudiced againſt this recantation, by a ſuppoſition or belief, that I came into it by reaſon of deſertion or dulneſs and deadneſs in religion: it ſeems needful therefore to ſignify, what I hope I may ſay without boaſting, and what I am able through pure rich grace to ſpeak with truth and freedom; that for ſome months in the time of my coming to the abovefaid concluſions and retractations, and ſince I have come through grace to them, I have been favoured a great part of the time, with a ſweet calm and ſerenity of ſoul and reſt in God, and ſometimes with ſpecial and remarkable refreſhments of ſoul, and theſe more free from corrupt mixtures than formerly: Glory to God alone. J. D.

He likewiſe ſent an explanation of ſome paſſages in the above retractations, in a letter to Mr. Williams of Lebanon, dated Auguſt 30th, 1744, as follows.

a I had the long fever on me and the cankry humour raging at once.

R. D. B. You will pleaſe (if you think beſt) to ſend what is underwritten to the rev. Mr. Prince of Boſton, that ſo, if my retractations be printed again, they may be corrected accordingly: and if it is thought proper, my deſire of this correction intimated in the margin. Yours in the dear Jeſus. JAMES DAVENPORT.

Upon the rev. Dr. Colman's obſerving that the uſe of a word in the firſt edition of theſe retractations is liable to be underſtood in a ſenſe different from what I intended in the uſe of it, I deſire, if they be printed again, that inſtead of what is now between theſe words, "I am now fully convinced and perſwaded that;" and thoſe words, "much influenced in the affair by the falſe ſpirit:" the following words may be inſerted viz. "Several things which in the time of the work I was very induſtrious and inſtrumental in promoting, by a miſguided zeal, were no parts of it, but of a different and contrary nature and tendency; and that I was"——and inſtead of thoſe words, "the appendage from the ſubſtance or eſſence" let theſe be put viz. "what is no part of the work from the work itſelf." Thus far Mr. Davenport's retractations. We now return to the revival in 1740.

## SECTION VI.

*A New Revival at Northampton.——Remarkable Effects of a Sermon at a private Houſe.——And of Exhortations to young Children.——The moſt wonderful Work amongſt Children that ever was in Northampton.——Thoſe Perſons who were of Age under the former Revival, ſeemed now to be almoſt wholly paſt over.——Difference betwixt this and the former Work.——Mr. Buel and a Number of the zealous People of Suffield come there.——Mr. Buel preaches almoſt every Day.——A public Renewal of Covenant with God.*

[ From a Letter from Mr. Edwards, Miniſter at Northampton, to Mr. Prince Miniſter at Boſton, December 12th, 1743, in PRINCE's Chriſtian Hiſtory, N° 46, &c. ]

EVER ſince the great work of God that was wrought here about nine years ago, there has been a great abiding alteration in this town in many reſpects. There has been vaſtly more religion kept up in the town, among all ſorts of perſons, in religious exerciſes, and in common converſation: there has been a great alteration among the youth of the town, with reſpect to revelling, frolicking, profane and unclean converſation, and lewd ſongs: inſtances of fornication have been very rare: there has alſo been a great alteration amongſt both old and young with reſpect to tavern-haunting. I ſuppoſe the town has been in no meaſure ſo free of vice in theſe reſpects, for any long time together, for this ſixty years, as it has been theſe nine years paſt. There has alſo been an evident alteration with reſpect to a charitable ſpirit to the poor: (tho' I think with regard to this, we in this town, as the land in general, come far ſhort of goſpel rules) And tho' after that great work nine years ago there has been a very lamentable decay of religious affections, and the engagedneſs of peoples ſpirit, in religion; yet many ſocieties for prayer and ſocial religion were all along kept up;

and there were ſome few inſtances of awakening and deep concern about the things of another world, even in the moſt dead time.

In the year 1740, in the Spring, before Mr. Whitefield came to this town, there was a viſible alteration: there was more ſerioufneſs, and religious converſation, eſpecially among young people: thoſe things that were of ill tendency among them were foreborn: and it was a more frequent thing for perſons to viſit their miniſter upon ſoul accounts: and in ſome particular perſons there appeared a great alteration about that time. And thus it continued till Mr. Whitefield came to town, which was about the middle of October following: he preached here four ſermons in the meeting-houſe, (beſides a private lecture at my houſe) one on Friday, another on Saturday, and two upon the Sabbath. The congregation was extraordinarily melted by every ſermon; almoſt the whole aſſembly being in tears for a great part of ſermon time. Mr. Whitefield's ſermons were ſuitable to the circumſtances of the town; containing juſt reproofs of our backſlidings, and in a moſt moving and affecting manner, making uſe of our great profeſſion and great mercies as arguments with us to return to God, from whom we had departed. Immediately after this the minds of the people in general appeared more engaged in religion, ſhewing a greater forwardneſs to make religion the ſubject of their converſation, and to meet frequently for religious purpoſes, and to embrace all opportunities to hear the word preached. The revival at firſt appeared chiefly among profeſſors, and thoſe that had entertained the hope that they were in a ſtate of grace, to whom Mr. Whitefield chiefly addreſſed himſelf; but in a very ſhort time there appeared an awakening and deep concern among ſome young perſons that looked upon themſelves as in a Chriſtleſs ſtate; and there were ſome hopeful appearances of converſion; and ſome profeſſors were greatly revived. In about a month or ſix weeks there was a great alteration in the town, both as to the revivals of profeſſors, and awakenings of others. By the middle of December a very conſiderable work of God appeared among thoſe that were very young; and the revival of religion continued to encreaſe; ſo that in the Spring, an engagedneſs of ſpirit about things of religion was become very general amongſt young people and children, and religious ſubjects almoſt wholly took up their converſation when they were together.

In the month of May 1741, a ſermon was preached to a company at a private houſe: near the concluſion of the exerciſe, one or two perſons that were profeſſors, were ſo greatly affected with a ſenſe of the greatneſs and glory of divine things, and the infinite importance of the things of eternity, that they were not able to conceal it; the affection of their minds overcoming their ſtrength, and having a very viſible effect on their bodies. When the exerciſe was over, the young people that were preſent removed into the other room for religious conference; and particularly that they might have opportunity to enquire of thoſe that were thus affected what apprehenſions they had; and what things they were that thus deeply impreſſed their minds: and there ſoon appeared a very great effect of their converſation; the affection was quickly propagated through the room: many of the young

people and children that were profeſſors appeared to be overcome with a ſenſe of the greatneſs and glory of divine things, and with admiration, love, joy and praiſe, and compaſſion to others, that looked upon themſelves as in a ſtate of nature; and many others at the ſame time were overcome with diſtreſs about their ſinful and miſerable ſtate and condition; ſo that the whole room was full of nothing but out cries, faintings, and ſuch like. Others ſoon heard of it, in ſeveral parts of the town, and came to them; and what they ſaw and heard there was greatly affecting to them; ſo that many of them were over-powered in like manner: and it continued thus for ſome hours; the time being ſpent in prayer, ſinging, counſelling and conferring. There ſeemed to be a conſequent happy effect of that meeting to ſeveral particular perſons, and in the ſtate of religion in the town in general. After this were meetings from time to time attended with like appearances. But a little after it, at the concluſion of the public exercife on the Sabbath, I appointed the children that were under ſixteen years of age to go from the meeting-houſe to a neighbour houſe; that I there might further inforce what they had heard in public, and might give in ſome counſels proper for their age. The children were there very generally and greatly affected with the warnings and counſels that were given them, and many exceedingly overcome; and the room was filled with cries: and when they were diſmiſſed, they, almoſt all of them, went home crying aloud through the ſtreets, to all parts of the town. The like appearances attended ſeveral ſuch meetings of children that were appointed. But their affections appeared by what followed to be of a very different nature: in many they appeared to be indeed but childiſh affections; and in a day or two would leave them as they were before: others were deeply impreſſed; their convictions took faſt hold of them, and abode by them: and there were ſome that from one meeting to another ſeemed extraordinarily affected for ſome time, to but little purpoſe, their affections preſently vaniſhing, from time to time; but yet afterwards were ſeized with abiding convictions, and their affections became durable.

About the middle of the Summer, I called together the young people that were communicants, from ſixteen to twenty-ſix years of age to my houſe; which proved to be a moſt happy meeting: many ſeemed to be very greatly and moſt agreeably affected with thoſe views which excited humility, ſelf-condemnation, ſelf-abhorrence, love and joy: many fainted under theſe affections. We had ſeveral meetings that Summer of young people, attended with like appearances. It was about that time that there firſt began to be cryings out in the meeting-houſe; which ſeveral times occaſioned many of the congregation to ſtay in the houſe, after the publick exercife was over, to confer with thoſe who ſeemed to be overcome with religious convictions and affections; which was found to tend much to the propagation of their impreſſions, with laſting effect upon many; conference being at theſe times commonly joined with prayer and ſinging. In the Summer and Fall, the children in various parts of the town had religious meetings by themſelves for prayer, ſometimes joined with faſting; wherein many

of them seemed to be greatly and properly affected, and I hope some of them savingly wrought upon.

The months of August and September were the most remarkable of any this year, for appearances of conviction and conversion of sinners, and great revivings, quickenings, and comforts of professors, and for extraordinary external effects of these things. It was a very frequent thing to see an house full of out-cries, faintings, convulsions and such like, both with distress, and also with admiration and joy. It was not the manner here to hold meetings all night, as in some places, nor was it common to continue them till very late in the night: but it was pretty often so that there were some that were so affected, and their bodies so overcome, that they could not go home, but were obliged to stay all night at the house where they were. There was no difference that I know of here, with regard to these extraordinary effects, in meetings in the night, and in the day-time: the meetings in which these effects appeared in the evening, being commonly begun, and their extraordinary effects, in the day, and continued in the evening; and some meetings have been very remarkable for such extraordinary effects that were both begun and finished in the day-time. There was an appearance of a glorious progress of the work of God upon the hearts of sinners in conviction and conversion this Summer and Fall; and great numbers, I think we have reason to hope, were brought savingly home to Christ. But this was remarkable, the work of God in his influences of this nature, seemed to be almost wholly upon a new generation; those that were not come to years of discretion in that wonderful season nine years ago, children, or those that were then children: others that had enjoyed that former glorious opportunity without any appearance of saving benefit, seemed now to be almost wholly passed over and let alone. But now we had the most wonderful work among children that ever was in Northampton. The former great out-pouring of the Spirit was remarkable for influences upon the minds of children, beyond all that had ever been before; but this far exceeded that. Indeed as to influences on the minds of professors, this work was by no means confined to a new generation: many of all ages partook of it: but yet, in this respect it was more general on those that were of the younger sort. Many that had formerly been wrought upon, that in the times of our declension had fallen into decays, and had in a great measure left God, and gone after the world, now passed under a very remarkable new work of the Spirit of God, as if they had been the subjects of a second conversion. They were first led into the wilderness, and had a work of conviction, having much greater convictions of the sin of both nature and practice than ever before, (though with some new circumstances, and something new in the kind of conviction) in some with great distress, beyond what they had felt before their first conversion: under these convictions they were excited to strive for salvation, and the kingdom of Heaven suffered violence from some of them in a far more remarkable manner than before: and after great convictions and humblings, and agonizings with God, they had Christ discovered to them anew, as an all-sufficient Saviour, and in the glories of his grace, and in

a far more clear manner than before; and with greater humility, ſelf-emptineſs and brokenneſs of heart, and a purer and higher joy, and greater deſires after holineſs of life, but with greater ſelf-diffidence, and diſtruſt of their treacherous hearts. One circumſtance wherein this work differed from that which had been in the town five or ſix years before, was that converſions were frequently wrought more ſenſibly and viſibly; the impreſſions ſtronger, and more manifeſt by external effects of them; and the progreſs of the Spirit of God in conviction, from ſtep to ſtep, more apparent; and the tranſition from one ſtate to another more ſenſible and plain; ſo that it might, in many inſtances, be as it were ſeen by by-ſtanders. The preceeding ſeaſon had been very remarkable on this account beyond what had been before; but this more remarkable than that. And in this ſeaſon theſe apparent or viſible converſions (if I may ſo call them) were more frequently in the preſence of others, at religious meetings, where the appearances of what was wrought on the heart fell under public obſervation.

After September 1741, there ſeemed to be ſome abatement of the extraordinary appearances that had been; but yet they did not wholly ceaſe, but there was ſomething of them from time to time all Winter. About the beginning of February 1741-2, Mr. Buel came to this town; I being then abſent from home, and continued ſo till about a fortnight after. Mr. Buel preached from day to day, almoſt every day, in the Meeting-houſe, (I having left to him the free liberty of my pulpit, hearing of his deſigned viſit before I went from home) and ſpent almoſt the whole time in religious exerciſes with the people, either in public or private, the people continually thronging him. When he firſt came, there came with him a number of the zealous people from Suffield, who continued here for ſome time. There were very extraordinary effects of Mr. Buel's labours; the people were exceedingly moved, crying out in great numbers in the Meeting-houſe, and great part of the congregation commonly ſtaying in the houſe of God for hours after the public ſervice. Many alſo were exceedingly moved in private meetings, where Mr. Buel was: and almoſt the whole town ſeemed to be in a great and continual commotion, day and night; and there was indeed a very great revival of religion. But it was principally among profeſſors; the appearances of a work of converſion were in no meaſure equal to what had been the Summer before. When I came home I found the town in very extraordinary circumſtances, ſuch in ſome reſpects as I never ſaw it in before. Mr. Buel continued here a fortnight or three weeks after I returned: there being ſtill great appearances attending his labours; many in their religious affections being raiſed far beyond what they ever had been before: and there were ſome inſtances of perſons lying in a ſort of trance, remaining for perhaps a whole twenty-four hours motionleſs, and with their ſenſes locked up; but in the mean time under ſtrong imaginations, as though they went to Heaven, and had there a viſion of glorious and delightful objects. But when the people were raiſed to this height, Satan took the advantage, and his interpoſition in many inſtances ſoon became very apparent:

and a great deal of caution and pains were found neceſſary to keep the people, many of them, from running wild.

In the month of March I led the people into a ſolemn public renewal of their covenant with God. To that end I made a draught of a covenant; and firſt propoſed it to ſome of the principal men in the church, then propoſed it to the people in their ſeveral religious ſocieties, in various parts of the town, and then propoſed it to the whole congregation in public, and then depoſited a copy of it in the hands of each of our four deacons, that all that deſired it might reſort to them, and have opportunity to view and conſider it. Then the people in general that were above fourteen years of age firſt ſubſcribed the covenant with their hands, and then on a day of faſting and prayer, all together preſented themſelves before the Lord in his houſe, and ſtood up, and ſolemnly manifeſted their conſent to it, as their vow to God. The covenant was as follows:

*A Copy of a Covenant entered into and ſubſcribed by the People of God at Northampton, and owned before God in his Houſe, as their Vow to the Lord, and made a ſolemn Act of public Worſhip, by the Congregation in general, that were above fourteen Years of Age, on a Day of Faſting and Prayer for the Continuance and Increaſe of the gracious Preſence of God in that Place, March 16th, 1741-2.*

"Acknowledging God's great goodneſs to us, a ſinful unworthy people, in the bleſſed manifeſtations and fruits of his gracious preſence in this town, both formerly and lately, and particularly in the very late ſpiritual revival; and adoring the glorious majeſty, power, and grace of God, manifeſted in the preſent wonderful out-pouring of his Spirit, in many parts of this land, and in this place; and lamenting our paſt backſlidings and ungrateful departings from God; and humbly begging of God, that he would not mark our iniquities, but, for Chriſt's ſake, come over the mountains of our ſins, and viſit us with his ſalvation, and continue the tokens of his preſence with us, and yet more glorioufly pour out his bleſſed Spirit upon us, and make us all partakers of the divine bleſſings he is at this day beſtowing here, and in many parts of this land: we do this day preſent ourſelves before the Lord, to renounce our evil ways, and put away our abominations from before God's eyes, and, with one accord, to renew our engagements to ſeek and ſerve God; and particularly do now ſolemnly promiſe and vow to the Lord as follows:—

In all our converſation, concerns, and dealings with our neighbour, we will have a ſtrict regard to rules of honeſty, juſtice, and uprightneſs; that we do not over-reach or defraud our neighbour in any matter, and either wilfully, or through want of care, injure him in any of his honeſt poſſeſſions or rights; and, in all our communication, will have a tender reſpect, not only to our own intereſt, but alſo to the intereſt of our neighbour; and will carefully endeavour, in every thing, to do to others, as we ſhould expect, or think reaſonable, that they ſhould do to us, if we were in their caſe, and they in ours. And particularly we will endeavour to render to every one his due, and will take heed to ourſelves, that we do not wrong our neighbour, and give them a juſt cauſe of offence, by wilfully or negligently forbearing to

pay our honeſt debts. And wherein any of us, upon ſtrict examination of our paſt behaviour, may be conſcious to ourſelves, that we have by any means wronged any of our neighbours in their outward eſtate, we will not reſt 'till we have made that reſtitution, or given that ſatisfaction, which the rules of moral equity require; or if we are, on a ſtrict and impartial ſearch, conſcious to ourſelves, that we have, in any other reſpect, conſiderably injured our neighbour, we will truly endeavour to do that, which we, in our conſciences, ſuppoſe Chriſtian rules require, in order to a reparation of the injury, and removing the offence given thereby. And furthermore we promiſe, that we will not allow ourſelves in backbiting; and that we will take great heed to ourſelves to avoid all violations of thoſe Chriſtian rules, Tit. iii. 2. "Speak evil of no man." James iv. 11. "Speak not evil one of another, brethren." And 2 Cor. xii. 20. "Leſt there be ſtrifes, backbitings, whiſperings." And that we will not only, not ſlander our neighbour, but alſo will not, to feed a ſpirit of bitterneſs, ill-will, or ſecret grudge againſt our neighbour, inſiſt on his real faults, needleſly, and when not called to it: or from ſuch a ſpirit ſpeak of his failings and blemiſhes with ridicule, or an air of contempt. And we promiſe that we will be very careful to avoid doing any thing to our neighbour from a ſpirit of revenge. And that we will take great care that we do not, for private intereſt, or our own honour, or to maintain ourſelves againſt thoſe of a contrary party, or to get our wills, or to promote any deſign in oppoſition to others, do thoſe things which we, on the moſt impartial conſideration we are capable of, can think in our conſciences, will tend to wound religion, and the intereſt of Chriſt's kingdom. And particularly, that ſo far as any of us, by divine Providence, have any ſpecial influence upon others, to lead them, in the management of public affairs; we will not make our own worldly gain, or honour, or intereſt in the affections of others, or getting the better of any of a contrary party, that are in any reſpect our competitors, or the bringing, or keeping them down, our governing aim, to the prejudice of the intereſt of religion, and the honour of Chriſt. And in the management of any public affair, wherein there is a difference of opinions, concerning any outward poſſeſſions, privileges, rights or properties; we will not wittingly violate juſtice for private intereſt: and with the greateſt ſtrictneſs and watchfulneſs, will avoid all unchriſtian bitterneſs, vehemence, and heat of ſpirit; yea, though we ſhould think ourſelves injured by a contrary party: and in the time of the management of ſuch affairs, will eſpecially watch over ourſelves, our ſpirits, and our tongues, to avoid all unchriſtian inveighings, reproachings, bitter reflectings, judging and ridiculing others, either in public meetings, or in private converſation, either to mens faces, or behind their backs; but will greatly endeavour, ſo far as we are concerned, that all ſhould be managed with Chriſtian humility, gentleneſs, quietneſs and love. And furthermore we promiſe that we will not tolerate the exerciſe of enmity and ill-will, or revenge in our hearts, againſt any of our neighbours; and we will often be ſtrictly ſearching and examining our hearts with reſpect to that matter.

And if any of us find that we have an old ſecret grudge againſt any

of our neighbours, we will not gratify it, but croſs it, and endeavour, to our utmoſt, to root it out, crying to God for his help; and that we will make it our true and faithful endeavour, in our places, that a party ſpirit may not be kept up amongſt us, but that it may utterly ceaſe; that for the future we may all be one, united in undiſturbed peace, and unfeigned love.

And thoſe of us that are in youth, do promiſe never to allow ourſelves in any youthful diverſions and paſtimes, in meetings or companies of young people, that we in our conſciences, upon ſober conſideration, judge not well to conſiſt with, or would ſinfully tend to hinder the devouteſt, and moſt engaged ſpirit in religion; or indiſpoſe the mind for that devout and profitable attendance on the duties of the cloſet, which is moſt agreeable to God's will, or that we in our moſt impartial judgment, can think tends to rob God of that honour which he expects, by our orderly, ſerious attendance on family-worſhip. And furthermore we promiſe, that we will ſtrictly avoid all freedoms and familiarities in company, ſo tending, either to ſtir up, or gratify a luſt of laſciviouſneſs, that we cannot in our conſciences think will be approved by the infinitely pure and holy eye of God; or that we can think, on ſerious and impartial conſideration, we ſhould be afraid to practiſe, if we expected in a few hours to appear before that holy God, to give an account of ourſelves to him, as fearing they would be condemned by him as unlawful and impure.

We alſo promiſe, with great watchfulneſs, to perform relative duties, required by Chriſtian rules, in the families we belong to; as we ſtand related reſpectively, towards parents and children, huſbands and wives, brothers and ſiſters, maſters or miſtreſſes and ſervants.

And we now appear before God, depending on divine grace and aſſiſtance, ſolemnly to devote our whole lives, to be laboriouſly ſpent in the buſineſs of religion: ever making it our greateſt buſineſs, without backſliding from ſuch a way of living; not hearkening to the ſolicitations of our ſloth, and other corrupt inclinations, or the temptations of the world, that tend to draw us off from it; and particularly, that we will not abuſe an hope, or opinion that any of us may have of our being intereſted in Chriſt, to indulge ourſelves in ſloth, or the more eaſily to yield to the ſolicitations of any ſinful inclinations; but will run with perſeverance, the race that is ſet before us, and work out our own ſalvation with fear and trembling. And becauſe we are ſenſible that the keeping theſe ſolemn vows may hereafter, in many caſes, be very contrary to our corrupt inclinations, and carnal intereſts; we do now therefore appear before God, to make a ſurrender of all to him, and to make a ſacrifice of every carnal inclination and intereſt to the great buſineſs of religion, and the intereſt of our ſouls. And being ſenſible of our own weakneſs, and the deceitfulneſs of our own hearts, and our proneneſs to forget our moſt ſolemn vows, and looſe our reſolutions; we promiſe to be often ſtrictly examining ourſelves by theſe promiſes, eſpecially before the ſacrament of the Lord's ſupper; and beg of God that he would, for Chriſt's ſake, keep us from wickedly diſſembling in theſe our ſolemn vows; and that he who ſearches our

hearts, and ponders the path of our feet, would from time to time help us in trying ourſelves by this covenant, and help us to keep covenant with him, and not leave us to our own fooliſh, wicked, and treacherous hearts."

In the beginning of the Summer 1742, there ſeemed to be ſome abatement of the livelineſs of people's affections in religion: but yet many were often in a great height of them. And in the Fall and Winter following there were at times extraordinary appearances. But in the general people's engagedneſs in religion and the livelineſs of their affections have been on the decline: and ſome of the young people eſpecially, have ſhamefully loſt their livelineſs and vigour in religion, and much of the ſeriouſneſs and ſolemnity of their ſpirits. But there are many that walk as becometh ſaints; and to this day, there are a conſiderable number in the town that ſeem to be near to God, and maintain much of the life of religion, and enjoy many of the ſenſible tokens and fruits of his gracious preſence.

With reſpect to the late ſeaſon of revival of religion amongſt us, for three or four years paſt; it has been obſervable, that in the former part of it, in the years 1740, and 1741, the work ſeemed to be much more pure, having leſs of a corrupt mixture, than in the former great out-pouring of the Spirit in 1735, and 1736. Perſons ſeemed to be ſenſible of their former errors, and had learnt more of their own hearts, and experience had taught them more of the tendency and conſequences of things: they were now better guarded, and their affections were not only greater, but attended with greater ſolemnity, and greater humility and ſelf-diſtruſt, and greater engagedneſs after holy living and perſeverance; and there were fewer errors in conduct. But in the latter part of it, in the year 1742, it was otherwiſe: the work continued more pure till we were infected from abroad: our people hearing, and ſome of them ſeeing the work in other places, where there was a greater viſible commotion than here, and the outward appearances were more extraordinary; were ready to think that the work in thoſe places far excelled what was amongſt us; and their eyes were dazled with the high profeſſion and great ſhew that ſome made who came hither from other places. That thoſe people went ſo far beyond them in raptures and violent emotions of the affections, and a vehement zeal, and what they called boldneſs for Chriſt; our people were ready to think was owing to their far greater attainments in grace, and intimacy with Heaven: they looked little in their own eyes in compariſon of them, and were ready to ſubmit themſelves to them, and yield themſelves up to their conduct, taking it for granted that every thing was right that they ſaid and did. Theſe things had a ſtrange influence on the people, and gave many of them a deep and unhappy tincture, that it was a hard and long labour to deliver them from, and which ſome of them are not fully delivered from to this day.

The effects and conſequences of things amongſt us plainly ſhew the following things, viz. that the degree of grace is by no means to be judged of by the degree of joy, or the degree of zeal; and that indeed we cannot at all determine by theſe things, who are gracious and who

are not; and that it is not the degree of religious affections, but the nature of them that is chiefly to be looked at. Some that have had very great raptures of joy, and have been extraordinarily filled, (as the vulgar phrase is) and have had their bodies overcome, and that very often, have manifested far less of the temper of Christians, in their conduct since, than some others that have been still, and have made no great outward show. But then again there are many others, that have had extraordinary joys and emotions of mind, with frequent great effects on their bodies, that behave themselves stedfastly, as humble, amiable, eminent Christians. 'Tis evident that there may be great religious affections, that may in shew and appearance imitate gracious affections, and have the same effects on their bodies, but are far from having the same effect in the temper of their minds, and course of their lives. And likewise there is nothing more manifest by what appears amongst us, than that the goodness of persons state is not chiefly to be judged of by any exactness of steps, and method of experiences, in what is supposed to be the first conversion; but that we must judge more by the spirit that breathes, the effect wrought on the temper of the soul, in the time of the work, and remaining afterwards. Though there have been very few instances among professors amongst us, of what is ordinarily called scandalous sin, known to me; yet the temper that some of them shew, and the behaviour they have been of, together with some things in the kind and circumstances of their experiences, make me much afraid least there be a considerable number that have wofully deceived themselves. Though on the other hand, there is a great number whose temper and conversation is such as justly confirms the charity of others towards them; and not a few in whose disposition and walk, there are amiable appearances of eminent grace. And notwithstanding all the corrupt mixtures that have been in the late work here; there are not only many blessed fruits of it in particular persons, that yet remain, but some good effects of it upon the town in general. A party-spirit has more ceased: I suppose there has been less appearance these three or four years past, of that division of the town into two parties, that has long been our bane, than has been these thirty years; and the people have apparently had much more caution, and a greater guard on their spirit, and their tongues, to avoid contention and unchristian heats, in town-meetings and on other occasions. And 'tis a thing greatly to be rejoiced in, that the people very lately have come to an agreement and final issue, with respect to their grand controversy, relating to their common lands; which has been above any other particular thing, a source of mutual prejudices, jealousies, and debates, for fifteen or sixteen years past. The people also seem to be much more sensible of the danger of resting in old experiences, or what they were subjects of at their supposed first conversion; and to be more fully convinced of the necessity of forgetting the things that are behind, and pressing forward, and maintaining earnest labour, watchfulness and prayerfulness as long as they live.

## SECTION VII.

*In the Beginning of the Year 1741, the Concern appears at Bridgewater in the Maſſachuſetts.——One of their Miniſters, Mr. Porter, benefited by hearing Mr. Whitefield.——Mr. Tennent preaches.——Religious Meetings.——The Subjects preached on.——Two young Men who had ſeen the Revival in Connecticut.——Itinerant Miniſters employed.——Happy Fruits of this Work.*

[ From a Letter from Mr. Porter, Miniſter at Bridgewater, to Mr. Prince junior, October 12th, 1743, Chriſtian Hiſtory, N° 50. ]

DIVINE Providence has caſt my lot in Bridgewater, in the county of Plymouth, about thirty miles ſouthward from Boſton; a town ſettled in the year 1652, by a number of ſerious Chriſtians, wherein there was a church gathered, and Mr. James Keith, a Scotiſh gentleman, ordained the paſtor of it in 1663, who continued with them preaching the goſpel about fifty-ſix years.

And as to the people of the town, I may further obſerve, it was remarked of them by ſtrangers, as well as perſons in the neighbourhood, at their firſt ſettling, and ſometime after, that they were a people of the greateſt modeſty and ſerioufneſs, and moſt exact, punctual, and conſcientious in diſcharging firſt and ſecond table duties, of any they were acquainted with. But this high character (with lamentation let it be ſpoken) was not given them long: for a number of the firſt planters (pious men, and experimental Chriſtians) being deceaſed; their poſterity (not having their holy examples, pious inſtructions, and faithful admonitions) ſoon began gradually to depart from the God of their fathers. And thus they went on for ſeveral years; until religion was almoſt ſunk into a mere form: few had more than a name to live: little of God, of Chriſt, of heaven, of the ſoul, was to be found in the converſation of thoſe that paſſed for the beſt of Chriſtians. Experimental religion, and the power of Godlineſs, ſeemed to have taken their flight from Bridgewater. This I had a great advantage and opportunity to know, by reaſon of Providence calling me to keep ſchool in all the parts of the town, before this remarkable revival of religion. Now in theſe days of declenſion, neither ordinances nor providences, had much effect on the people. Indeed, by ſome ſore diſtempers with which God was pleaſed to viſit them, and the miniſters in the town improving them, by adapting their diſcourſes to ſuch ſeaſons of mortality; ſome, through the bleſſing of God, were awakened to a concern about the ſalvation of their ſouls. But I have reaſon to think that few of their convictions iſſued in converſion, or their diſtreſs in the joy of the Lord, or comfort of the Holy Ghoſt: but that moſt of them reſted in various duties, ſhort of a ſaving cloſure with Chriſt. And ſo in general they remained very ſecure, and unconcerned about the great and momentous affair of ſecuring the ſalvation of the ſoul; 'till ſometime in the beginning of the year 1741, after Mr. Whitefield and Mr. Tennent had been at Boſton, and through the province, preaching the e-

verlaſting goſpel with ſuch unweariednefs and ſucceſs. Whoſe names, eſpecially the former, I ſhall always mention with reſpect and honour, whatever others may think or ſay of him, from the benefit one of the meaneſt and moſt unworthy of Chriſt's miniſters hopes he received by his holy and fervent miniſtrations while at Boſton. Be ſure I knew nothing rightly of my ſin and danger, of my need of a Saviour, of the way of ſalvation by him: neither was eſtabliſhed in the doctrines of grace; (though a preacher, and one who endeavoured to inſtruct others in the way) till I heard that man of God. And if the Lord had permitted me to have took the overſight of a flock, as I had a call to do, and had given my anſwer; the blind would have led the blind, and ſo 'tis like both would have fallen into the ditch.—But he did not. "Bleſs the Lord, O my ſoul, and all that is within me bleſs his holy name," for what he did for me, through the inſtrumentality of that man! And I was quickened and ſtrengthened very much by Mr. Tennent's excellent ſermons, and was deſirous all ſhould hear them, as I had done, and urged many to it.

Few of the people in Bridgewater heard Mr. Whitefield: but the moſt did Mr. Tennent; for, upon his return home, and paſſing thro' a neighbouring town in March 1740-1, ſome of the miniſters in Bridgewater, with myſelf, went to ſee him; in order to invite him to viſit Bridgewater, that we and our dear charges might partake of his gifts and graces, and that he might have ſome ſeals of his miniſtry with us, as well as in other places. And after ſome intreaties (for he was determined another way, viz. to Freetoun and Tivertoun) we gained a promiſe from him, that (God willing) he would viſit us next day. Accordingly he came, and preached three ſermons in Mr. Perkins' meeting-houſe in the weſtern precinct; two in the day, one in the evening. And tho' the warning was ſhort, the people in general not knowing it, till that morning, and the ſeaſon very difficult, by reaſon of the ſnow; yet there was a large and crowded aſſembly. They came from all parts of the town, (for you muſt note that tho' in good Mr. Keith's day, there was but one ſociety, now there are four; to which the reverend Meſſrs. Daniel Perkins, John Angier, John Shaw, and myſelf, ſtand ſeverally in paſtoral relation)—and many I believe went away bleſſing God for the opportunity; though ſome mocked. It appears that ſome cloſe hypocrites were detected, ſome ſecure awakened, and many of our young people convinced of the ſin of ſpending away days and nights in ſinging and dancing, and other youthful ſins, which they were much addicted to before, and greatly delighted in. After this, religion was more talked of in our town; particularly the great doctrines of our holy religion were often the ſubject of converſation, not for ſtrife and contention, but information and edification. The people now through the town were very inquiſitive to know how things were, having heard of the revival of religion in ſome places. They appeared of a very teachable diſpoſition: they were ſwift to hear the word; an uncommon thirſt after it appeared in them. Our lectures (which were almoſt every week in one part of the town, or another) were more generally attended than before, and with much greater ſeri-

ouſneſs and ſolemnity; which encouraged us the miniſters in the town, to ſet up evening lectures, to be attended in all parts of the town; which (excepting one) are upheld to this time; beſide all our lectures in private houſes, which have not been a few; and occaſional lectures from ſtrangers who came to viſit us: which I believe God has bleſſed to the good of many ſouls. Spiritual clouds ſeemed to be gathering apace; a ſhower of divine and heavenly bleſſings ſeemed nigh being rained down on Bridgewater, and the whole town becoming a mountain of holineſs. O the delightful proſpect we now had! But I ſhall ſay no more with reſpect to the other ſocieties in conjunction with our own, or of the promiſing appearances in them, and what God has done for them. But leaving this for their reverend paſtors to do; I come to declare more particularly what great things the Lord hath done for the little ſociety, called the North Precinct, conſiſting of near ſixty families, over which I was ordained the 15th of October, 1740.

And as I obſerved, in the beginning of the year 1741, there was a viſible appearance of a religious concern on the minds of many, eſpecially the young people; which brought them to leave their youthful practices, of ſinging, dancing, company-keeping, which before they eſteemed lawful recreations, and took abundance of pleaſure in. And ſome came to reſolutions, not only to leave ſpending away evenings this way, in which they had ſo much diſhonoured God, and injured their immortal ſouls; but to ſpend them in religious exerciſes; particularly the Sabbath evening, which was ſpent before in vanity, they propoſed to meet on, for the ſervice of God: as I found by a letter directed to, and given me by one of the young men of our ſociety, ſigned by himſelf and ſeveral others: wherein they ſignified their concern of ſoul, and deſign to ſet up evening meetings, and deſire that others would join with them; as alſo my direction in, and approbation of the affair, and that I would favour them with a ſermon to encourage them to hold on, and encourage others to join with them. This good ſymptom did put gladneſs in my heart; and I readily complied with their deſire: and accordingly they ſpent every Sabbath evening in ſinging, praying, reading, and ſuch like religious exerciſes. And now, being in the Spring 1741, there appeared a conſiderable external alteration in moſt of the young people in the place; which was obſerved and ſpoken of by diverſe in the neighbourhood. Now things looked very promiſing and hopeful. All things ſeemed to be concurring to bring about a glorious and remarkable revival of religion: to make our ſons as plants growing up in their youth, and our daughters as corner ſtones poliſhed after the ſimilitude of a palace. But nothing ſo remarkable and gracious, as what followed. The beſt wine was not yet beſtowed, as we found by happy experience afterward.

About this time, through the infinite compaſſion of God, I had a very lively ſenſe of divine and eternal things on my mind from day to day. My meditations run very much at this time on the awful ſtate man had plunged himſelf into by the fall: on regeneration, its inſtantaneity, greatneſs, and neceſſity: on man's weakneſs and inability to help himſelf and effect this change: on man's unworthineſs of mercy;

and the justice of God should he damn him after he had done his best: on Christ the only way to the Father; on his mediatorial fulness and transcendant glories; on his perfect righteousness, as the only matter of a sinner's justification before God, exclusive of all works; on receiving it by faith: on the change of heart that followed thereupon, how it left the impress of the divine image on the soul: on the unspeakable sweetness and satisfaction in a life of religion and communion with God: on assurance of the love of God; its attainableness and privilege: on having our conversation in Heaven: on living like creatures made for eternity, and accountable to God: on our capableness of enjoying God the chief and only soul-satisfying good for ever and ever. These with some of the like nature and tendency, were much in my mind. And I was therefore under some constraint to insist on them from Sabbath to Sabbath. Which I urged and pressed with as great a warmth as I was capable of. And have reason to believe that these discourses, thus delivered, on these gospel subjects; (though it may be not with such accuracy and correctness as some might have insisted upon, and so to them might have appeared foolishness) were blessed to the good of souls, and were to them the wisdom of God and the power of God.

Though but few, I believe, were as yet savingly converted and brought home to Christ, yet the concern on the minds of most continued and increased through the succeeding Summer. The most were uncommonly thoughtful about the salvation of their precious souls. But as I remember in the beginning of the Fall 1741, convictions seemed at a stay, if not declining and wearing off from some. But upon this, two young men of Bridgewater, who had been for a time in Connecticut (one had passed through his academical learning and was keeping school there; the other was then a member of Yale-college) and had seen the great things God was doing for his people there; and in a judgment of charity had felt and experienced much of the power of divine grace on their own souls; returned to Bridgewater to visit their friends. And O the concern they appeared to have (and we have no reason to think but it was real) for their town's-folk, especially fellow youth, is not easily to be expressed: which they manifested in all suitable and proper ways. They told our young people that on such a day, if they were willing, they would meet with them and sing and pray, and give them a relation of the great things God was doing in Connecticut, and what he had done for them since they saw them last. To which they readily consented. When the day came, young and old went: and I believe I should have gone, had I not been providentially absent. Accordingly they did pray and sing with them, and gave them a friendly christian exhortation. And the Lord was with them, I doubt not. Some were awakened; and those under concern, had their concern increased by means thereof. And seeing such effects following, they went on in this way for a while; if not at the advice, yet at the connivance of some of the ministers in the town. And whether their practice or our connivance was justifiable, as things were then circumstanced, I shall not take upon me now to say. But this I think I am obliged to say; that if I believe the work going on so remarkably to be divine, as I most firm-

ly do, they were greatly ſerviceable in promoting it in my dear charge. Here I would obſerve, that theſe were the only exhorters we have had. I think we have had no appearances of them ſince.

After this that grand and important queſtion was in the mouths of moſt of my people, eſpecially young people, "What muſt we do to be ſaved?" Salvation ſeemed now to be the main concern of their ſouls, and the main buſineſs of their lives. Their ſecular affairs were at this time, in appearance, made a by-buſineſs. Meetings on account of religion were ſought after, longed for, frequently attended, exceedingly thronged. And at almoſt every meeting about this time (which were very frequent) it evidently appeared God was with us in the convincing and converting and comforting influences of his Spirit. Some were awakened, many crying out under a ſenſe of their ſin and danger. Some hopefully converted: and ſome tranſported and over-born with a ſenſe of the love of God. I make not the leaſt doubt, but there was joy in Heaven among the angels, as well as among the ſaints on earth, in ſeeing and hearing of the glorious diſplays of the infinite power and ſovereign free grace of God at our religious meetings. O it looked probable now that the whole ſociety, old and young, black and white, would have been ſeized by the almighty power and free grace of God; and would have been brought to have ſubmitted to a ſovereign God in Chriſt, and received a whole Chriſt with a whole ſoul. My ſoul did leap within me with joy at the bleſſed proſpect I now had of all joining heart and hand in travelling in the way to eternal glory, and of arriving there at laſt. But this bleſſed ſhower did not long continue. It was not long before God (for our ſin in not improving, and our ingratitude under theſe ſhowers of divine and heavenly grace) did depart from us as to the convincing and converting influences of his Spirit. And many of thoſe that were under good impreſſions, and had not received comfort in Chriſt, which many had, gradually loſt them, and began to be ſomewhat careleſs and ſecure again. Now and then, 'tis true, I had the joy of ſeeing and hearing one convinced and converted, and it has been to this time; but 'tis rare, like gleanings after the vintage.

Now all along in this time I did freely invite and gladly improve as I had opportunity, all my zealous fathers and brethren in the miniſtry, living in the neighbourhood and that travelled (who had been remarkably bleſſed by God in promoting his work) to preach to my people. I think I can truly ſay, (though the ſpirit of man luſteth to envy) I am willing God ſhould ſend by the hand, by whom he would ſend; ſhould carry on his own work in his own way, by ſuch means and inſtruments as pleaſes him; willing I am, at times eſpecially, with John the Baptiſt to decreaſe, in name, ſucceſs and all, ſo that Chriſt may increaſe, his kingdom and intereſt be advanced in my charge, and through the world. And I do not yet repent of this my conduct, but greatly rejoice in it. For as far as I can learn, every one that has been with us preaching the everlaſting goſpel, have been inſtrumental of doing good to ſome ſouls: and who would mourn at that? I will acknowledge that they have been greatly ſerviceable to the people of my charge: they, and not I, are the ſpiritual fathers of many of my flock. Nor do I ſee any of the bad ef-

feſts of ſuch conduct, which many talk of; my people, ſuch of them as have been converted by the inſtrumentality of ſtrangers, love me their unworthy paſtor better than ever, I doubt not: and therefore I have reaſon to think, that had miniſters been more free in inviting and improving neighbouring miniſters, and them that travelled to their people; the work of God would have gone on more glorioufly, and would have prevented the unhappy jarrs, diviſions and ſeparations that have ariſen in ſome places. But I'll return, and ſay, that in the judgment of charity, through the infinite compaſſions of God, the number is not ſmall that have been ſavingly wrought upon among us in this great day of grace, and that are become real lively Chriſtians. I believe 'tis not proper to ſay how many: though I believe by what I can learn as many in proportion to the bigneſs of the place, as almoſt any place that has been remarkably viſited at this day. We have had added to the church between ſeventy and eighty; beſide a conſiderable number that have owned the covenant and been baptiſed, that have not ſeen their way clear to come to the ordinance of the holy ſupper. The moſt of which are able to give to every one that aſks them with meekneſs and fear all the ſatisfaction that can rationally be deſired or expected, that they are real Chriſtians. They can give a clear, diſtinct account of a preparatory law-work in all the parts of it; of their diſcovery of Chriſt in his ability and willingneſs to ſave them in particular, and every way ſuited to their periſhing circumſtances, to make them completely and eternally happy; of their cloſing in with him as offered in the goſpel; of the change of heart; and ſo conſequently of principles, deſires, inclinations and affections that perceptibly followed thereupon. And their lives and converſations, as far as I can obſerve myſelf, and learn from the unprejudiced, are correſponding and agreeing with their experiences: they live in general as becomes the goſpel, and evidently adorn the doctrine of God our Saviour. In a word, they appear to love God and men: which is expreſſed by a careful and conſcientious diſcharge of firſt and ſecond-table duties: and ſo are truly religious.

And now theſe, God is through his abundant goodneſs, frequently viſiting and refreſhing by the gracious influences of his Holy Spirit. For altho' God has almoſt departed from us as to the convincing and converting influences of his Spirit; yet he has not, as to the quickening, ſanctifying and comforting influences thereof: bleſſed be his name for it. God is verily with us in our religious meetings. 'Tis frequent on lecture-days and on Lord's-days, while we are ſupplicating the Divine Majeſty, ſinging the high praiſes of God, hearing his word, celebrating the holy ſupper, that we ſee ſome of the above-mentioned influences. Sometimes many of them have their frail tabernacles overborn with a ſenſe of the great and diſtinguiſhing love of God the Father in contriving, Son in purchaſing, and Spirit in making application of redemption to their ſouls. Sometimes they have ſuch a ſenſe of the perfections of God, his holineſs, juſtice, mercy, faithfulneſs, &c. as greatly weakens and overcomes the body. They have often ſuch ſweet taſtes of redeeming love, and ſuch bleſſed diſcoveries of the glories of God, beauties of Chriſt, holineſs and happineſs of Heaven; as

affects the body ſo greatly, that ſpectators have been ready to conclude that it would have diſſolved the natural tye and union between the ſoul and body: and that their ſouls would have actually diſmiſſed and left their bodies, and been conveyed by kind guardian angels in a chariot of love to the God and region of love. O to ſee them in theſe frames, is enough to make any new creature rejoice: methinks 'tis enough to warm the ſouls, of all that have experienced a work of grace, and ſo know ſomething of the enjoyment and employment of Heaven; to ſee them at theſe ſeaſons, like the birds of Paradiſe, chanting forth the praiſes of our glorious Redeemer. They do in ſome low degree reſemble the humble worſhippers of Heaven. I am almoſt ſure that none that have had given them, a ſmall, a little taſte of the ſpecial grace of God, ('tis ſo ſweet) will with the elder brother in the parable, ſtumble and wonder, tho' others are feeding on the fatted calf, or have larger meaſures; but will be able to account for the muſick and dancing, the joys and rejoycings of returning prodigals, and will come in, and rejoyce with them. For 'tis undeniably true, that by a little here, we can tell what a great deal means. And to ſee the effects theſe diſcoveries have on them; how humble, holy, heavenly, loving, and weaned from the world they are for a conſiderable time after, is abundantly refreſhing and ſatisfying, and confirms further that their diſcoveries are true and genuine. Thus they are frequently viſited and taught by the Holy Spirit: ſo that they are growing Chriſtians, in grace and knowledge. In grace, every true viſit evidently transforms them more and more into the divine image and likeneſs: in knowledge, 'tis wonderful to ſee how their knowledge is increaſed, as to God, Chriſt, the doctrines of grace: and as to themſelves, their own hearts, the pride, envy, hypocriſy, deceit and ingratitude of them: they ſee and know ſo much of their own vileneſs, that every one looks on himſelf as the moſt unworthy, and greateſt miracle of mercy, and moſt beholden and indebted to the free grace of God: they are labouring after progreſſive holineſs, to be perfect as their heavenly Father is. God grant their path may continue to be as "the ſhining light that ſhineth more and more unto the perfect day."

Now of this number, many of them were, before this day of God's ſearching our Jeruſalem, as exact and ſtrict in the performance of the externals of religion, (as far as would be obſerved by man,) as any among us, and had gained the charity of their neighbours: but now ſee they built upon the ſandy foundation of their own righteouſneſs; and ſo had periſhed eternally notwithſtanding their blazing profeſſions, & the good opinion of others, had not God in mercy opened their eyes, to ſee the way of ſalvation by Chriſt, and enabled them to embrace it. O may all profeſſors every where examine the foundation they build upon for eternal happineſs; and ſee they don't deceive themſelves, as ſome did among us 'till this day of grace! The reſt that have been wrought upon amongſt us have been moſtly young people, who were not profeſſors in the full ſenſe before. As to children, under ten; I durſt not ſay any are included in the aboveſaid number; tho' they were, at firſt when the work began, under ſome concern of ſoul; yet it ſeems

worn off, they are children ſtill. As to the vitious and immoral; we had ſome, tho' I believe as few as in moſt places. But I do not obſerve any remarkable change and alteration in them. Tho' the revival of religion ſeems in ſome meaſure to check and reſtrain them from that boldneſs in ſinning that appeared in them before. We are generally, thro' the goodneſs of God upon us, united and agreed in the belief of the work being divine; and are uſing ſuch methods as God directs to, and bleſſes in promoting and carrying of it on. O how good and pleaſant 'tis for brethren of one ſociety to dwell together in unity. As to trances, viſions, &c. we have none, and I think have had none from the beginning. And now I would thankfully acknowledge and heartily bleſs God for his diſtinguiſhing goodneſs to me and my charge: in giving us to ſee, and live in a day of ſuch great grace as this is; and in making ſo many of us partakers of his ſpecial grace whom, I make not the leaſt doubt, all the ſaints of God will e're long ſee, cloathed in white, at the right hand of Jeſus, and with him entering into everlaſting habitations; to join the heavenly quire, in tuning their golden harps in ſongs of praiſe to the eternal Three; the Father, for his mercy, the Son for his merit, and the Holy Ghoſt for his efficacy, for ever and ever. Lord Jeſus be like a roe or a young hart on the mountains of ſeparation. JOHN PORTER.

P. S. The above account as far as it relates to the riſe, progreſs and continuance of the work of God among us was read to our church, and voted by them to be a true and faithful account according to their judgment. JOHN PORTER.

## SECTION VIII.

*On the 26th of February 1741, it appears at Wrentham in Suffolk in the Maſſachuſetts.——Under the Miniſtry of their ordinary Paſtors, Meſſrs. Meſſenger and Haven.——The Texts, Zech.* xii. 10. *and Jer.* xxvi. 13.*——Great Attention.——Many Tears.——Deſire of Lectures.——Longing for the Sabbath.——Frequent preaching.——Religious Meetings and Conference.——Some brought under Concern by hearing Sermon.——Some by hearing of others, fearing leſt themſelves ſhould be left.——Some a long Time under Convictions.——A ſecond Revival.——Diſtreſs for the Souls of others.*

[ From Meſſrs. Meſſenger and Haven's Account, dated Auguſt 12th, 1743, in Prince's Chriſtian Hiſtory, N° 30, &c. ]

OUR bleſſed Lord's obſervations in Matth. v. 14, 15. are indeed verified with reſpect to many places in this land and elſewhere in late months and years; "A city that is ſet on a hill cannot be hid. Neither do men light a candle, and put it under a buſhel, but on a candleſtick, and it giveth light unto all that are in the houſe." A man muſt be a very ſtranger in our Iſrael, who doth not know, that almighty God hath done ſuch wonders of grace in many of our towns and churches, the fame whereof has been ſpread far; and the news whereof hath been very refreſhing to many pious ſouls, at a diſtance. We ſhould ſurely be unwilling, as we are unable to conceal ſuch glorious things

from the churches abroad, and from the world. Nay, we cannot but think it the duty of thoſe who are ſo highly favoured of the Lord, "to publiſh the goodneſs of the Lord with the voice of thankſgiving, and tell of his wondrous works;" by which he is doing honour to his own name, to his Son, and to his Spirit; and greatly promoting the kingdom of Chriſt in the ſouls of men. And ſince the God of all grace hath ſhewn much of the power of his grace in our pariſhes, which neither can, nor ought to be concealed; we think it our duty to give the public an account thereof with as much diſtinctneſs and brevity as we can.

It is now about fifty years ſince the firſt church of Chriſt was gathered in the town of Wrentham; and ſince the rev. Mr. Samuel Man was ordained paſtor thereof, whoſe name is ſtill precious to many here, who laboured in this part of Chriſt's vineyard till March 1719, and died the 22d of May following, and left a very mournful family and people, bereaved of their worthy and highly eſteemed Shepherd. But the goodneſs of the great Shepherd was very remarkable, in keeping the ſheep from ſcattering, and in ſpeedily uniting them in the choice of the ſenior ſubſcriber to this account, to be their ſecond paſtor, whom God in his holy providence, and without the deſign of either Mr. Meſſenger or the people, ſent to preach with them on the next Lord's day after the death of their former paſtor. And it afterwards appeared that then the hearts of many of the people were knit to him in ſuch love, as hath not yet been broken; and proved a kind Providence to promote his ſpeedy ſettlement among them, viz. on the 9th of December 1719. The town has moſtly, from its infancy, been greatly ſmiled upon by Divine Providence, and is greatly increaſed; ſo that, on the 23d of December 1737, the general court was pleaſed to divide it into two pariſhes; and, on the 16th of February 1737-8, a ſecond church of Chriſt was gathered in the town. On the 8th of November the junior ſubſcriber to this account was ordained paſtor of the ſaid ſecond church in this town: and an happy correſpondence has hitherto continued, bleſſed be God, between the two pariſhes, churches and paſtors. And this is the more properly taken notice of in this place, as it gives us very frequent opportunities to change pulpits on Sabbaths and lectures, public and private, without prejudice; to converſe with perſons of each other's charge, who are under ſpiritual difficulties, and with one another relating to any difficult and perplexed caſes, that come under either of our obſervation: (a privilege which we pray may be commenſurate with the life of us both.) All which gives us opportunity to be acquainted with the ſtate of religion through the town, and enables us to ſign our names in conjunct teſtimony for the work of Divine Grace that is happily carrying on among us.

The people in this town (ſo far as we can learn, or have had opportunity to obſerve) have generally been externally ſober and honeſt; have kept up a great deal of external religion, eſpecially in their families, and the houſe of God; ſo that the generations that have riſen up from time to time, have generally been inſtructed, from their very early youth, in the firſt principles of our holy religion. But, alas! for a long time paſt, and juſt before the deſcent of theſe late remarkable ſhow-

ers of divine influence, religion was plainly in a languiſhing condition; even ſome externals of it began to be more and more neglected; inſomuch that in the year 1739, there were but two in the whole town admitted to the Lord's table: and vices of various ſorts were much more prevalent than before. And though we have reaſon to think that ſome among us did ſigh and cry for the abominations that were among us, and for indifferency about religion; yet we had awful reaſon to think that the wiſe virgins ſlumber'd and ſlept too too much with the fooliſh; and, as for us, our hearts were ready to ſink to ſee religion dying, and were ready to mourn in the prophet's language, Iſa. xlix. 4. "I have laboured in vain, I have ſpent my ſtrength for nought, and in vain."—But behold in the midſt of darkneſs, light aroſe! and the great God was pleaſed to glorify the riches of his boundleſs grace, and viſit the ſouls of many of his people with the powerful influences of his own Spirit: and many that were going their own ſinful ways, we truſt, he hath turned about, and ſet their faces toward Zion. Bleſſed be God for his preventing goodneſs! "When the Lord turned again the captivity of Zion, we were like them that dream.—The Lord hath done great things for us, whereof we are glad. Praiſe ye the Lord!"

The firſt open and public manifeſtation of the Lord's return to us by the power of his grace, was on the 26th of February 1740-1. It was the day appointed by the government to be kept with ſolemn faſting and prayer throughout this province to implore the bleſſing of Heaven on our nation in the war with Spain, &c. and the day in courſe for the public lecture preparatory for the adminiſtration of the Lord's ſupper in the ſecond church in this town; where, on this double occaſion, the miniſter preached from Zech. xii. 10. There appeared, eſpecially in the afternoon, a very uncommon attentiveneſs unto the word, a wonderful tenderneſs upon the aſſembly: the tokens of a very ſerious concern were viſible on many faces. And though there is ſufficient reaſon to believe that many perſons, before this, were under conſiderable convictions, and abode ſo after the day aboveſaid; yet they kept their concern very much to themſelves, until ſome time in March following, when they could no longer conceal their diſtreſſes; they began to lament their own caſes to one another, and to come frequently to their miniſter under ſoul-trouble. It was agreeably ſurprizing almoſt daily to hear of new inſtances of young perſons (for the work of God's Spirit ſeemed to be chiefly on young people) in great concern, what they ſhould do to be ſaved. The ſame thoughtfulneſs ſeemed to run from houſe to houſe, and from ſoul to ſoul; and their complaints againſt themſelves were very much the ſame.

It was but a little while after this before the ſame Spirit's operations of the ſame kind were equally remarkable in the firſt pariſh and congregation in the town. Particularly on the annual faſt April 23d, 1741, was a very open and public diſplay of Divine Grace there, very much as mentioned above (in the other congregation) when the miniſter preached from Jer. xxvi. 13. and many were brought under ſtrong convictions, and thenceforward many flocked to their miniſter, eſpecially young people, under ſoul-diſtreſs. The powerful awakenings

and convictions on persons minds spread from neighbourhood to neighbourhood, so that by Mid-summer there were instances in all parts of the town under great concern to know what they should do to be saved. Yea, it appeared to us, so far as we could observe in our respective parishes, that very few houses, if any in the town were passed by and left without some observable spiritual concern on some or other of the family. Our people, in general, became much more attentive in time of public worship; their countenances being generally solemn, listening and tender, shewed their extraordinary appetite for the word: and it became a very common thing with us to have a great part of the assembly in tears at hearing the word, and especially when they heard the glad tidings of the gospel, and they were invited to rest their weary souls in Christ the Saviour. While we endeavoured with great plainness to show unto sinners their guilt and danger, and to open the awful contents of the law to them, these truths would often have their proper effect, in alarming guilty consciences, and filling the minds of many with great concern for their own souls; and then the gospel-news of a Saviour, and the freeness of Divine Grace would marvellously melt a great part of our congregations into tears, and persuade them, by Divine help, to seek the great salvation. Nor have we seen reason, as yet, to think any other than that many of these earnest seekers were sure finders of the Pearl of great price.

Our people grew very desirous of lectures; that they might have more frequent opportunities for spiritual instruction, and to join in social worship; where we found God often bestowed his blessing. It was not rare to hear them confess that they used to be weary of the Sabbath; but now they longed to have it return, and that it seemed exceeding long to them, if they went from Sabbath to Sabbath without hearing a sermon. We used frequently to gratify their desires, and preach public or private lectures: though we have since seen cause to lament that we did not preach much oftener at the beginning of this very remarkable day of grace, than we did; when the Spirit was most evidently with the word, and the work of the Lord, through infinitely wonderful grace, did prosper in our hands. We have since, upon more observation and experience, been more frequent in our preaching, and see no reason to repent it, but to bless God for strengthening us unto and succeeding us, as we believe he hath, in our more abundant labours.

It is now above two years since our young people have generally and voluntarily done with their frolicking and merry meetings: many of them have appeared bitterly to lament their mispence of much precious time in such meetings: it hath been very agreeably surprizing to observe the resentment of themselves, which some of the late ring-leaders of their merriment expressed. Nor did they degenerate into melancholy, or refuse company, but frequently would associate themselves for religious exercises. Accordingly the religious societies of young people that were before formed in the town, grew much more numerous; and other societies were set up, and continue in various parts of the town, both among young people and heads of families. And both family meetings and young mens religious meetings are much frequented.

We have great reaſon to rejoice in the Chriſtian conference that has long been one ſtated part of the exerciſe of our young mens meetings; there being evident tokens of their gain in ſpiritual knowledge thereby, diſcoverable when we had opportunity to converſe with them, and others in private about the ſtate of their ſouls. Upon which we can freely recommend it as a very proper part of the exerciſe of private meetings, where it has not yet been practiſed. As we have alſo abundant reaſon to recommend it unto young people to aſſociate themſelves for religious exerciſes, in proper time, and under due regulations; from what we have heard of the advantage thereof to many of our young people, when they have declared to us, and in the public congregation, what God hath done for their ſouls, at, and by ſuch meetings. And doubtleſs private ſocieties for religious exerciſes among heads of families, under equally proper regulations, might be proportionably beneficial; of which, we truſt, God hath not left us without witneſs in this town.

Before this bleſſed revival of religion in the town, there was very little to be heard, among old or young, of pious diſcourſe, when they were occaſionally together; but it is now above two years ſince there has been an happy reformation in this regard, though it hath not yet been prevalent to the degree it ought in the town. It was very pleaſant to ſee and hear the wonderful alteration in this matter among the youth, and ſome children of nine, ten, or twelve years of age. Many of our young people who, whenever they viſited one another or met occaſionally, would ſpend their time in meer vain and uſeleſs diſcourſe, if not worſe, now grew much more deſirous to be together than heretofore; and the Bible, or ſome pious author, muſt ordinarily, at ſuch times, be one of the company, and their converſation would turn chiefly on the ſtate of their ſouls, divine and eternal things: and many of their minds ſeemed much more intent on theſe things than formerly on vanity. Such as would before purpoſely avoid the company and diſcourſe of the godly, would now induſtriouſly ſeek both, and would frequently apply to thoſe, whom they thought more knowing and pious, with ſerious and weighty queſtions about the things of God. Many of our people living three or four miles or more from our places of public worſhip, are neceſſitated to tarry at or near about the meeting-houſes, through the intermiſſion between forenoon and afternoon exerciſes, and there uſed to be little elſe but vain and worldly talk among moſt; but upon the late remarkable divine influence on people's minds, there was a wonderful change in this regard among (we think) the greateſt part of our people. It became a common thing for them to retire in ſmall companies, to different places, for religious conferences, or reading; and ſometimes theſe exerciſes were mixed. And more lately there are ſeveral ſocieties that ſpend part of the intermiſſion in praying, reading, and ſinging together. So that on many accounts the intermiſſion, as well as time of public exerciſes of God's worſhip, is very remarkably holy to the Lord, eſteemed honourable, and a great delight unto the more ſerious among us. And even the time of travel to and from our places of public worſhip has often been ſweetly redeemed for pious

diſcourſe between two or three, as they walk in company together.

We are ſatisfied that the general concern upon people's minds which prevailed among us above two years ago, and has not ceaſed, did not ariſe from a diſpoſition to conform to the prevailing cuſtom of people around us; for this was the firſt town which was ſo remarkably viſited and bleſſed by ſovereign Grace within ſeveral miles: and it evidently appeared that many would be under the ſame concern at the ſame time, and would be agreeably ſurprized when they unexpectedly found one another uttering the ſame complaints relating to the ſtate of their own ſouls. It is alſo very evident that this general awakening was not from the influence of travelling miniſters, (though we are ſatisfied God has made uſe of ſome of them for the revival of religion in many places) for there was but one ſermon preached in the town in ſuch a way, and that to a ſmall auditory, (the warning being very ſhort) and this ſome months before the concern was very general through the town. And here it is very obſervable that there was a ſpirit of conviction on the hearts of many in the Winter before it was externally very evident; when, by the extremity of the Winter and depth of the ſnow, many of our people could not, for many Sabbaths together, attend on the ordinary and ſtated exerciſes of religion; ſo clearly was it the work of God. Nevertheleſs we are glad to own that the news of many converſions in Northampton and other towns in that part of the country ſome years before, and of ſome remarkable ſucceſs of the goſpel in ſome parts of England and America, were means of ſtirring up thoughtfulneſs in many, and encouraged godly perſons to pray with the more confidence for the out-pouring of the Holy Ghoſt alſo on us.

Many came to offer themſelves to join in church-fellowſhip, whom we looked upon ourſelves obliged to examine particularly of their experiences, which gave them reaſon to hope that they could in ſincerity enter into ſolemn covenant with God and his people. Our times for the adminiſtration of the Lord's-ſupper in each church are two months apart: and into the ſecond church in the town (which before conſiſted of ſixty-three communicants, and the pariſh of about ſeventy families) juſt before the ſacrament May 3d, 1741, were admitted twenty-four more: and between the ſaid 3d of May and the firſt of July following, were admitted thirty-ſeven more. And conſiderable numbers afterwards from time to time. Into the firſt church in the town (which before conſiſted of ninety-two communicants, and the pariſh of about one hundred and twenty families) were admitted juſt before the ſacrament June 7th, 1741, twenty more. And then before Auguſt 1ſt, thirty-eight more. And then before October 1ſt, eighteen more. And before the adminiſtration of the Lord's-ſupper there have conſtantly been a conſiderable number admitted ever ſince; (never leſs than five, except twice, and uſually more at a time.) So that now one hundred and thirty-ſix communicants are added to the firſt church, and eighty-nine to the ſecond ſince April 1741. Thus greatly are the numbers of our communicants increaſed, and we had opportunity to diſcourſe with each of thoſe admitted into the reſpective churches under our particular watch, of the ſtate of their ſouls, and with many of them ſeve-

ral times; as well as with a conſiderable number who were profeſſors before, and came to us in this remarkable day fuller of concern about their ſouls than uſual: and many that have been brought under ſome convictions, who yet ſtand off from the Lord's table. Many (as each of us can declare relating to ſuch as one or other of us diſcourſed with, and to others that both of us diſcourſed with, and many, of whoſe diſcourſe with their neighbours and acquaintance we had almoſt daily an account of) uſed to complain of their miſpending of time, eſpecially of Sabbath-time, and of their vain wandering hearts in time of religious worſhip; they would lament over their whole life, as having been filled up with ſin, and complain of their own wicked hearts, as leading them to all manner of abominations naturally: they would frequently confeſs it with apparent mourning, that they had ſo long deſpiſed an offered and glorious Saviour; and expreſs their wonder and amazement that God had ſpared them ſo long, that he did not cut them off in the midſt of their wickedneſs; acknowledging that God would be infinitely juſt if he had done it, or if he ſhould ſtill caſt them off for ever; profeſſing their ſenſe that it muſt, and would, be infinitely free grace, if ever they were ſaved; moſt wonderful grace. They would frequently complain of themſelves as greater ſinners than any they knew of: if others had been guilty of more open ſcandalous ſins, yet they hoped that none had ſuch wicked hearts as themſelves. They would often expreſs it, that the ſinful ways, which they uſed to delight moſt in, were now the moſt loathſome and grievous to them; together with very earneſt wiſhes, that they might be kept from all ſin; and would lament, that they could not live without ſin, becauſe of in-dwelling corruption. Many would ſtill expreſs their hope of mercy through Jeſus Chriſt, notwithſtanding all their vileneſs, and that they hoped they were enabled to venture their immortal ſouls on that chief Corner-Stone for ſafety; and that they found a free acquieſcence of ſoul in him; that they deſired nothing ſo much as to ſubmit to him, and to live to his glory.

Some could tell the time when they firſt became ſeriouſly concerned about their ſouls, and what was the ſermon, or the particular paſſage in a ſermon that pricked them to the heart: and ſome would aſſure us, that the news of many others brought under ſoul-concern, and as they thought bringing home to Chriſt, awakened them. It ſeemed as if almoſt all their acquaintance would be ſaved, and themſelves left, which would look very awful to them. Some could give a diſtinct account of the time when from great diſtreſs, their ſouls were enabled to venture upon an infinite Saviour, and (if they deceived not themſelves) found goſpel-reſt in him. Others could give a leſs diſtinct account as to the time of their greateſt diſtreſs, and firſt finding reſt in Chriſt, and yet perhaps equally diſtinct, as to the genuine fruits of the Spirit in their hearts. Some have had, to appearance, much greater degrees of concern and conviction than others, and there has been a great variety as to the degrees of perſons reſt and joy of ſoul in ſpiritual things. And we have been ever careful to adviſe perſons to obſerve, rather the ſpring, nature and effects both of terrors and joys, than the degrees of them: and that the heart of a ſinner muſt be ſo broken for ſin as to be broken

off from ſin; and that every true convert hath ſuch a diſcovery of Chriſt as perſuades the ſoul to chuſe him in all his offices. Some have been much longer under a ſpirit of bondage than others, before they have had any ſatisfying tokens of having received a ſpirit of adoption, whereby they could cry, Abba Father. And ſome who were early under convictions of ſin, ſeem ſtill to remain ſo, without giving the diſtinguiſhing marks of a ſaving converſion; or without returning to their former way of living, and frame of mind, now for above two years. But we have awful reaſon to fear that ſome who were under conſiderable awakenings at the beginnlng of this remarkable day, have unburdened themſelves without finding reſt in Chriſt, by a true faith.

There was about a year ago, ſome decay among us. There ſeemed to be leſs ſolemnity and livelineſs in the countenances and behaviour of the generality of our congregations while in the houſe of God; leſs earneſtneſs after divine inſtructions, both public and perſonal; not ſo much ſavourineſs in private converſation; but a greater eagerneſs after the things of the world, than in months before. Some who had ſeemed to be under ſome ſmall awakening, ſeemed to loſe their concern and tenderneſs; though we think that very few, if any ſuch have returned to ſo great a degree of lewdneſs and vanity as they formerly lived in. Some that appeared to be under great awakenings, as well as ſome that appeared to be hopefully converted, ſeemed to loſe much of the ſenſe of divine things which they had before; and many were ſenſible of this decay. But, bleſſed be God, among all thoſe, that we looked upon in a judgment of charity, to be born from above, there has not one turned an open apoſtate, nor evidently and impenitently ſcandalous in their behaviour: nor have the generality of thoſe who have been in any conſiderable meaſure awakened, returned, in this time of decay, to their former heedleſs and airy way of living, their frolicks, or vain and merry meetings; nor did they ceaſe from their religious meetings, nor drop any of them, unleſs on occaſion of an extraordinary buſy ſeaſon, and ſhort evenings, and that only in one part of the town where they live remote from one another, and for a ſhort time. Although religion for ſome months about that time did not ſeem to be ſo reviving as before, nor the word to have ſuch power, nor convictions nor converſions to be multiplied; yet neither did the ſtate of religion among us, nor the face of the town appear to be at all the ſame as three years ago. And we have reaſon to think, that all this time converſions were more frequent than for ſome years before 1740. We have reaſon to hope that many prayers were aſcending from among us daily to the throne of grace for a greater plenty of divine and ſaving influences on the people of the town, as well as for the proſperity of Zion in general: and we truſt that many of the people of God were (and are ſtill) praying for theſe things.

And the Lord, the overflowing fountain of grace, hath been pleaſed to viſit us with another plentiful ſhower of grace, and ſo ſtrengthen that which he had wrought for us. It is now above half a year ſince a ſecond revival of religion began to be very obſervable in the town; firſt, in the firſt pariſh in the town, and very ſoon after in the ſecond. As to the

ſubſtance of the work, it appears to us to be the ſame as was remarkably among us above two years ago, of which there has never ſince been a ceſſation. But there are a few things obſervable, which are circumſtances attending the work of God's grace now among us, in which there is ſome difference.——There have not been ſo great numbers brought under convictions, and the ſpirit of bondage now as before; according to our obſervation. Some who have of late been under ſtrong convictions, have been more ſuddenly pricked to the heart, and brought into greater diſtreſs, than before. Some, who we have reaſon to hope were ſincere converts unto God before the time which we are now ſpeaking of, have now been brought into exceeding great diſtreſs, at renewed and clearer diſcoveries of their own hearts, and a more bitter remembrance of their ſins. Not a few of real Chriſtians have been more remarkably quickened now than before, in their Chriſtian walk. Some who we charitably hope have been lately converted to God, as well as ſome who we hope were converted a year or two ago, and ſome who have been looked upon as ſincere Chriſtians for a conſiderable number of years, have in this time been very much filled and feaſted with the conſolations of God, (as we judge from what they ſay, and their after-life.) There have been not a very few among us within ſeven or eight months paſt that have cried out with great agonies and diſtreſs, or with high joys on ſpiritual accounts, and that in time of religious exerciſes. But theſe two things we would obſerve relating to what we have ſeen of this nature, viz. 1. That we are perſuaded that very few if any among us have cried out in ſuch a manner while they could refrain: and we have ever cautioned perſons againſt making any outcries in time of religious worſhip, if they could avoid it, without doing too much violence to their nature, or turning their thoughts from divine things; though we have not thought it ordinarily proper to leave off ſpeaking, or to have the perſons ſo affected removed out of the houſe. And, 2. That we by no means account perſons crying out in time of worſhip, falling down, or the degrees of their joys or ſorrows, that might occaſion theſe effects on their bodies, to be any ſign of their converſion, when ſeparately conſidered; and have carefully warned our people againſt ſuch a way of thinking: though at the ſame time we cannot but think that moſt who have ſo manifeſted their ſenſe of things, were under the operations of the Holy Ghoſt at the ſame time, which occaſioned theſe outcries; and that their inward experiences were ſubſtantially the ſame as theirs, who have been ſavingly converted to God (as we hope) and have given no ſuch tokens of their diſtreſs or joys.

People have within this time appeared as deſirous as ever, or more ſo (as to conſiderable numbers) of ſermons and ſocial worſhip, than ever before. There have been a variety of inſtances among us of perſons appearing in very great diſtreſs, even unto agonies, for others ſouls, beyond what we have ever ſeen before. And ſome among us have not been ſo well ſatisfied, nor ſo much delighted with this late revival, as they ſeemed to be two years ago; and ſome that ſeemed ſomething awakened then, have appeared to look ſomething ſtrange upon what we take to be the ſame work, now it hath been attended with ſome

uncommon circumſtances. And we are concerned leſt ſome have been prejudiced againſt the powerful manner in which God hath been pleaſed to carry on his own work; and ſo have lain the leſs open to convictions and benefit by goſpel ordinances. We have not known trances, viſions, revelations, or the like. We have had great freedom from the appearances of a cenſorious ſpirit in the ſubjects of this bleſſed work; though ſome tender and compaſſionate expreſſions have been miſconſtrued. Chriſtian conference hath been much encouraged and practiſed among elder and younger people.

To conclude; we can, upon the whole, freely declare our opinion, That almighty God hath begun, and now, for more than two years, been carrying on a glorious reformation and revival of pure and undefiled religion among the people of our charge; convincing, hopefully converting, and greatly ſanctifying, quickening and comforting many among us, by a wonderful effuſion of the Divine Spirit, accompanying the word, ordinances, and providences. And that God hath been exceeding good to us in preſerving us from ſuch errors, ſeparations, and diſorders, which we have heard have been in ſome other places. For which, may God have all the glory. Thus we have endeavoured to give a juſt account of the late remarkable revival of religion in Wrentham; with an exact regard to truth, according to our obſervation and remembrance, of perſons, converſations, and events. Now, earneſtly wiſhing the proſperity of Zion; and begging the prayers of God's people for us, and the people under our immediate care, we ſubſcribe Henry Meſſenger, paſtor of the firſt church in Wrentham.
Elias Haven, paſtor of the ſecond church in Wrentham.

*To this Letter may be added the following Information from the rev. Mr. Cotton of Newton, referring to one remarkable Inſtance, which fell under his Obſervation, when occaſionally at Wrentham in Auguſt* 1742.

[ From PRINCE's Chriſtian Hiſtory, N° 32. ]

The firſt perſon that cried out under the preaching of the word, in the firſt pariſh of Wrentham, was a man more than forty years old, at a lecture, Auguſt 19th, 1742, when Mr. Cotton was preaching from Matth xi. 28. Towards the cloſe of the ſermon, the ſaid perſon ſpake out with much concern and diſtreſs about the ſtate of his ſoul.—Soon after the congregation was diſmiſs'd, he went to diſcourſe with Mr. Cotton; who aſking him the reaſon of his crying out in the aſſembly, in the manner he had done, the man replied, That he could not avoid his doing ſo; though he had often ſpoke againſt other peoples crying out, and had ſaid that they might, if they would, refrain from it, and not diſturb the congregation in hearing. He then added, that he went to that lecture, with a more ſerious concern upon his mind, than he had commonly done, that he might get good by that opportunity; and he ſaid, that the word he heard, came with ſuch power upon him, that he could not help crying out, and ſpeaking as he did.—When inquiry was made concerning his ſpiritual ſtate, he declared, he had been an honeſt, moral liver; had prayed conſtantly in his family, though not ſo conſtantly in

secret; had made conscience of attending the public worship of God, loved to hear (as he thought) faithful preaching;—and he had been ready to conclude, he was in a good and safe state, and all was well with him. But now he was brought to see his sin, misery, and danger, in a natural state, and his need of Christ to help and save him; and to see that if a new and saving change was not wrought by the Spirit of God upon his heart, he should be undone for ever!—And he expressed his fears that the day of grace was over as to him.—Upon which it was suggested to him, that now the Spirit of God was so striving with him, he might be assured, that there was hope concerning him; and it looked as though God was waiting to be gracious, if such convictions were cherished. Mr. Cotton gave him what advice and direction he thought needful, for one in his state and circumstances, upon his first coming to him. He came again the next morning, and was in as great distress as before, because of the provocations he had given to the Spirit of God to forsake him, and to strive no more with him; but yet declared, he was resolved to seek and plead (as he was able) for the Lord's compassion and mercy to him; and said, if God should not shew him mercy now, he believed the Spirit would never so strive with him any more. After considerable time spent in conversing with him, he remained greatly concerned and distressed, lest he should not obtain mercy from God: but still resolved to seek and cry for it. And, upon inquiry, Mr. Cotton has been informed there is now reason to hope and believe that God has heard prayer for this man, and not turned away his mercy from him.

## Section IX.

*In March* 1741, *at Taunton in the County of Bristol, after Mr. Tennent's preaching there.——His Text Matth.* xi. 28.——*Increase of religious Conversation.——Mr. Crocker their Minister excited by the News of the Revival in Connecticut.——Good Effects of Mr. Daniel Rogers' occasional Preaching from John* v. 40.——*And Mr. Wheelock's from Mark* xvi. 16. *which was attended with great Power.——Awful Solemnity in hearing.——A particular Instance of one in great Distress.——Rev.* iii. 20.——*The Detection of Hypocrisy from Job* xxvii. 8.——*Wonderful Power attending Mr. Wheelock's last Sermon on Hosea* xiii. 13.——*Mr. Crocker preaches to the Negroes.——Young Children affected.——Disputes did hurt.——People of all Characters wrought upon.——Profligates, Formalists.——The good Fruits in their Lives.——The Doctrines preached during this Revival at Taunton.——Though some made a Cry People would be undone by so many Meetings, God gave as great or greater Plenty than ever.——Mistakes rectified, and Objections answered.*

[ From a Letter from Mr. Crocker, Minister at Taunton, to Mr. Prince, Minister at Boston, November 24th, 1744, Christian History, N° 93, &c. ]

R. D. S. According as you desired me some time since, I here present you with some account of the late remarkable visit which the Lord hath made us by a marvellous effusion of the Spirit of grace, in his a-

wakening, convincing, humbling, converting, ſanctifying, and comforting influences. Whatever any may ſay or think, I freely declare my firm belief, that the great Jehovah has been remarkably preſent with his people and ordinances in Taunton, in reforming his people, and in reviving and carrying on the power of religion among them; as is plain to any, who are acquainted with things of a religious nature here; unleſs their minds are blinded by infidelity and enmity, or awful and unjuſtifiable prejudices againſt the goſpel, or the ſovereign and free Spirit of grace, and his works of grace upon the hearts of his people. God has been with them of a truth: many have felt his power, and ſeen his glory; the goings of our God and King have been glorious in the aſſemblies of his people in this part of his vineyard. And indeed I can never be enough thankful to our divine Redeemer, I can never enough adore and magnify his holy name for the late diſplay of his almighty grace in the midſt of this dear people! If the reformation of one perſon is matter of great joy among all the real friends of religion; what then is the reformation of the generality of a town? If the effectual converſion of one ſinner to God is matter of exceeding great joy among the angels in heaven, and among the Bridegroom's friends here upon earth; oh then what matter of joy is there in heaven and earth, when numbers are effectually converted even in one ſingle town? Wherefore, for my own part, I deſire with humility, delight and gratitude, to acknowledge to the praiſe and glory of free, ſovereign grace, that whilſt the Lord has been watering one part and another of his vineyard by the precious influences of his Spirit, in the late remarkable day of his people's viſitation; he has not altogether paſs'd us; but has wrought marvellous things in the midſt of us; his right hand and his holy arm have gotten him the victory, over a number of ſouls among us.

Being diverted by one means and another, I have for ſome time delayed writing to you; but (as I think) duty and gratitude to the bleſſed God and our dear Lord Jeſus, and likewiſe common juſtice, which we all owe to the world, and to the cauſe of Chriſt, and intereſt of vital godlineſs, in the late happy revival thereof (which has ſuffered ſo much by theſe among other things, viz. the repeated miſrepreſentations which by ſome ſeem to have been deviſed and induſtriouſly ſpread, and by others unwarily received and publiſhed abroad concerning it, as if the whole, or moſt thereof, was nothing but a wild ſcene of enthuſiaſm, diſorder, &c. whereby even ſome good people, who either have not had, or have neglected to improve opportunities, impartially to examine into the nature and evidences thereof, may either have been prejudiced againſt, or ſtumbled at it; whilſt others may thereby have been confirmed in their infidelity and ſecurity, and in their natural enmity againſt the power of godlineſs, and ſo take up with a form, or nothing in the room thereof; being frightened at, and carefully avoiding the leaſt appearance of it, leſt they ſhould turn enthuſiaſts, diſtracted, or catch what may be looked upon by ſome too much the prevailing diſtemper of the country, &c. I ſay theſe things oblige me to declare and publiſh the conqueſts and triumphs of the almighty Redeemer,

in the midſt of the dear people of my charge. It is indeed exceeding difficult to give a juſt, faithful and impartial account of what the Lord has wrought among this people in the late day of his great grace, ſo as not to wrong the cauſe and intereſt of pure and undefiled religion, and the methods which a ſovereign God has been pleaſed to take in reviving and propagating it among them, either on the one hand or on the other, either by attributing that to it which belongs not to it, but is rather of a contrary nature and tendency, or by taking that from it which belongs unto it, and is part of its real beauty and glory. But relying upon the Lord for his gracious aſſiſtance, I ſhall endeavour to give a juſt, faithful and impartial account of the riſe and progreſs, nature and effects, together with ſome circumſtances which have attended this work of God's grace among them; as in the ſight and fear of God, before whom I expect quickly to appear and give up my account, and receive of him according to the deeds done in the body, whether they be good, or whether they be evil.

That I may therefore give you a clearer and juſter repreſentation of the late ſurpriſing viſit of the Spirit of Grace, it will be proper to give a brief account of the ſtate of religion among them before the late happy revival thereof. The number of families belonging to this congregation is about two hundred and ſeventy or eighty. And the ſtate of religion among them before the late happy revival thereof (as far as I have learned) appeared to be very dark and awful. The church was but ſmall, conſidering the number of inhabitants; and deadneſs, dulneſs, formality, ſecurity, &c. too awfully abounded among them. Any who were wiſe virgins (as I truſt there were a few) appeared to be ſlumbering and ſleeping together with the fooliſh, and ſinners appeared to be at eaſe in Zion. In a word, it is to be feared that there was but a little of the life and power of Godlineſs among them, and irreligion and immorality of one kind and another appeared awfully to increaſe. Tavern-hauntings, diviſions and animoſities, contentions, merry-meetings and frolickings were much purſued and attended: yea, to that height of wickedneſs had they arrived, that (as I have been informed) they would even contrive them on the Lord's-days; and things of that nature were much the ſubject of their converſation upon holy time. Indeed vital and experimental Godlineſs ſeemed to be almoſt baniſhed from among both old and young. The holy Sabbaths were awfully miſpent by the town in general; and their converſation chiefly turned upon worldly and vain topics, and much irreverence appeared in the houſe of God. From whence it is ſomething eaſy to form a judgment how the remainder of the week was ſpent; in as much as the general and prevailing bent and temper of the minds and converſation of a perſon or people is more or leſs religious and ſpiritual, according as they are more or leſs ſtrict and conſcientious in their ſanctification of the holy Sabbath. As to doctrines, perhaps it did not ſo openly appear what were the religious principles of many of them in the time of their ſecurity, till they came to be moved and rouſed by the powerful influences of the Holy Ghoſt, which have accompanied the plain preaching of a crucified Jeſus. For perſons may profeſs to believe and eſteem the ſelf-denying

doctrines taught us in the gospel of Christ, yea, they may think themselves that they really believe and esteem them, until by the powerful influences of the Holy Spirit accompanying them, they are awakened and are led into some measure of an experimental acquaintance with their own hearts; and then will they find their natural unbelief of, and enmity against them; they will find their carnal hearts rising up against, and cavilling at them; yea, and come really and openly to appear against them, if the grace of God, prevent not. Many may be able to bear with those doctrines of the gospel in the theory, who cannot endure the power of them, who cannot endure to see them exemplified in practice, &c. as is too evident in this day. But indeed other doctrines prevailed: doctrines exceedingly agreeable to the natural blindness, pride and haughtiness of human nature in this its lapsed and depraved estate; doctrines in their nature and tendency, contrary to the tenor and spirit of the gospel, and destructive to the souls of men.

Thus had this people degenerated from the primitive piety of their ancestors! thus had they almost sunk into the very dregs of formality, irreligion, &c. and seemed, according to an human view, to be almost ripe for the signal execution of divine vengeance upon them! but God (whose thoughts are not our thoughts) was pleased to take this time wherein marvellously to display the unsearchable riches and adorable sovereignty of divine grace among this people! as God will be known by the judgments which he executes, so much more will he be known by the astonishing acts of his grace among the apostate sons of men! oh how glorious did the riches and sovereignty of divine grace appear in visiting this back-sliding and rebellious people by a plentiful effusion of the Holy Spirit, in visiting them just at such a time when they had arrived at such a degree of wickedness, and in triumphing over all their sins and vilenesses! verily grace thus manifested and displayed eminently appears to be the grace of God, boundless like himself, infinitely surpassing the understandings of men and angels! surely God is self-moved when he shews mercy to any person or people! he loves them from himself; he loves them because he will love them; and he has compassion on them, because he will have compassion on them: so that it is neither of him that willeth nor of him that runneth, but of God that sheweth mercy! God gives not his grace to us either because we are good, or have done any good! no, verily. But he gives us his grace that we may be good and do good! it is all from infinitely free, self-moving, and sovereign grace[a]!

But to return——The people began to be somewhat reformed by the blessing of God upon the preaching of Mr. Guild (who is since settled in the ministry in the Jerseys) and others; and before he left them there appeared to be somewhat more of a reconciliation among them in general. Now in the time of his preaching among them, the rev. Mr. Tennent in his journey from Boston to New-Port, in March 1740-1, visited and preached to them from Matth. xi. 28. He had a considerable number of hearers, considering the shortness of the warning and the

a See Ezek. xvi. at the beginning.

difficulties of the season. The effects of his preaching were not deep and lasting upon the minds of many of the people, as I have understood. Some were filled with wonder as if they had heard strange things to day, and some were brought under concern of soul: but I have not found that it was deep and abiding, excepting upon one or two. Now from about this time religious conversation increased more and more among some of the people, by the blessing of God upon the means of grace, some, at least, appeared to be more thoughtful, and to consider their ways: public exercises were attended with more apparent diligence, and seriousness, &c. About this time (I think) their frolicks were abandoned[b], and a number of young persons formed themselves into a society for religious exercises; which societies had been neglected for a long time since. Thus there appeared to be some external reformation among many. Sometime also this Summer, as I remember, one was awakened by a special dispensation of providence, whose awakenings, I hope, issued in effectual conversion.

In the beginning of August 1741, they sent for me to come and preach with them a few Sabbaths upon probation; and I accordingly engaged with them for two or three. I went and preached my first sermons to them upon August 16th. I found that the people generally attended the public worship with some measure of heedfulness and seriousness. They were much reformed in this respect. Some as I remember were affected. I also heard of some who were under more concern of mind than they used to be: but I then observed but very little appearances of vital and experimental religion among them, though indeed my observation was short and narrow. One Sabbath evening I visited, exhorted and prayed with the before-mentioned society of young persons: and they seemed to be seriously affected and concerned, tho' not under deep and clear spiritual convictions as I could learn. About this time, by rumours of the religious stir and commotion abroad, and especially at Bridgewater, many of them were probably stirred up to talk more about these things, some for and some against them. At length the church came to a choice of me for their pastor. And about this time hearing how religion flourished in many places in Connecticut, (though indeed I was sometimes stumbled at some things which I heard reported from thence concerning some parts of their conduct, yet I believed there was a glorious remarkable work of God's grace revived and carrying on among the people there, and also in some other places in the land, and hope I was in some measure enabled to rejoice therein) I had some sense of the awful state of religion in Taunton; and on a particular time especially was filled with distress on that account, together with earnest desires that God would also visit them with his special grace, that he would revive and propagate the power of godliness among them, and had some hopes raised in me that he would. After this, sometime in October, the rev. Mr. Daniel Rogers, having been preaching at o-

b Here observe, that as soon as the great truths of our most holy religion, and the great concern of our souls and another world are seriously thought of and laid to heart; these cursed frolicks and merry meetings, those nurseries of impieties and debaucheries are abandoned by us.

ther places, came and preached a ſermon at Raynham, a town adjoining to this. I was there with ſome of this people and heard him. There appeared to me to be a ſavour of the Holy Spirit in his miniſtrations, which made me deſirous that he ſhould preach here alſo. Accordingly I invited him to go home and preach a lecture for me the next day in the forenoon, to which he conſented, and notice thereof was given among the people as generally as might be. People began now to be more ſwift to hear, and there was a conſiderable number attended the lecture with ſome from other neighbouring towns. There were ſome who came from Middleborough Weſt-Precinct, who being awakened before, appeared to be under clear and deep ſpiritual convictions of their ſin and danger, and in great diſtreſs and agony of ſoul therefore, whom Mr. Rogers obſerving, he ſpake to them, as I remember. I alſo ſpake to the people, deſiring them not to be affrighted or diſturbed in their attention by theſe convinced and diſtreſſed perſons, their agonies, groanings. Having obſerved theſe things to the people (becauſe they had never ſeen the like before) he proceeded.——And he gave us a ſermon, from John v. 40. His diſcourſe appeared to be very ſpiritual, and I truſt, was attended by the power of the Holy Ghoſt. In his diſcourſe he opened to us and confirmed the ſtate of legal and ſpiritual death, wherein all mankind naturally lye, as is implied in the text: he moreover ſhewed us what that life was for which we were to come to Chriſt, as it conſiſts in a freedom from condemnation, and in a conformity to the moral communicable excellencies of the bleſſed God: he alſo mentioned ſome of thoſe reaſons why ſinners will not come to Chriſt, or believe on him that they might live, &c. He applied his diſcourſe; urging upon ſinners the abſolute neceſſity of coming to Chriſt or believing on his name, that thoſe which were naturally dead in treſpaſſes and ſins, might live a life of juſtification and ſanctification, &c. A ſolemn and awful ſerioufneſs appeared among the people, and thoſe beforementioned who came from the Precinct appeared to be in awful diſtreſs and anguiſh of ſoul, &c.

The rev. Mr. Wheelock of Lebanon having preached at Norton (a town adjoining) on the ſame day, and, after exerciſe was over, being invited by one of our deacons, came to Taunton: he appointed to preach a lecture at the meeting-houſe the next day. Before meeting he ſent for me, but I being out of town, at the time appointed he went to lecture, and preached to a conſiderable number of people from Mark xvi. 16. In his ſermon, among other things, as I have been informed, he opened the nature of goſpel-faith; gave ſome marks and evidences of it; ſhewed the awful danger of a ſtate of unbelief, &c. A conſiderable number, as I was informed, were awakened and pricked in their hearts under his preaching: ſome were conſtrained to cry out, their convictions of ſin, and of their expoſedneſs to the immediate and actual execution of the divine anger upon them being ſo ſudden and piercing[a].

a The firſt who manifeſted their diſtreſs, by crying out this day, and indeed the firſt who did ſo of this people, had been much ſtumbled at the religious diſtreſſes expreſſed in out-cries, &c. which ſhe had heard of from abroad.. The reports which ſhe had heard, together with what people ſaid to her at home, tended much to prejudice her

A far greater number, who ſeemed to be ſeriouſly concerned and diſtreſſed, did not manifeſt their diſtreſſes in ſuch a public manner; whilſt ſome perhaps were inquiring what theſe things meant. There was alſo a word of exhortation given by a young candidate after Mr. Wheelock was gone. Upon the whole, I do verily believe, that this day was a day wherein God remarkably diſplayed his power and grace in the aſſembly of his people here.

Upon my coming home that evening, and hearing what the Lord had done among this people the day paſt; my thoughts were fixed upon Rev. iii. 20. firſt clauſe, (although I had deſigned to have preached from another text I had wrote from.) Accordingly I minuted down ſome thoughts that evening, and hope had the gracious aſſiſtance of the Holy Ghoſt. The ſubject appeared to me to be ſeaſonable; it being a time in which the glorious Redeemer was remarkably knocking at the doors of ſinners hearts, in this town, for admittance and entertainment. I think indeed it is my duty to ſtudy my ſermons as well as I am able, and to labour to feel the power of them upon my own heart before I deliver them to the people; yet I believe miniſters may ſometimes be called in providence to preach when they have not had opportunity for ſuch preparatory ſtudies as might be their duty at other times, and then

againſt theſe things. She ſaid, ſhe was brought to think that it was an evil ſpirit or a ſort of enchantment which cauſed them. However, when ſhe heard that the rev. Mr. Wheelock was come to town, and was to preach a lecture in the meeting-houſe; notwithſtanding the prejudices which were raiſed in her mind againſt theſe things, ſhe was reſolved to go and hear him if ſhe could. Accordingly ſhe went; and as ſhe was going, ſhe ſays, ſhe ſecretly wiſhed, that if theſe things were right, ſhe might partake in them. (Here obſerve that ſhe had for ſome time been under ſome concern, but not under any clear, diſtinct ſpiritual convictions as I could learn of her.) Accordingly in ſermon-time her eyes were immediately opened to ſee her guilt and danger: and it appeared to be all blackneſs and darkneſs unto her; ſo that ſhe knew not which way to turn, that ſhe might eſcape the wrath of God; which she ſaw hanging over her. She ſays that she had a ſort of knowledge and belief that Chriſt was able to ſave her, but dare not believe in him, being ſuch a ſinner. She was afraid of going to hell every moment as she deſerved; but yet had a ſecret hope kept alive in her ſoul in all her diſtreſs, that it may be God would have mercy on her, &c. On the Sabbath after she was very much diſtreſſed, eſpecially in the afternoon, trembling under the word; diſtreſs'd under conviction of ſin and awful apprehenſions of the wrath of God due to her for ſin. After the exerciſe was over, she came to Mr. Wheelock, as he ſtood out of the doors, inquiring what she should do, &c. Her diſtreſs and anguish of ſoul becauſe of her ſin and danger continued with many awful temptations, as she ſays, till the Sabbath ſe'nnight; when being at meeting in the forenoon, she thought she had Chriſt diſcovered to her by ſome paſſages in the ſermon. Upon which diſcovery, she ſays her diſtreſs was all removed immediately: "I ſaw (ſays she) Chriſt was a compleat Saviour; juſt ſuch an one as I would have choſen, were I to chuſe a thouſand times. Oh then I thought I should have lived a heaven upon earth for the time to come; a bleſſed life indeed! My ſins ſeemed to be ſubdued and gone. After this I was not angry and fretful under croſſes and oppoſitions as I uſed to be before." But by and by she finds her corruptions ſtirring in her; complains of them, ſays she is burdened with them, hopes she hates ſin, her heart-ſins, and longs after purity in heart and life. She is examining herſelf, and inquiring leſt she should be deceived; though at the firſt illumination she thought herſelf ſure, she ſtill has her ebbings and flowings; her light and her dark hours; ſometimes diſtreſſed, at other times rejoicing, &c. she appears to live like a Chriſtian for all that I have heard: God alone knows and ſearches the heart!

One alſo received comfort this day (who had been under more or leſs concern of ſoul for ſome time before) breaking forth in the language of the Spouſe, Cant. ii. 8. She appears to walk anſwerably, and to have her converſation as becomes the goſpel; to live near to God.

they may humbly look up to the Holy Spirit for, and expect his gracious assistance answerable to their necessities. And as ministers should be co-workers with God; so, with humility, do I desire to say, that I would always endeavour carefully to observe the particular frames of my people, the particular dispensations of providence they may be called to pass under, times of any special and remarkable visitation from the Spirit of grace; the truths which, through grace, I may at any time find peculiar light, liberty, strength, sweetness and refreshment in feeding upon, and adapt my discourses accordingly. The next day (which was the Lord's-day) I went to meeting, and preached to a large, serious and attentive assembly. I have reason to believe that some were under spiritual and scriptural convictions of their sins and misery, and under deep and serious concern of soul, others who I believe were under more than usual thoughtfulness and concern of mind either from what they had seen or heard, or from both, might perhaps still be enquiring what these things meant. In my sermon, among other things, I endeavoured to speak to sinners of the astonishing grace and condescension of the dear Lord Jesus in knocking at the door of their hearts for admittance and entertainment; of their own particular and great concernment therein; that now was the day of Christ's patience with them, which would quickly be over unless they opened to him; that sinners hearts were naturally barred and bolted against the Lord Jesus; mentioning some of those bars and bolts which kept Christ out of their hearts, and which must be removed if ever he came in; shewed them what it was to open to Christ; and improved the discourse, giving them some rules and marks of trial, whereby they might examine themselves, whether they had opened to Christ yea or nay, and applied it as closely and pathetically to saints and sinners according to their particular concernments therein, as I could.

The word was attended with power, and some were pricked in their hearts by it, as I afterwards learned. Though indeed I observed no visible manifestations of their conviction of their sin, and distress of mind in the time of public exercise, other than an awful concern, and solemnity which was evident in most, or all of their countenances. I think I never saw such an assembly before; such awful reverence, such serious concern of mind, under the word. Let all the praise and honour be given to the God of all grace, whose glory filled the temple, and the power of whose word most or all felt in a greater or less degree this day! I desire not to speak of these things, and others of the like nature which may hereafter be mentioned, that either I or others may have whereof to glory save in the Lord, who was pleased to magnify his grace and strength in the weakness of the instrument! Oh may I continually be humbled and broken under the workings of latent pride, &c. May I for ever be made and kept humble under a spiritual conviction of my own nothingness, vileness and unworthiness, and be enabled to give the God of all grace all the honour and glory of any thing he has been pleased, or may still be pleased, to work in me, by me, or for me. It is the plain preaching of the gospel of a crucified Jesus, not with words and reasonings which mens wisdom teacheth,

but which the Holy Ghoſt teacheth, that God has been pleaſed to honour and bleſs in the late remarkable day of his peoples viſitation in this town, and in other places ſo far as I have been acquainted with them.

At noon I went to my uſual place of retirement. Some of the people came to the houſe alſo, and appeared to be under concern of mind. I gave them a word of exhortation, and hope it was not in vain. About this time nothing which was ſaid to people ſeemed in vain. In the afternoon, at the uſual time, I went to meeting, and Mr. Wheelock preached to a crowded aſſembly from Job xxvii. 8. In his ſermon, he endeavoured to detect the hypocrite; to ſhew how far a perſon might go, what he might do, and what he might experience, and nevertheleſs be nought but a very hypocrite; to repreſent to them the awful danger and folly of hypocriſy, &c. to urge it upon them that they would be willing to know themſelves before it was too late; that whatever they might gain by their hypocriſy in this world, as credit among men, &c. would be all loſt in that day, when God ſhould take away their ſouls, and they be ſtripped and ſtand naked before the inlightned and awful tribunal of a holy God, to their everlaſting ſhame and contempt, &c. His ſermon was cloſe, ſearching, experimental, awful and awakening. The viſible effects of it upon the people, were an awful concern and ſolemnity which appeared in their countenances in general, and one or two trembled under it. Surely God was with him; he appeared to ſpeak of ſpiritual and divine things as awful realities. Many, I doubt not, could witneſs to the truth of his ſermon, by finding their hearts diſcovered and read to them therein. The kingdom of darkneſs trembled, I truſt, before the goſpel of Chriſt, diſpenſed by this his dear ſervant. He appointed to preach another ſermon after a ſmall intermiſſion, and accordingly did. Many of this people tarried to hear him. He preached from Hoſ. xiii. 13. He opened the connection and the text itſelf, and then obſerved, that inaſmuch as he was about to leave them on the morrow, and there were a number under convictions, he would point out ſome things which were oftentimes means of hindering perſons convictions from iſſuing in converſion. Accordingly he mentioned ſome of them; as the world, and putting off convictions till a more convenient ſeaſon, &c. He gave ſome account of the various workings and luſtings of the ſinners heart whilſt under convictions towards forbidden objects, towards falſe reſting-places. He was delivering his diſcourſe very pleaſantly and moderately; but oh an increated power and authority accompanied it, a power and authority too big, awful and majeſtic, for any creature; it was the voice of God which is powerful and full of Majeſty! The great Comforter, whoſe office it is to convince the world of ſin, of righteouſneſs, and of judgment, to teach his diſciples all things, and bring all things to their remembrance, accompanied the word with his almighty and efficacious grace! Oh it diſcovered the ſecrets of mens hearts to them with irreſiſtible energy, light and evidence! Indeed he ſpake in the demonſtration of the Spirit and with power, ſo that one muſt ſay, God was with him of a truth! By and by ſome began to cry out both above and below in awful diſtreſs

and anguiſh of ſoul: upon which he raiſed his voice, that he might be heard above their out-cries; but the diſtreſs and out-cry ſpreading and increaſing, his voice was at length ſo drowned, that he could not be heard. Wherefore, not being able to finiſh his ſermon, with great apparent ſerenity and calmneſs of ſoul (having mentioned it to me) he called to the diſtreſſed, and deſired them to gather themſelves together in the body of ſeats below. This he did that he might with more conveniency converſe with them, counſel, direct, exhort them, &c. Oh how were ſinners in Zion afraid! How did fearfulneſs ſurprize the hypocrite! Whilſt they ſaw their ſtate, and ſaw no way opened to them, how they could dwell with the devouring fire, how they could inhabit with the everlaſting burnings! Whilſt they ſaw no way how they could approach unto the holy and jealous God! Oh the diſtreſs and anguiſh of their ſouls! Oh the pains that were upon them, like as of a woman in travail; whilſt they ſaw their juſt deſerts at the hands of the great God; whilſt they knew not but that, yea were awfully afraid leſt they muſt eternally dwell with devils and damned ſouls in the lake which burneth with fire and brimſtone, and bear the fury of God, with whom now they ſaw was terrible Majeſty! Seeing ſomewhat of the awfulneſs of hell, and that they deſerved it; ſeeing alſo that nothing but the mere uncovenanted good pleaſure of God, who was very angry with them, kept them out of hell every moment: no wonder that they cry out, they ſhould go to hell, they were going to hell, "What ſhall we do to be ſaved?" &c.

Mr. Wheelock left the people generally if not univerſally impreſſed with a ſerious and awful ſenſe of inviſible realities; converſing about the important concerns of their immortal ſouls; ſearching into their ſtate towards God; fearing, complaining, and inquiring what they ſhould do; longing after the word and ordinances. In a word, their thoughts ſeemed almoſt wholly taken up about the great things of another world, endeavouring in all appointed means to ſecure the one thing needful.——I found a few who had received comfort; and many others appeared to have ſuch deep convictions of their ſinful condemned ſtate by nature, and ſuch awful apprehenſions of the anger of God due to them for ſin, that they ſeemed like perſons who had received a ſentence of death, and had a gloomineſs over-ſpreading all their worldly enjoyments which they had ſo inordinately placed their affections upon and eagerly purſued after. They ſeemed ſtruck with amazement at their danger; and the awfulneſs of a chriſtleſs ſtate, and their paſt blindneſs and ſtupidity therein, and were ſeeking after Jeſus, after pardon, acceptance, &c.

This morning I with the rev. Mr. Wales went to Middleborough firſt precinct, to a ſtated lecture, where there was a ſermon delivered.—The ſermon was plain, ſearching, awful. Its chief tendency was to diſcover the danger of a Chriſtleſs ſtate—to open and explain the goſpel-way of ſalvation by Jeſus Chriſt—to ſhew them that now was the day of Chriſt's patience with them—to give ſome characters of thoſe who had opened to, or believed in Chriſt—and to invite and beſeech all to open to, or believe in Chriſt that they might be ſaved. There was a

plentiful ſhower of divine grace which fell upon the aſſembly.—Numbers had their ſins ſet in order before their eyes, having the ſins of their lives, and the plague of their hearts diſcovered to them, fearing, trembling, complaining and enquiring, what they ſhould do to be ſaved. They ſeemed, from their natural legal ſpirit, ready to catch hold of any thing that they might be delivered from the wrath which is to come, and to be oppoſite to ſubmitting to the righteouſneſs of God as all natural men are——Numbers, yea even ſome young perſons had ſuch diſcoveries of their ſin and miſery by nature, as could be given them by none ſave the Holy Ghoſt, whoſe office it is to convince of ſin.——Indeed almoſt the whole aſſembly appeared to be impreſſed with a ſerious concern for the ſalvation of their ſouls: but ſome had clearer and deeper convictions than others, &c. O how feelingly did they ſpeak and complain of their ſins, eſpecially the ſin of their nature; ſuch as pride, &c. Oh how earneſt and ſollicitous were they in their inquiries after Jeſus Chriſt and an intereſt in him. How did they fear leſt they ſhould fall ſhort of Chriſt; leſt their convictions ſhould wear off, &c.---We tarried, after the exerciſe was over, ſome time with them in the meeting-houſe that we might converſe and pray with them. We left them that evening and returned home.

The ſpiritual concern ſtill remained upon the minds of this people and increaſed if any thing. There were preſently ſeveral ſocieties of young perſons formed in town for prayer, reading God's word and good books, ſinging God's praiſes: and ſome or all of them agreed to meet twice a week ſtatedly, beſides other occaſional meetings, lectures public and private. There were alſo in a little time one or two family meetings ſet up in town for religious exerciſes. I found little if any open oppoſition as yet among the people: though afterwards the religious concern among ſome of the people wearing off or at leaſt abating, they began to ſtumble at and oppoſe more freely and openly theſe appearances.

On Friday being deſired by the Negroes, I preached to them with many others that attended at my lodgings, from Rom. viii. 1. "There is no condemnation to them that are in Chriſt Jeſus." In my ſermon I endeavoured to open and confirm the ſtate of condemnation in which all mankind naturally lye; to open the way provided for the ſalvation of ſinners by God, and exhibited to them in the goſpel, viz. through the righteouſneſs of Chriſt imputed to them and received by faith alone; to ſhew them the ſafety and happineſs of thoſe that were in Chriſt by faith, and the ſin and miſery of thoſe who were unbelievers and in a ſtate of condemnation, &c: to give ſome marks and characters of believers, and to urge upon ſinners to give themſelves no reſt until they had ſecured an intereſt in the righteouſneſs of Chriſt by a faith of God's operation. We had a crowded aſſembly, and much of the gracious preſence of God. The whole aſſembly ſeemed to be under the influences of the Holy Spirit. They appeared to come and hear the word in ſome meaſure convinced of the great neceſſity they were under of ſecuring an intereſt in Chriſt. They appeared not to be careleſs hearers, but to hunger after the word; looking and waiting critically and earneſtly for

a word ſuited to their particular caſes, and waiting for the power of the Holy Ghoſt to accompany and make it effectual for their ſalvation. Some were under conſolation, joying and rejoicing, and appeared to be filled with love to a precious Chriſt, and to all men, eſpecially thoſe who they hoped were of the houſhold of faith, for Chriſt's ſake. Others appeared to be in deep diſtreſs for ſin, and for fear of the wrath to come, enquiring what they ſhould do? Now Sabbaths were prized and ſeriouſly regarded. More or leſs of the power of God accompanied the public and private aſſemblies of his people. There was often much of the divine preſence with them in their private meetings, when they had preaching, and alſo when they had not. I could and did preach frequently with the people. They appeared to be ſwift to hear, eſpecially young people——they ſeemed to hear as for their lives. They were wakeful, ſerious, reverent and attentive in God's houſe; and gladly embraced opportunities of hearing his word. Oh it is ſweet preaching when people are deſirous of hearing! ſweet feeding the flock of Chriſt, when they have ſo good an appetite! yea ſweet ſeeing it fed, if one is not permitted to feed it.——In thoſe days ſurely the word of the Lord was precious: many like new born babes deſiring the ſincere milk of the word that they might grow thereby. Their merry meetings were turned into praying and ſinging aſſemblies: their vain, fooliſh and frothy converſation into religious and experimental diſcourſe. When people occaſionally viſited one another, or providentially met together, their converſation turned on religious topicks. When I viſited them, or they me, they would be converſing about religion, and aſking ſerious and important queſtions about their ſouls; about doctrinal and experimental religion. What a wonderful reformation was there in this town! it is impoſſible fully to deſcribe it. Moreover, I labour under ſome peculiar diſadvantages, ſo that I cannot give ſo full and particular an account of things of a religious nature, eſpecially in the time of the greateſt out-pouring of the Holy Spirit, as otherwiſe I might have done: being but a ſtranger among and unacquainted with them, and not committing particular accounts of things to writing in the time of them; and labouring under many perplexities, particularly awful ſpiritual darkneſs, deſertion and temptation for the moſt of that Fall and Winter; my memory alſo being impaired thereby. Indeed it was a wonder of the power and grace of God, that I was carried through the ſervice I was called unto.

Sometime in November on the Sabbath, I preached to a full aſſembly.——There appeared to be an awful concern continuing upon the minds of the people in general; though I feared not ſo great as had been; and was fearing leſt God was about to depart from us: but when the afternoon exerciſe was over, ſome were in great anguiſh of ſoul. Being obliged to ſet out on a journey the next day, I appointed to preach another ſermon at the meeting-houſe in the evening. Accordingly at the time appointed I returned to the meeting-houſe, and found that many were in great diſtreſs. I preached to a conſiderably large aſſembly, from Rom. viii. 1. Many among the aſſembly were deeply affected, groaning and ſobbing; though not ſo as to diſturb the people in

or hinder them from hearing, as I remember. After the exerciſe was concluded, the diſtreſs among the people appeared greater: many groaning or crying out, complaining of their ſins and danger, of their blindneſs, hard-heartedneſs, &c: a great weeping and mourning. The whole aſſembly, old and young, ſeemed to be concerned in a greater or leſs degree; though indeed ſome were rejoicing in Chriſt in hopes of their intereſt in him, and alſo to ſee others in diſtreſs for their miſerable and ſinful ſtate by nature: becauſe of the reaſons of it, and becauſe they hoped it would iſſue well. I prayed ſeveral times with the people, and exhorted them, &c. I converſed particularly with many young and old as they were brought to me. We tarried in the meeting-houſe till nine of the clock for what I know, and then retired. It was indeed a wonderful evening of the out-pouring of the Spirit, as a Spirit of grace and ſupplication upon his people.

In the time of my abſence there was a ſtated monthly lecture among this people, preached by the rev. Mr. Tobey of Berkley. I heard that God was graciouſly preſent. Upon my return the next week or the week after, as I remember (having ſupplied the pulpit in my abſence) I found people were ſtumbling at theſe things and more openly cavilling, and I found more diſputing, &c. which was a diſſervice to the work of God as it grieved the Holy Spirit, and kept people more from converſing with their own hearts.

I continued preaching and converſing among them until the latter end of January.——But difficulties ariſing and increaſing about my ſettlement, and more appearing openly againſt me; being ſent for by a relation of mine, I went to Ipſwich to take his advice.——Upon my coming to Ipſwich and converſing with him, he ſaid he would go to Taunton and preach for me a fortnight or three weeks, and ſee how things were circumſtanced there, and I ſhould tarry and ſupply a Winter pariſh which he had the charge of. Accordingly I conſented.——But I was detained much longer from Taunton than I expected by reaſon of the difficulties of the ſeaſon: ſo that it was towards the latter end of March when I returned to Taunton.——Here I would juſt obſerve, that in this time I had opportunity to ſee much of the glorious work of God's grace which he was carrying on at Ipſwich and other places at the eaſtward.——And ſurely there was a remarkable and plentiful out-pouring of the Holy Spirit there. Upon my return to Taunton, I found the religious concern upon people not to be ſo great in general as it was when I left them, as I could learn: though the people in general appeared ſtill to be ſerious and thoughtful, to be ſeeking to ſecure the one thing needful:——The preached goſpel was fully attended eſpecially on Lord's-day, and attended with general ſerioufneſs, concern and a ſeeming appetite. Things remained much the ſame 'till May 19th, 1742. upon which day I was ſolemnly ordained to the paſtoral office over them.——Since that, there have been ſeveral times of refreſhing, and ſome revival of God's work. Several ſacramental occaſions have been ſpecial ſeaſons of refreſhment to the people of God: eſpecially the firſt ſacrament I adminiſtred, I believe was a ſweet and ſoul-reviving feaſt to many ſouls; many I believe were brought into Chriſt's

banqueting-houſe, his banner over them was love. Alſo at a catechiſing of the children (after I had catechiſed them) I diſcourſed to them from Prov. viii. 17. and in as familiar a manner as I was capable, taught them the love of God to thoſe who love him, and urged the neceſſity and advantage of early piety.——Some of them were affected while I was diſcourſing, and in prayer their diſtreſs increaſed. After which ſeveral cried out in great diſtreſs of mind.——They complained of fears of hell, want of love to God; and that though Chriſt was willing they were unwilling, &c. I ſpake ſcarce any terrible words to them, chuſing rather a ſoft and gentle method of treating them. I ſpake little of hell and damnation; but chiefly of the love of God, his readineſs to receive little children, the advantages of loving him. Their concern appeared not to proceed from an affrightment but from a conviction of ſin; though it is to be feared that their convictions have not iſſued ſavingly. And as to ſome perhaps the unkind neglects, if not diſcouragements of their parents, have had an awful influence into their loſing of their convictions.—Nevertheleſs in the general people have been growing more cold, dull and lifeleſs in religion.—There have been but few hopeful converſions ſince my ordination, the moſt who were brought home, having been brought home in the Fall and Winter. So that generally ſpeaking, there has been an awful withdraw of the divine influence both from ſaints and ſinners. An occaſion of which might be the diſputes about my ordination, and alſo for and againſt theſe things; as alſo falſe reports and prejudices thereby raiſed in the minds of people: whereby the Holy Spirit was grieved, and the ſpiritual concern of many abated.——Some of our private meetings have come to nothing, tho' others are ſtill attended.——Many who have been under the divine influences have fallen away, and ſome I fear are more blinded and hardened than ever, cavilling and mocking.——Some ſtill remain under convictions.——Some it is to be feared who have reformed and returned, have not returned to the Moſt High, but to ſome refuge of lies.——Others in a judgment of charity, have experienced a ſaving and thorough work.——Some few who were profeſſors, I truſt, have been plucked off from their falſe foundations, and have been ſavingly converted to God.——An hundred and two have joined in full communion with this church, though none lately.——A few others of this people in the time of the vacancy (who have been wrought upon in this day of God's great grace) joined in full communion with other churches.—Three or four have renewed baptiſmal covenant.—Three or four more have been baptiſed.—So that upon the whole it is evident to the glory of the God of all grace, that there has been a remarkable ſhower of divine grace among this people; the Holy Spirit has been poured out in his common and ſpecial influences upon them; the moſt or all of them have firſt or laſt been under ſerious concern of ſoul and ſearchings of heart.

Thus I have given you ſome general and imperfect account of what the Lord has wrought among this people in the late day of his great grace. But, before I conclude my account, I beg leave to ſpeak more particularly to ſome things, viz. Before the Lord wrought in ſuch a

marvellous manner among this people, ſome of them had, by degrees, been brought to be more ſerious and thoughtful, and to conſider their ways, (as I have before obſerved) which in ſome ſort prepared them for ſuch a ſurprizing viſit from the Spirit of grace, as they were thereby excited to give the moſt diligent heed to the things which were ſpoken to them in the name of the Lord. The late work among this people, I am fully perſuaded (according to the beſt judgment I am capable of forming of things of this nature both from ſcripture and reaſon) is the ſame as to its eſſence and ſubſtance, which has been in all ages in the application of the purchaſed redemption to the ſouls of ſinners by the ſupernatural and almighty operations of the Holy Ghoſt. Though it has been attended with ſome circumſtances which have not been ſo common. The Holy Spirit has acted like himſelf with a ſovereign freedom, as to the ſuddenneſs of his opening the eyes of ſecure ſinners, and letting them into a knowledge of their ſin, miſery, and danger by nature; ſome being led into the knowledge of their ſin and miſery more gradually than others. As to the meaſure and degrees of their convictions of ſin and wrath; ſome having clearer and more awful convictions thereof than others. As to the length of time; ſome remaining longer under a ſpirit of bondage than others. And ſo as to the degrees of conſolation, he gave them upon their flying for refuge to Jeſus Chriſt; ſome having ſtronger conſolation than others, &c. But they ſay they were convinced of their ſins original and actual; had their ſins ſet in order before their eyes in a clear and convincing light with particular application; were convinced of the plague of their hearts, of their blindneſs, pride, ſelf-righteouſneſs, enmity, oppoſition to God's ſovereignty and the way of life by Jeſus Chriſt, unbelief, &c. of their being under the wrath and curſe of almighty God, and being continually expoſed to the immediate and actual execution thereof upon them in hell; of their utter inability to deliver themſelves from this wretched eſtate; of their loſt and undone eſtate in and of themſelves, their duties, tears, repentings, &c. and being convinced of God's righteouſneſs, though he ſhould caſt them off for ever for all they had done or could do; having their way hedged up, and being brought into the wilderneſs, they were brought to ſubmit to God's ſovereignty with an, "Who knows but God may be gracious," &c. Upon their ſubmiſſion they felt a calmneſs in their ſouls, having done with quarrelling and diſputing with the juſtice of God. Upon this, they ſay, they had a diſcovery of Chriſt, and the new-covenant way of life in and through him; ſaw his glory, all-ſufficiency, ſuitableneſs and readineſs to ſave even the chief of ſinners, according to the goſpel; (theſe diſcoveries were generally given them in and with ſome texts of ſcripture: or if they had no text of ſcripture as they remember at firſt, there immediately came many flowing in upon their minds) had their hearts ſweetly and freely drawn out to receive Chriſt, and reſt upon him, and him alone, for ſalvation according to the goſpel; being brought to renounce all ſelf or creature dependencies, accounting their own righteouſneſs as filthy rags, they were brought to joy and delight themſelves in Chriſt, and in his whole ſalvation, found peace of conſcience, and joy in the

Holy Ghoſt, according to the meaſure of their knowledge of and faith in Chriſt and the new covenant way of life in and through him: had their mouths filled with praiſes of Chriſt, glorying in him, commending him to others; had their love drawn out to God and to all mankind, but eſpecially to thoſe, who they thought belonged to the houſhold of faith, for God's-ſake—loving and forgiving their enemies, being filled with a concern for the ſalvation of precious and immortal ſouls, mourning for and hating ſin as againſt God, and as diſhonourable to him.

Some, who we charitably hope are really converted to God, do not give ſo clear and diſtinct an account as ſome others; ſome paſſing through more temptations and exerciſes than others; ſome perhaps not ſo diſtinctly obſerving or not remembring the various ſteps of the Holy Ghoſt upon their minds as others, &c. But yet their accounts agree in the eſſential parts. They were brought to ſee themſelves ſinners, and loſt in themſelves; to ſee their natural impotence and enmity; ſee God's righteouſneſs though he ſhould caſt them off for ever; brought to ſubmit to God's ſovereignty; had the way of ſalvation opened up to them; brought to renounce all confidence in themſelves, and rejoice in Chriſt Jeſus. Moſt of thoſe who have been wrought upon were young, and had been very ignorant; and therefore they ſcarce knew how to expreſs their conceptions of ſpiritual and divine truths; ſo as properly to convey their own ſenſe of things to others; and did one but captiouſly converſe with and examine ſome of them (without making due allowances) one might gather ſtrange accounts from them, though they might intend honeſtly and orthodoxly.——And perhaps ſome of thoſe frightful accounts which are told of abroad concerning ſome of the ſubjects of this work have their riſe here. Some give ſuch a clear and diſtinct account of the work of the Holy Spirit upon their hearts as a ſpirit of bondage, and a ſpirit of adoption enabling them to cry, Abba, Father, and of their after-experience, &c. that they even command our charity: others leave me in more ſuſpenſe: and others, for all the account they gave of their experiences, give awful grounds to conclude that they had but a common work. But God is the ſearcher and judge of hearts: yet there is a judgment of charity we may, and, upon ſome occaſions, ought to form concerning the ſtates of others.—When I find a perſon habitually and viſibly ſinful in his life and converſation, or ignorant of the internal operations of the Holy Spirit on his heart; I do not look upon it to be a breach of charity to fear or conclude that he is unconverted, and in a proper manner to tell him ſo. "By their fruits you ſhall know them," ſays Chriſt.——And I believe much of the raſh judging wherewith the ſubjects of this work have been accuſed and branded about the country, has been only ſuch a judging as this.——Not but that there has been too much raſh and unſeaſonable judging of perſons interior ſtate. Thoſe who I charitably hope have experienced a ſaving change among this people having been generally very ignorant, and being but babes in Chriſt, having but little experience in the ſpiritual and divine life, having their affections much raiſed and inflamed with a new glorious and raviſhing view of ſpiritual

and divine things;——No wonder that at firſt they might, ſome of them at leaſt, be carried out too raſhly and unſeaſonably to judge the interior ſtate of others who were not in their frames, or eſpecially if they appeared luke-warm and indifferent in the preſent day, or to ſpeak againſt theſe things.——But further experience teaches them their abſolute inequality for ſuch an important work as infallibly to judge the interior ſtate of others, and may and does ſo more and more. But ſome of their judging was only a judging thoſe who were viſibly irreligious, or unacquainted with the internal operations of the Holy Spirit——ariſing from a love to their ſouls, though they may not always have acted with that wiſdom herein as might be deſired.——But do you expect children to act like men?

As for the character of thoſe who have been ſavingly wrought upon in this day;——ſome were openly vile and profligate;——others moraliſts; and others formaliſts. If you now inquire into the reaſons and grounds of the terrors and diſtreſſes of thoſe amongſt us;——thoſe I have converſed with, ſay, they had their eyes opened to ſee their ſin and miſery, their loſt and undone eſtate by nature, &c. agreeable to the ſcriptures, as far as I am capable of judging. If you enquire into the grounds and reaſons of the joys of many among us; they ſay, they were from diſcoveries of the all-ſufficiency, ſuitableneſs and readineſs of Chriſt, to ſave even the chief of ſinners; they beheld the tranſcendent glory and excellency of Chriſt, and were conſtrained to joy and rejoice in him: the dying love of Chriſt, the glory, excellency and ſafety of the way of ſalvation by Chriſt: a goſpel-hope and perſuaſion of their deliverance from hell, from the guilt and ſpiritual defilement of ſin through Jeſus Chriſt, of their living a life of communion and fellowſhip here by faith with the Father and his Son Jeſus Chriſt, and of the everlaſting viſion and fruition of God in the coming world, &c. Theſe are ſome of thoſe grounds which they give me of their joys, &c. Oh how feelingly and experimentally do they ſometimes ſpeak of precious Chriſt! How do they exalt, admire, and adore him! How do they commend him to others! As to out-cries, &c. I would obſerve that they might be occaſioned by one of theſe things; either by the ſuddenneſs of the diſcovery of divine things; or the clearneſs and greatneſs of the diſcovery; or their particular conſtitutions; or by theſe ſeveral things co-operating.——And I verily believe from particular converſation with many of them, that the diſtreſſes and joys of moſt, if not of all thoſe who cried out, &c. as well as the diſtreſſes and joys of others, aroſe from a ſcriptural repreſentation of truth to their underſtanding, and the application thereof to their own conſciences. Many or moſt of whom I hope were converted, &c. did not manifeſt either their diſtreſs or conſolation by out-cries.

But what fruit of all theſe things? Why, a chuſing and eſteeming God's laws as holy, juſt and good, and delighting in them according to the inward man: accounting Chriſt's yoke eaſy, and his burden light: accounting wiſdom's ways, ways of pleaſantneſs, and all her paths peaceful: as new-born babes deſiring the ſincere milk of the word, that they may grow thereby: ſearching and delighting in the ſcriptures, and in

ſuch books as are the moſt ſearching, and experimental and awakening; longing for, and attending upon ordinances, and hungering and thirſting after communion with God in them, delighting in Sabbaths, and endeavouring to ſanctify the Lord God in their hearts: examining and trying themſelves by the ſcriptures, and by what the moſt ſearching and experimental authors have written upon that ſubject:——Reſtitution made to any they have wronged: prayerleſs perſons turned prayerful: the ſwearer fearing and reverencing that great and dreadful name the LORD our GOD: the thief honeſt: the merry and jolly turned grave and ſober: the dull formaliſts made ſpiritual, and breathing after communion with God in ordinances. As far as I can learn, they are ſeeking after knowledge in the uſe of all appointed means: they are thirſting after a ſpeculative and experimental knowledge of ſuch doctrines as caſt contempt upon the natural pride and haughtineſs of man and exalt free-grace; ſetting the crown on the head of the Lord Jeſus Chriſt, where God has placed it.

And though many, who were awakened, have fallen away to their former ſecurity; yet what wonder is it? is it any thing new? or what might not have been expected? is this therefore a reaſon for concluding, that either thoſe were not under ſcriptural convictions, or that others have not been converted? And though further, a few that received joy and comfort, give awful proof that they never experienced a ſaving change; and even ſome that made a public profeſſion of Chriſt, give awful grounds to fear leſt they are ſtrangers to him; yet are theſe things ſo ſtrange and unheard of, as to give warrant to conclude that none of them are any better? there are, and have ever been hypocrites, and ſtony-ground hearers in the church; and ſhall we act agreeably to ſcripture or reaſon if we ſay that therefore none are ſincere? indeed there is abundant reaſon to bleſs God, that ſo few of the profeſſed ſubjects of this work appear to apoſtatize in proportion to the great numbers who give all the evidences of a ſupernatural and abiding change that we can reaſonably expect. And though two, as I remember, for a few hours whilſt under convictions of ſin and wrath, were ſo overpowered as to loſe the free exerciſe of reaſon; yet is this ſo anti-ſcriptural as to warrant us to conclude the perſons were not under the convictions of the Holy Spirit, though diſtracted by divine terrors, as Heman was? and though I believe, ſome have been tinctured with Enthuſiaſm, which I believe they are come or coming off from, as they grow more experienced; yet is it at all wonderful that true Chriſtians ſhould be thus tinctured; when we conſider the remaining darkneſs of their underſtandings, the malice and ſubtlety of Satan, with our natural proneneſs to run from one extream to another? As to what has been reported of the ſubjects of this work, that they neglect their ſecular buſineſs by going to ſo many meetings; I would ſay, it has not been ſo with us; but they have generally, and I know not but univerſally, worked as much or more than ever, and with more cheerfulneſs and delight, and I truſt ſome of them from goſpel principles. They have indeed been more converſant in the duties of religion; but they have redeemed their time for theſe purpoſes from idleneſs, tavern-haunting,

frolicks, merry meetings, and vain converſation: and where is the harm of this to the church or common-wealth? indeed ſome whilſt under great convictions or ſtrong conſolation might, and I believe did, in ſome meaſure neglect their buſineſs: but what wonder of this? I would obſerve here, that for all the cry there may have been about ſo many meetings of late years, as if ſuch and ſuch places or perſons would be undone; God has been pleated to load us abundantly with his benefits, to give as great or greater plenty of proviſion theſe few years paſt than ever.—As for what is reported about diviſions being occaſioned by this work; I would ſay, it has been I believe the accidental cauſe thereof, which I think is no juſt ground of prejudice againſt it. It cannot be expected that the power of Godlineſs ſhould flouriſh in ſuch a degree as it has done, and not be oppoſed by the devil and the luſts of men. But the doctrines inſiſted on and bleſſed here in carrying on this work, have no other than an accidental tendency to create diviſions; the ſubjects of the work and ſuch as appear friendly to it are united by theſe things.

To ſum up all in a word——there are many things reported of the ſubjects of this work, about their imprudencies, irregularities, &c. ſome of which are falſe or groſs miſrepreſentations, or charging thoſe things upon all which ſome pretended ones are guilty of; or may I think be accounted for by conſidering either that many appear friendly to this work who are unconverted, or that thoſe who are converted, are in a ſtate of imperfection. But if perſons will receive none as Chriſtians or as under a divine influence except ſuch as they can ſee no fault in,—— Where will they find any Chriſtians in their eſteem then upon earth. And now, if after the account I have endeavoured to give of the revival and progreſs of a work of God among this people in the late day of his great grace, any reject it for a wild ſcene of enthuſiaſm; give me leave to aſk, "What true religion is, and where we ſhall find it?" if true religion is not to be found in theſe things, where ſhall we find any religion ſave the religion of nature? I freely confeſs, for my own part, that if theſe things are not true religion, I know not what it is either in theory or by experience. But who is the author of theſe things, and what are their tendency? is it not evident that they are from God and lead directly to God? who is he that opens the eyes of blind ſinners to ſee their ſin and miſery by nature? who awakens thoſe who were at eaſe in Zion, making them earneſtly ſollicitous to be brought out of the kingdom of darkneſs into the kingdom of God's dear Son? who diſcovers to men the ſecrets of their hearts exactly anſwering to what is written in God's word concerning them; humbles them at the feet of divine ſovereignty, and brings them to ſubmit to the righteouſneſs of God; opens their eyes to ſee the glory, all-ſufficiency, ſuitableneſs and willingneſs of the dear Redeemer to ſave even the chief of ſinners who come unto God by him; giving them a ſpiritual view of theſe great truths according to the ſcripture, effectually perſuading and enabling them to receive him and reſt upon him and him alone for ſalvation according to the goſpel? who makes ſinners ſee and feel their ſpiritual poverty, and mourn under it and vehemently and inſatiably hunger and

thirſt after Chriſt and his righteouſneſs, eſteeming him as the chiefeſt among ten thouſand, as one altogether lovely, &c. Who opens the eyes of ſinners to ſee the odious nature and deſerts of ſin, and the real beauty of holineſs, and makes them prize and long and ſeek after Chriſt's whole ſalvation? who makes them complain of indwelling ſin as their greateſt burden, and long for perfect deliverance therefrom, for purity of heart and life? who changes their tempers, ſo that they come to love and reliſh thoſe things which once they hated and diſreliſhed, and ſo *è contrâ?* who makes them leave off their former ſinful ways, and change their vain companions for the company of thoſe who are moſt ſerious and ſpiritual; makes them delight in and attend diligently and ſeriouſly upon ordinances, and yet mourn if they only meet with empty ordinances, &c. Who is the author of theſe things? but the eternal, ſovereign and almighty Spirit of Grace? for which for ever adored be his holy name.

And what is the natural tendency of theſe things but to make men holy, perfect and happy, according to the account given us of the recovery of fallen man in the goſpel? if theſe things are only the effects of an overheated imagination, how ſhall I be certain of the reality of any thing, that I love any perſon, or delight in any thing; but I forbear---only I would ſay to thoſe who cavil at or reject theſe things as the work of Satan, idle dreams or imagination, Come taſte and ſee: candidly and impartially examine and let ſcripture be judge.—It ſeems if they would do thus, their minds would be changed.——But perhaps ſome will ſay that theſe things which you have given us an account of and call a work of God are right and ſcriptural.—You have nothing againſt theſe things. Well, I have endeavoured to write the truth.—-I have converſed with the ſubjects of this work, and am bound in charity to believe what they ſay they have been convinced of, upon which their lives were changed, which things I have endeavoured to give you an account of. My prayer to God has been that I might do it with uprightneſs and ſincerity as in his ſight, and I hope I have had in ſome meaſure his gracious aſſiſtance. May God accept of it as a teſtimony for him, and accompany it with his bleſſing, mercifully forgiving me all my infirmities which I have been guilty of in writing it, for his names ſake! and thus deſiring your prayers for me that I may make full proof of my miniſtry, &c. for my charge, that God would graciouſly revive and carry on his own work here more glorioufly.—-That he would plead his own cauſe and work when men make void his law.——I ſubſcribe myſelf your younger and unworthy fellow-labourer in the goſpel of the deareſt Jeſus,

JOSIAH CROCKER.

P. S. I have been in ſome meaſure acquainted with the late revival of religion in many other places, as in Middleborough both pariſhes, in Plimouth, ſome of the pariſhes in Bridgewater, Raynham, Berkeley, Norton, Attleborough, Martha's-Vineyard, and other places. And as far as I am capable of judging, the revival appears to be the ſame for ſubſtance in every of theſe places.——They appear to have the ſame grounds of diſtreſs and joy, the ſame after-complaints and delights, evidencing, that it is the ſame omnipreſent ſovereign and eternal Spirit

of Grace, who is the author of theſe things, who gives forth his influences to what perſon or people, and whenſoever he will, and none may ſtay his almighty hand, or ſay unto him what doſt thou, or why doſt thou thus. The ſame Spirit our fore-fathers and we have been praying for. As the perſonal coming of the Meſſias in the fleſh, which the Jews had been praying and waiting for, was not according to the expectations of the carnal Jews, yea, his own diſciples laboured under much ignorance, and had many groſs apprehenſions of his perſon, manner of coming, kingdom, &c. May we not therefore juſtly expect that Chriſt's coming to his people according to his promiſe by his Spirit, though they have been praying for it, ſhould be miſtaken by many of his profeſſed people. John i. 12. We are ſo prone to limit the Holy One of Iſrael, through our natural ignorance, pride, &c. that we are for rejecting him when he comes not to us and works not according to that plan we have laid out in our own minds for him to work by. O let us judge of God and his works by faith, according to the ſcriptures. Yours, &c.

JOSIAH CROCKER.

## SECTION X.

*On the 29th of March* 1741, *at Lyme in Connecticut, Weſt Pariſh.——While their Miniſter, Mr. Parſons, narrates to his Congregation what he had ſeen and heard of the Revival in other Places, from* Iſa. lx. 8. *——Mr. Tennent preaches on* Ezek. xxxvii. 9. *and* Luke xiii. 4.*——Remarkable Power attending a Sermon of Mr. Parſons on* Matth. xxiv. 37, 38, 39, *about our Lord's coming to Judgment.——Miniſters ſend for each other to preach.——A Concern among the Children in Time of Sermon at New-London.——Mr. Parſon's Itinerancy bleſt in ſeveral Places.——And when he returned to his own Charge, ſome manifeſt Tokens of the Preſence of God accompanying every Sermon for a Time. —The ſincere Complaints of ſome were a Means of awakening others.—Edifying Diſcourſe in the Streets, Fields, and private Houſes.——Evidences of a Chriſtian Temper.——A wonderful Day of Chriſt's Power at a Communion.——The Work chiefly among the Youth; but ſome very old, two near ſeventy, and one ninety-three.——Mr. Davenport bleſt among the Indians.——Some Irregularities.——Defence of the Work itſelf.*

[ From a Letter from Mr. Parſons, Miniſter of the Weſt Parish of Lyme, to Mr. Prince Miniſter at Boſton, April 14th, 1744, Chriſtian Hiſtory, N° 67, &c. ]

LYME is a town, I ſuppoſe, near ſeventy-ſeven years old: it was originally the ſame with Saybrook, and is that part of it which lies on the Eaſt ſide of Connecticut river. They called the rev. Mr. Noyes to preach among them; ſoon after they had town privileges beſtowed upon them. I was ordained among them in 1731. The Summer following my ordination, there was a great effuſion of the Holy Spirit upon the people. There appeared to be an uncommon attention to the preaching of the word, and a diſpoſition to hearken to advice; and a remarkable concern about ſalvation. It was a general inquiry among the middle-aged and youth, "What muſt I do to be ſaved?" great num-

bers came to my ſtudy, ſome almoſt every day for ſeveral months together, under manifeſt concern about their ſouls. I ſeldom went into a houſe among my neighbours, but they had ſome free diſcourſe about religion, or were ſearching after the meaning of ſome texts of ſcripture. Many of the young people were greatly reformed: they turned their meetings for vain mirth into meetings for prayer, conference and reading books of piety. There was a number of them kept a religious ſociety about two years; and they not only behaved ſoberly, but took pains to diſſuade others from levity and frothy converſation. But, although there was ſuch a fair proſpect of a conſiderable harveſt of ſouls, I have no ſpecial reaſons to make me think that many were ſavingly converted to God in that ſeaſon of concern.

In that day I myſelf was greatly in love with doctrines that tend to gratify the pride of men, to give them exalted thoughts of their own duties. I had a zeal of God, but not a laudable one, becauſe it was not according to knowledge. Being ignorant of God's righteouſneſs, I endeavoured to get others to eſtabliſh their own righteouſneſs, and to keep them from ſubmitting unto the righteouſneſs of God. 'Tis now more than ten years ſince I have ſeen cauſe to renounce ſuch principles, and turn quite about in ſome of the moſt important doctrines of the Chriſtian religion: and conſequently, you may well think, that there was as great an alteration in my preaching: for I have all along preached, (as I ſuppoſe other miniſters do) agreeably to my own ſentiments. But God knows with how little ſucceſs I inſiſted upon the things which I had learned and been aſſured of. Nothing ſeemed to make any deep and laſting impreſſions for good upon the minds of people in general: it looked to me, they lived eaſy without Chriſt, and without God in the world. Our young people took unwarrantable liberties; night-walking, frolicking, and lewd practices, ſome grew bold in, and encouraged and corrupted others thereby: others fell into party-quarrels, and grew uneaſy with the plainneſs of the preaching, and were pleaſed ſometimes, to call it cenſoriouſneſs; eſpecially if I told them, "that I could not, upon our practice, reckon converſions by the number of thoſe that had joined to the church; or that I feared very few had been converted ſince my miniſtry among them; and when I inſiſted upon it that an external profeſſion of the true religion, joined with a good degree of doctrinal knowledge, external devotion, negative blameleſneſs, and the like, were not good evidences that a perſon was a real Chriſtian; but inſiſted upon it that all were ſpiritually dead by nature, muſt have a principle of ſpiritual life implanted, muſt be converted to God, have ſenſible communion with Chriſt, and live a life of faith, as they would entertain well-grounded hopes of Heaven." Theſe were hard ſayings, and many would not receive them. Thus it was with us for ſeveral years, until I was awfully deſerted of God, and got into a very dull, legal frame myſelf, and then ſome were better pleaſed.

'Tis now almoſt four years ſince it pleaſed God to ſtrengthen and enlarge my deſires after the increaſe of Chriſt's kingdom, and to ſtir me up to more ardent endeavours after the eternal welfare of immor-

tal ſouls. Chriſt and his cauſe grew exceeding precious; and one ſoul appear'd of more worth than a thouſand worlds; the ſouls that were committed to my charge lay with vaſt weight and tenderneſs upon my mind. The ſtate of religion look'd diſmal: but few inſtances of perſons that I could meet with among them, that ſeemed to be ſuitably affected with the miſeries of a periſhing world, and the decaying ſtate of religion. The news of Mr. Whitefield's riſing up with great zeal for holineſs and ſouls, had great influence upon my mind: God made uſe of frequent accounts about him to awaken my attention, to humble me for paſt deadneſs, and rouſe me up to ſee my own ſtanding, and ſound an alarm in ſome poor ſort, to a drowſy, careleſs people. When he came to Boſton, Dr. Colman wrote me an account of his zeal and ſucceſs in his daily miniſtrations among them; which I freely communicated to one and another as I had opportunity; hoping that ſuch accounts from a father of the country, ſo juſtly eſteem'd, might have an happy effect: and doubtleſs it was made uſe of, by a gracious God, to draw the attention of many among us, and ſtir up their diligence in hearing the word preached. Some time after Mr. Whitefield had been thro' this colony (tho' he came not by the way of Lyme) our people were more generally rous'd up to bethink themſelves, and converſe about religion. Probably the frequent accounts of the ſucceſs he had in many places were ſerviceable among us. But more eſpecially my going to hear him at New-Haven and ſome other places: this gave me a different turn of thought about him and his preaching; and ſatisfy'd me more fully that there were many miſrepreſentations of him and his views; and, I believe, ſerv'd as a means to take off the prejudices that ſome among us had conceiv'd againſt the effects of his miniſtry.

A little after he left New-England, I heard of a very great concern upon the minds of many people at Hartford; eſpecially among the children and youth. The various accounts we have had about them ſtir'd me up to take pains, that, if it might be, I ſhould underſtand the true ſpring of all their concern. To this end I frequently converſed with perſons that told me they had ſeen very ſurpriſing effects of ſome cauſe: they alſo told me the effects; and, ſome of them told me of many queſtions they aſk'd the perſons under the ſurpriſing operations, and the anſwers they gave them; which gave ſome conſiderable hope, that there was a glorious work of God's grace among them. But I could not be eaſy ſtill for want of a further light; and therefore I wrote ſeveral letters to gentlemen in that town, who I thought were judicious and prudent, deſiring particular accounts of the moſt extraordinary facts obſervable among them: and one of them wrote me a prudent and diſcreet anſwer, relating to ſome matters of fact, and added, that it was his opinion the Spirit of God was pour'd out among them very glorioufly. Yet ſtill, I wanted further light if it was to be had; and therefore on the 11th of March 1740-1. I ſet out upon a viſit to that place and people, and to converſe with the miniſters there. Mr. Whiteman, one of the miniſters of that town gave me a

particular and ſurpriſing account of ſome things he had certain knowledge of; eſpecially of the ſtrong conſolations of ſome perſons, and the great diſtreſs of others. He kindly related ſome diſcourſe of a number once at his own houſe; and ſome extraordinary diſtreſſes of many perſons at a religious meeting: facts that he knew, and inquiries that he made to find out the riſe of them: and when I aſked his judgment upon the things he had related, he told, as I remember, that he did not doubt, but the perſons in general, who had been thus affected, were, at that time, under the influence of God's Holy Spirit; and that a very gracious manifeſtation of mercy had been made among them. This pains I thought neceſſary to take, and much more that would be too tedious to relate at preſent. The enemy of ſouls was very buſy, and much pains were taken to repreſent the extraordinary things we heard of from abroad, as the effect of an heated imagination, or meer enthuſiaſm and diſorder. 'Twas nois'd about, as if the country wou'd be undone if ſuch a ſpirit ſhould have a general ſpread; and religion would be baniſh'd from all the churches. I obſerv'd that this was the cry eſpecially among thoſe that had been the looſer ſort, and ſeem'd now afraid of any concern about their eternal ſtate; and that gave me ſome grounds to think that indeed the Lord was about to do ſome great things for the church which had been ſo long ſunk down into almoſt meer formality.

Upon my return home from Hartford, I had further accounts by letters from Dr. Colman of the wonderful progreſs of the goſpel at Boſton and at towns round about, by the bleſſing of God upon the miniſtry of Mr. Tennent, and their own paſtors. So that by the latter end of March I was furniſhed with a conſiderable hiſtory of the work from many places, atteſted by credible witneſſes; and from what I received from their mouths and their hand-writing, I was able to relate certain matters of fact, in a light vaſtly different from what they had been repreſented in among us; and to add the judgment of wiſe, prudent and judicious miniſters concerning them and the true ſpring of them. And therefore on the 29th of that Month I preached from Iſa. lx. 8. from which my ſpecial deſign was to rectify thoſe miſtakes, about the religious affairs abroad, that had been ſpread among us; and to give an hiſtory of certain facts, together with the opinion of thoſe miniſters and ſome others, concerning the riſe of thoſe things, that had been ſo much the converſation and amuſement of the people. The hiſtory and application of it in this ſermon, had greater viſible effects upon the auditory, than ever I had ſeen before in the courſe of my miniſtry.

But before I give a particular account of theſe effects, and other things that have more lately fallen under my obſervation reſpecting religion, either at home or abroad, I beg your patience a little, and your leave alſo juſt to mention four or five preliminaries which I have made uſe of in this ſeaſon; and which, I am humbly of opinion, others ought to carry in their minds as true, viz. 1. I am humbly of opinion, that it is not reaſonable for any to conclude perſons to be under the influences of the Holy Spirit, either in convincing of ſin or in ſanctifying the

ſoul, meerly becauſe they cry out aloud, faint-away, or the like; even though this be obſerved under the faithful preaching of the moſt important truths of religion. Though it may look hopeful and encouraging, yet it is not ſufficient to draw a concluſion: wherever men take upon them to judge in any matter, they ought, certainly, to look upon themſelves obliged to get the beſt evidence of the truth that can be had. And who will pretend but that we may get clearer light of the reality of perſons being under divine influence than what ſprings from bodily agitations? nay it is a clear caſe that perſons may be thrown into hyſterifms, faintings, out-cries, &c. and that under the miniſtration of truth, by the meer power of imagination, a ſudden fright, or bodily diſeaſe. And this I have ſeen to my ſatisfaction formerly, before ever I was a preacher of the goſpel, as well as more lately. As then, theſe bodily ſeizures may ariſe from, or be occaſioned by many other things beſides the influence of the Holy Spirit upon the ſoul, it is not reaſonable to conclude that they do ariſe from that ſource, without ſome further evidence to convince us of it. Nor, 2. Is it reaſonable, I think, for any to conclude perſons are not under the convincing or ſanctifying influences of the Holy Spirit, becauſe they tremble, cry-out aloud, fall down as dead, or have great bodily diſorders of ſuch a nature. For although theſe bodily commotions may be from another ſource; yet, they may alſo ſpring from the operations of the Holy Spirit upon the mind. Nor can I ſee any need that the reaſon of the greateſt philoſopher, or the moſt judicious divine ſhould reproach him for believing a perſon to be under the influences of the Holy Spirit merely becauſe of ſuch effects upon the body. Have not the ſoul and body mutual influences upon each other? do not the daily occurrences of life make this manifeſt? how common is it for perſons to cry out, fall into hyſterick-fits, and bodily agonies, from worldly ſorrow? why then ſhould it be deemed a ſtrong preſumption of deluſion, merely becauſe perſons have theſe agonies under ſermons? is not the true diſcovery of ſin, and the conſuming vengeance of God more ſhocking and diſmal, than any ſad ſcene of temporal evils? if ſo, then it muſt be unreaſonable for any man to argue againſt the reality of ſpiritual convictions, merely becauſe perſons are thrown into theſe bodily diſtreſſes. Certainly he would not ſhew himſelf a man, nor act the part of a philoſopher. And ſo, how common is it upon ſome joyful occaſions, for one to weep, another to faint and be overcome, and a third cry-out aloud? who is at a loſs for the reaſon? And why a quick and affecting ſenſe of pardoning grace, and an intereſt in the favour of God, may not be ſuppoſed to have the like effects upon the body, is what no man, I believe, is able to ſay. And if Philoſophers cannot diſprove a work of the Spirit of God from ſuch bodily agitations, 'tis certain that a Divine will be as little able to do it.

Whoever will read the accounts of conviction recorded, Acts ii. 37. 41. &c. Chap. xvi. 30. chap. ix. 4. Rev. i. 17. and other places, muſt allow that perſons may be under all theſe bodily ſeizures when the ſpirit is convinced of ſin, or reject the letter of the word. And ſo if we read, Pſal. lv. 32. 63.--42. Cant. ii. and many other portions of ſcripture, we muſt conclude that perſons may cry out, faint,

and have other bodily diſtreſs flowing from thirſting for God or rejoicing in him.—But I forgot that I was only to hint at things here. And 3. Much leſs is it reaſonable for any to argue that men are not under either the convincing or ſanctifying influences of the Holy Spirit becauſe they have none of theſe bodily agitations. God by his Spirit gives greater encouragements and ſupports to ſome men under convictions than he does to others: all have ſome gleam of hope that it is poſſible they may be converted; but ſome have great refreſhings and a great ſenſe of the glories of Heaven; and hence they are not ſo much borne down as others: ſome have fainter views of the grace of the goſpel, and are leſs ſenſible of a work of grace wrought in their ſouls than others, and are proportionably leſs likely to be overcome or thrown into bodily agitations, though the diſcovery be effectual, and the grace ſpecial. Some have a work of the law and the goſpel carried on more gradually than others, and therefore, though they have a thorough work, their bodies are not ſo ſenſibly and ſuddenly affected. Others are not ſo eaſily affected and made to tremble, faint, ſhriek, groan or the like, under the ſame views of ſin and the wrath of God; or the ſame views of a God reconciled in Jeſus Chriſt, that would throw their neighbours into violent agitations of body or into a fainting fit. Various are the degrees of light; various alſo the length of time the Spirit takes to let in that light, and to give thoſe influences which are neceſſary to prepare and bring a ſoul to Chriſt: various are the diſpoſitions and conſtitutions of men; various are the encouragements, diſcouragements and impediments they meet with. And hence they may be variouſly affected, tho' each one or all are brought to the ſame happy iſſue, reſpecting a law and goſpel-work upon their ſouls. 4. I think it is not reaſonable to ſuſpect perſons are not under divine influence, or have not had a ſaving change, merely becauſe we look upon them to be imprudent or irregular in ſome reſpects. Men are too apt to magnify every real or ſuppoſed wry ſtep, and at once call it diſorder, and repreſent it as wholly inconſiſtent with the being, or at leaſt the exerciſe of grace. Thus a glorious work or an excellent Chriſtian may be trod upon, and many real excellencies over-looked, merely becauſe of ſome real or fancied imprudencies and irregularities: yea, and in this way the innocent may be involved with the guilty, and a great multitude may ſuffer reproach for ſome imprudent meaſures of a ſingle perſon: or a whole profeſſion may be inſulted becauſe a few particular men are detected in an unwarrantable practice. If we take ſuch meaſures as any of theſe on either ſide, I cannot ſee where any bounds can be left to cenſoriouſneſs.——Is it to be ſuppoſed that all the ſubjects of God's ſpecial grace muſt at once become wiſe philoſophers, or judicious divines?——If it were ſo, yet do not the wiſeſt and beſt of men differ in opinion and practice in ſome circumſtantial things, and thoſe that are of leſſer moment? And is the kingdom of God meat and drink?——Nay, are they free, entirely free from all blame?——But if they, the beſt of them miſs it in ſome things, and precipitate into real faults; why ſhould others of far leſs advantage and opportunity, be cenſured as enthuſiaſts, being led about by diabolical deluſions, and what not, merely becauſe there are ſome things in

their conduct which we do not ſo well like? indeed, if the courſe of a man's life was plainly immoral, there would be enough to ſhut my mouth from ſpeaking favourably of his ſtate.——But if that is the caſe, who are the perſons?——And if that is not the plea, why ſhould every imprudent act be deemed a ſufficient argument againſt the influences of the Spirit of God? Did our bleſſed Saviour tell his apoſtles that they had not ſanctifying diſcoveries of God in Chriſt, when they were led into a great miſtake of judgment, and were fired with falſe zeal?——. How common is it; nay when is it otherwiſe, but human miſtakes and falſe fire mix themſelves in with our beſt ſervices? Should we wait for the time when no diſorder, no irregularity, no falſe ſtep is to be found in ſuch as may be called the ſubjects of God's ſpecial grace, we muſt never expect to ſee the day upon earth, when we ſhall be brought to confeſs that verily God is in the midſt of us, working in us, and in others, that which is well-pleaſing in his ſight. "If allowances are to be made, doubtleſs young converts claim our charity in the firſt place, eſpecially when their diſtreſs has been great, and their joy proportional: like men coming into a new country, or rather a new world, they are not yet acquainted with all the faſhions and decencies of it;——it is no wonder every punctilio is not obſerved, which after-experience, and cooler reflection will dictate. Shall we pardon the learned Archimedes, though going beyond all the bounds of decency, when tranſported with a mathematical diſcovery, and ſhall we make no allowance for illiterate country-men, and others of ſmall experience, when raviſhed with the diſcoveries of another world, and the knowledge of God and Chriſt, whom to know is life eternal[a]?" 5. If perſons, in great numbers, are, in their general courſe, turned from a careleſs, vain and carnal, to a careful and religious converſation; from an immoral and looſe, to a moral and ſtrict life; if they diſcover by all reaſonable evidence that they have a deep ſenſe of ſin and the wrath of God, or afterwards, the conſolations of God; if they are apparently changed from worldly purſuits to things of everlaſting importance; if from reſting in ſelf-righteouſneſs and blameleſneſs they are made ſenſible of the neceſſity of faith and holineſs, and cannot reſt until they have what appears to us a good evidence of reſting in Chriſt; if they are turned from an apparent irreverence to an apparent devout and reverent attendance on the inſtitutions of the Lord; if from ſpending Sabbaths in idleneſs, or much of their time in worldly converſation, or diſputes, which gender ſtrife, they are turned to ſpend Sabbaths in public and private exerciſes of worſhip with evident care and devotion, and in Chriſtian conferences about the things of God; if there is, added to theſe things, a manifeſt reformation in relative duties, and perſons apparently grow in Chriſtian knowledge at an unuſual rate, and really appear to have frequent and ſenſible communion with Chriſt; if it makes men better huſbands, women better wives, fathers and mothers better parents, children more careful in their ſtations, people more prayerful for and loving to their miniſters (ſuch as they think properly their miniſters:) if this in general is true of any people, all in a few weeks or months; I think we muſt conclude that

a Mr. Webſter's Letter, p. 22.

ſuch are under Divine influence, and God has graciouſly poured out his Spirit upon them, even though they precipitate into many imprudent meaſures, or, through wrong judgment, they differ from us in many things that are not fundamental. What if they cry out, faint, ſpeak aloud in a public aſſembly at an improper time, happen to think they ſhould tell their neighbours their fears that they are ſtrangers to Chriſt; what if they think themſelves called to ſtay as long from their families in the night to pray to and praiſe God, as they have heretofore tarried to revel and drink, and to make themſelves merry with vain companions; what if in theſe and ſome other things they believe differently from others; and in ſome other things they have, for want of due conſideraon, run into ſome indecencies, but upon ſerious reflection ſee the miſtake and reform; I cannot think theſe things any good argument againſt their being under the influences of the Holy Spirit, either convincing or ſanctifying.—But I have exceeded my deſign in hinting at preliminaries, though I hope, you will forgive me, and carry theſe things in your mind, while you read on in the ſubſequent part of my account.

The effects of that ſermon I ſpake of, preached on the 29th of March were then ſurpriſing. Indeed there were no out-cries; but a deep and general concern upon the minds of the aſſembly diſcovered itſelf at that time in plentiful weeping, ſighs and ſobs. And what appeared hopeful then, I found, upon converſing with many afterwards, to be true, as far as I could judge. Many told me that they never had ſuch an awakened ſenſe of the danger of putting off the grand concern of their ſouls to a future ſeaſon before, as God gave them under that ſermon: they were ſurprized at their own paſt careleſneſs, and aſtoniſhed that God had borne with them ſo long. Severals told me, that tho' they had lived thirty, forty or fifty years under the preaching of the goſpel, they had never felt the power of the word upon their hearts, ſo as to be long affected thereby, at any time as they did then. Before it was the cry of their hearts, "when will the ſermon be over, and the Sabbath be ended"; but now the miniſter always left off too ſoon, and the time between ſermons was too long: they long for frequently returning opportunities to hear. Before, they did not love ſoul-ſearching diſcourſes, but now never could hear too much of that nature; together with many other things of the like import.

On the beginning of the following month, Mr. Tennent came thro' this place, and preached two ſermons among us: the firſt was in the evening, from Ezek. xxxvii. 9. But he ſeemed to be very dull; and, I thought, ſeveral times, he would have had nothing almoſt to ſay. Yet he got thro', and, I believe, he preached the truth, tho' with no freedom; nor had the people in general much ſenſe of what was delivered according to the beſt obſervation I could make; yet it was not wholly in vain: one of our communion was convinced of ſin, which after ſome days, iſſued, I truſt in a ſaving converſion to God.-- The next morning he preached again from Luke xiii. 24. to a very attentive and deeply affected auditory. Many that I heard lamenting their own folly immediately after ſermon, ſpake as one would expect thoſe to do that had the arrows of conviction ſhot deep into their

hearts. I was not indeed ſo ſenſible of the extenſive effects of that ſermon in the time of it (tho' there was ſo much viſible concern under it) as afterwards. In a little while a conſiderable number came to me and confeſſed that they ſaw themſelves undone, that earneſtly enquired what they muſt do to be ſaved, who dated their firſt awakenings from that ſermon.—From us Mr. Tennent went over to Saybrook, and many of the people of this place, and the neighbouring ſocieties went with me to hear him. There he preached a rational, ſearching ſermon, ſuited to unconverted ſinners and drowſy ſaints. I ſaw but few inſtances of perſons much moved by it to appearance, in ſermon-time; but found ſome very much enraged with the preacher afterwards. Some that went from this town, ſpent their time upon the way home in cavilling, and finding fault with what had been delivered, and I believe did much hurt thereby. One eſpecially who ſhall be nameleſs, ſeemed exceedingly diſaffected, and endeavoured to diſaffect others. But ſtill he could not forget the ſermon, eſpecially that part of it which was to backward Chriſtians; and tho' he thought, or endeavoured to think, that it was a cenſorious diſcourſe, yet, as he told me afterwards, it never left him until he was made to ſee that he was the very man to whoſe caſe it was ſuited above any ſermon that ever he had heard.

After this I obſerved that our aſſemblies were greater and more attentive at times of public worſhip than before. Sabbaths alone would not ſuffice for hearing ſermons, but greater numbers ſtill urged for frequent lectures. I was well pleaſed to obſerve ſuch a flocking to the windows, and a hearing ear become general; and therefore I readily conſented, upon the requeſt of the people, to preach as often as I could, beſides the ſtated exerciſes of the Sabbath. Once every week I carried on a public lecture, beſides ſeveral private ones in various parts of the pariſh. And I could not but obſerve about this time, that an evening lecture I had ſet up the Winter before in a private houſe, for the ſake of a young man that was a cripple, though at firſt exceeding thin (but ſeven perſons, as I remember, beſides the family) was now greatly increaſed, and in about a month grew up to ſeveral hundreds, ſo that I was obliged to turn it into a public evening lecture. Now it pleaſed God to encourage my heart, give me unuſual freedom, and ſuch a firm ſtate of bodily health, that I could go through three times the ſervice I had been able to endure at other times; ſo that I was able to ſtudy and write three ſermons a-week, and preach ſeveral others of my old notes (for I ſeldom in all the time preached without writing.) Sometime in this month Mr. Griſwold invited me to preach a lecture for him, and I conſented. While I was preaching from Pſal. cxix. 59, 60, I obſerved many of the aſſembly in tears, and heard many crying out in very great bitterneſs of ſoul, as it ſeemed then by the ſound of voices. When ſermon was over, I could better take notice of the cauſe; and the language was to this purpoſe, viz. Alas! I'm undone; I'm undone! O my ſins! How they prey upon my vitals! What will become of me? How ſhall I eſcape the damnation of hell, who have ſpent away a golden opportunity under goſpel light, in vanity?——And much more of the like import.——'Tis true, out-cries were new and ſurpri-

ſing at that time: but knowing the terrors of the Lord, I was ſatisfied that they were but what might be reaſonably accounted for; if ſinners were under a true ſenſe of their ſins, and the wrath of a ſin-hating God: and therefore I did not uſe any endeavours to reſtrain them at that time; but the greater number cried out of themſelves and their vileneſs, the more I rejoiced in hope of the good iſſue. As I was ſatisfied that it was the truth they had been hearing, ſo, by their complaints, it appeared to be the force of truth that made them cry out, and threw many of them into hyſterick-fits: and, if I miſtake not, every one that were ſo violently ſeized that night, have ſince given good evidence of their converſion; but that their rev. paſtor can give the beſt account of.

But my heart burned with love to and pity for the people of my peculiar charge: I had conſtant ſupplies of argument flowing into my mind, and zeal to urge a ſpeedy anſwer. By the latter end of April our young people were generally ſick of that vain mirth, and thoſe fooliſh amuſements that had been their delight, and were formed into ſeveral religious ſocieties for prayer and reading books of piety under my direction: many of them were frequently in my ſtudy for advice; the bent of their ſouls was evidently towards the things of another world: whenever they fell into companies, the great ſalvation was the ſubject of their converſation. They were ſo generally diſpleaſed with themſelves for paſt careleſneſs, and ſpending time in revels and frolicks, that ſeveral, at the deſire of others, came to me, and deſired me to preach them a lecture upon the 14th of May (the day of our election in this colony) which they had, for many years, accuſtomed themſelves to ſpend in feaſting, muſic, dancing, gaming, and the like. I complied with the requeſt, and preached to a great aſſembly, from Matth. xxiv. 37, 38, 39. Upon which I obſerved, "That Jeſus Chriſt would certainly come to judge the world; and that when he did come, he would find it overwhelmed in carnal ſecurity;" and from theſe conſiderations I applied myſelf to thoſe that had been ſecure and unwatchful, both among Chriſtians and unconverted ſinners, in a manner, which I thought proper to awaken and convince. Under this ſermon many had their countenances changed; their thoughts ſeemed to trouble them, ſo that the joynts of their loyns were looſed, and their knees ſmote one againſt another. Great numbers cried out aloud in the anguiſh of their ſouls: ſeveral ſtout men fell, as though a cannon had been diſcharged, and a ball had made its way through their hearts. Some young women were thrown into hyſterick-fits. The ſight and noiſe of lamentation ſeemed a little reſemblance of what we may imagine will be when the great Judge pronounces the tremendous ſentence of, "Go ye curſed into everlaſting fire." There were ſo many in diſtreſs, that I could not get a particular knowledge of the ſpecial reaſons at that time, only as I heard them crying, "Wo is me! what muſt I do?" And ſuch ſort of ſhort ſentences with bitter accents.

Now thoſe that could not reſtrain themſelves were generally carried out of the meeting-houſe, and a ſecond ſermon was preached by Mr. Jewet to others that were able to attend; after which the aſſembly was

diſmiſſed; and my houſe ſoon filled with wounded ſouls: and I took pains to ſatisfy myſelf and others, by inquiring into the reaſons of the trembling, crying, fainting, and other ſigns of fear that were ſo manifeſt in the aſſembly: and they declared, in their own words, all to this purpoſe, viz. that a deep ſenſe of paſt ſenſualities, and careleſs neglects of the concerns of their ſouls; their ſlighting frequent and ſolemn warnings, and withſtanding the calls of the goſpel; together with a deep ſenſe of their liableneſs, every moment, to be arreſted and caſt into the priſon of hell, where thoſe ſinners lay, that refuſed to hearken to the warnings given by Noah the preacher of righteouſneſs, was truly the ſpring of all theſe various ſigns of diſtreſs. Some run back upon the ſins of riper years (for there were ſeveral perſons upwards of forty and ſome of more than fifty years old, that diſcovered great concern by their pale countenances and tears, and trembling too.) Some cried out of the hardneſs of their hearts, others of their unbelief; ſome were crying, "God be merciful to me a ſinner;" and others intreated Chriſtians to pray for them. Thus they continued, at my houſe, for ſeveral hours; and after I had taken what pains with them I thought neceſſary for that evening, and prayed with them, they were adviſed to repair to their own places of abode; and accordingly all that were able went home.

Now I thought the people in great danger, and eſpecially thoſe that were moſt deeply wounded. I knew, in all probability, that the Prince of darkneſs ſeeing his kingdom ſhaking, and that he was in great danger of loſing many of his obedient ſubjects; therefore, if poſſible, he would allure them back to former fidelity; perſuade them to ſettle down upon the foundation of their own works, or drive them to utter deſpair of mercy: and therefore I dared not ſit in my ſtudy the next day (tho' that loudly called for me to be there,) but ſpent my time abroad among diſtreſſed ſouls, and others that fell in my way that were more lightly touched. Nor were private Chriſtians contented in their fields or ſhops at home, but ſome of them alſo, in their places, were helpers in the work that ſeemed neceſſary to be done. The following evening a religious meeting was attended in a private houſe: I went to it, though I could not pretend to preach a ſermon. I offered a few words of the miſeries of the unconverted, the price that was now put into their hands, and the great danger of not improving it; but was obliged in a few minutes to deſiſt, becauſe the houſe was filled with out-cries and bitter lamentation. The complaint was much the ſame with what it had been the day before. I continued to preach and exhort publicly, and from houſe to houſe, about ſix times a week through this month at home, beſides attending upon diſtreſſed ſouls upon certain appointed days in my ſtudy. And though I ſpake to them with unuſual moderation, in my ſtudy, (as well as in ſermons about this time,) that I might have greater advantage to inſtruct their minds, yet I was commonly obliged to make ſeveral ſtops of conſiderable length, and intreat them, if poſſible, to reſtrain the flood of affection, that ſo they might attend to further truths which were to be offered, and others might not be diſaffected. Some would after a while recover themſelves, and others, I'm

ſatisfied, could not. I have thought ſince, whether I did not do wrong in endeavouring to reſtrain them: the pains they took with themſelves to keep from out-breakings was a greater hindrance to their hearing, than their out-cries were: and it was ſo far from ſatisfying others, that it was improved as an argument againſt the reality of their concern, if, upon the utmoſt violence uſed with them they could after ſome time hold in. I find no ſuch reſtraints laid upon diſtreſſed ſouls in the apoſtles days, though, we muſt allow, that they were as good judges of what is right in ſuch a caſe as other men: and indeed, why might we not expect ſome direction from the inſpired writers if it was our duty to reſtrain them, and put them upon the torture to keep ſilence? if the Lord is pleaſed to make this open ſhew of the victories of his grace, his will be done: let him take his own way. The ſame things that ſerved for the conviction and converſion of many in our Saviour's and the apoſtles days, were the occaſion of blinding and hardning of others to their utter ruin: and the diſtreſſing out-cries of awakened ſinners were bleſſed to convince many, tho' others cavilled and found fault. Tho', I think, none ought to ſpeak or pray with a loud voice in the time of public worſhip, yet I am free to confeſs that I miſtook my duty in taking ſo much pains to prevent out-cries in the aſſembly. 'Tis true, perſons may, of deſign, cry out; but then, 'tis like, they would generally be detected, and have their madneſs expoſed. However, if our bleſſed Lord is pleaſed to make bare his arm upon ſtubborn rebels, to the glory of his ſovereign grace, why ſhould I ſay that he ſhall not take this method to bear witneſs before the ungodly world, of the dreadful miſeries haſtening upon them?

On the 20th of this month I preached a ſermon for Mr. Griſwold of Nahauntuc, from 1 Tim. ii. 5. upon the ſufficiency and excellency of the mediation of Chriſt: under which, as far as I could obſerve, many Chriſtians were ſweetly refreſhed with a deep ſenſe of the truth, and many ſinners as full of anguiſh (though the ſermon was not terrible) as at any time I had ſeen. The aſſembly in general, were in tears, and near one half, I ſuppoſe, crying out aloud in diſtreſs. After ſermon they gave themſelves liberty to ſpeak out the ſentiments of their ſouls; ſome in thankful praiſes to God and the Lamb; others in bitter complaints of themſelves for deſpiſing the bleſſed Mediator, and for the hardneſs of their hearts, and the like. Several were, at that time, ſhaken off from the foundation of their own righteouſneſs, and afterwards, hopefully converted.

I hope, rev. Sir, you will pardon all my digreſſions: I chuſe to relate the few things that I give an account of, in that order of time, in which I obſerved them, and noted them in my diary. About this time, the rev. Meſſrs. Lord of Norwich, Owen of Groton, and other miniſters in the Eaſtern parts of this government, ſent letters, inviting me to viſit them, to ſee the work of the Lord, and help them alſo; (for it was common in that day for brethren to ſend for each other to preach). After ſome ſtruggles with myſelf, I conſented to go; and accordingly ſet out on the 8th of June, intending to preach ſome few ſermons before I returned. The ſame day I preached for Mr. Lovett of New-Salem at his

deſire, and there I obſerved a ſolemn attention; concern in the countenances of ſome, and delight in others. I have had ſome acquaintance with the people in that place ſince that time, and believe that there is a conſiderable number of perſons ſavingly converted in the late ſeaſon of grace. From thence I went, the ſame day at evening, over to the North Pariſh of New-London, and June the 9th preached two ſermons for Mr. Jewett; under which, but eſpecially the firſt, there was a great and general concern viſible in the faces of the people: weeping, ſighing and the like among the aged and the youth, while many of the children of about ten, twelve, and fourteen years old, cried aloud, and ſpake ſome ſuch ſentences as theſe, viz. "What muſt I do? I never honoured this great King[a]! Lord Jeſus help me!" &c. From thence I haſtened over to Norwich, becauſe Mr. Lord expected me to preach a lecture for him that evening. And when I came there, there was a great aſſembly gathered, to which I preached from Pſal. cxix. 59, 60. They gave very ſolemn attention; and there was a concern apparent, by tears and ſighs, in almoſt every corner of the houſe. The next day I preached another ſermon for Mr. Lord, the viſible effects of which were not ſo great as the firſt. I obſerved a great flocking of the people, not only to hear the word, but to their paſtor for advice. Mr. Lord gave me ſeveral ſurpriſing accounts of converſions; which, I truſt, he will favour the public with in his hiſtory of the late revival of religion among them. From thence I went forward to Stonington, and on the 11th of June, preached two ſermons for Mr. Eells: there ſeemed to be tokens for good; an attentive audience, and much weeping in the aſſembly; but I do not remember any out-breakings in the extraordinary manner that I had ſometimes heard: yet Mr. Eells informed me afterwards in a letter, that there were many inſtances of particular perſons, unto whom the miniſtry of that day was bleſſed. I thought when I was with him, that he had the bleſſing of ſome excellent Chriſtians in his pariſh. 'Twas formerly, a place noted for profaneneſs and other vices, but he ſaid (and ſo I thought) that there was a great reformation among them. From Stonington I returned back by the way of Groton; and on the 12th of June preached a ſermon for Mr. Owen, to a great aſſembly of people. It pleaſed God to give me greater freedom of thought and expreſſion than I had found in all my journey before. I preached from Iſai. lxi. 1; and the people to all appearance, were all attention. There were no out-cries, but the countenances of many diſcovered ſweet refreſhment; and others diſcovered great diſtreſs. And I had ſome ſatisfaction afterwards, by accounts from diverſe perſons, that the ſpring of comforts and concern was from the Spirit of God. I could not tarry, indeed, to ſpeak with many after ſermon, becauſe I had encouraged Mr. Croſwell to preach at evening for him. But I had the company of a conſiderable number up to Mr. Croſwell's pariſh, which is five miles diſtant from Mr. Owen's. Upon the way they told what things were done, and how Jeſus had been made known to them, and their hearts burned within them, while they ſpoke of him. Jeſus ſeemed to be their delight, and humility their glory. At Mr. Croſwell's I found great concern upon

a I was preaching upon the kingly office of Chriſt.

the minds of people: it was apparent, in ſermon-time, by their weeping, and their looks: ſome cried out, and from after-converſation I was ſatisfied that many were very ſenſible of their ſinful and undone condition, and ſome others were really converted. I remember two came to me, who had made themſelves eaſy, for ſome time, with a way of converſion, that fatally ſettled perſons down ſhort of Chriſt; but now they had an awakened ſenſe of their ſin, and of the infinite hazard they were in of periſhing; yea, that they muſt periſh unleſs God was ſelf-moved to pity and ſave them. From thence I returned to Norwich on Saturday, and kept Sabbath at Mr. Lord's. On June 14th, being Lord's day, I preached again to a great, very attentive, and deeply affected aſſembly. The concern of ſome, and the delight of others, was manifeſt in their countenances: and by converſing with many afterwards, I was ſatisfied they were under the influences of God's holy Spirit. And ſo from time to time upon opportunities with that people, I believe, that Mr. Lord has the bleſſing of many ſouls turned to righteouſneſs among them; a conſiderable number of old Chriſtians, and many newly-born, that are feeding upon the ſincere milk of the word, and growing up in Chriſt. June 15th, I rode out to Mr. Troop's a new ſociety in Norwich, and preached a ſermon for him, to a full aſſembly. There ſeemed to be great liſtning to the word; great concern appeared in the countenances of many; a great number were in tears; and ſeveral cried out: ſome fainted away, and one or two raged. After the ſermon was over I took pains to find out the ſpring of that diſtreſs which appeared in many inſtances, and I think, they gave grounds to judge it was from conviction of ſin; except thoſe inſtances that were diſtreſſed with their out-rageous paſſions. One gentleman, who was a hearer, tho' he carefully avoided diſcovering his diſlike before the congregation, expreſſed himſelf greatly diſſatisfied to me after meeting, at the out-cries and faintings in ſermon-time: he took ſome pains to convince me that the perſons were under ſtrong deluſions; tho', I thought, he did not take much pains, by diſcourſing with them, to convince himſelf of the riſe of their diſtreſs. He read me ſome extracts which he had taken out of the excellent Mr. Flavel upon *Mental Errors*, which I was pleaſed with; but did not ſee that they were to the caſe before us.

Now I had accompliſhed the whole of my deſign in this journey, both in viſiting and converſing with my fathers and brethren in the miniſtry, and in ſeeing the diſplays of rich and ſovereign grace; and much exceeded my firſt deſign in preaching. The next thing was to return home as faſt as I could; but the rev. Mr. Adams of New-London ſent me a letter, deſiring that I would return that way, and give his people ſome exhortations. Having been there before in the time of the concern among the people, I was unwilling to deny his requeſt, becauſe I had found that there were peculiar difficulties riſing up, and I feared my refuſing might rather increaſe them than otherwiſe. There was a number of new converts with a flaming zeal, and jealous leſt the labourers ſhould not bear a proportion to the Harveſt: and ſome others, from what ſpring I don't ſay; (though ſome have imputed it to the im-

prudence of theſe new converts) who oppoſed themſelves to the work going on among them. Thus the kingdom ſeemed to be dividing againſt itſelf: and I was the rather inclined to gratify Mr. Adams on that account, not knowing but that I might be inſtrumental of ſome good. Accordingly I went, and, on June 16th, preached two ſermons in that place, beſides uſing ſome private endeavours to make things more eaſy, if it ſhould pleaſe God to make uſe of me for that end: but the ſucceſs was not according to my wiſhes. I found mutual riſing jealouſies, and, as I thought, groundleſs ſurmiſings in ſome inſtances, prevailing among them. Theſe difficulties increaſed afterwards; and for want of charity and mutual condeſcenſion and forbearance, they have produced an open ſeparation. I doubt not but there are excellent Chriſtians on both ſides; and there has been a very great diſplay of Divine Grace among them; but they are doubtleſs to be blamed for the manner of ſeparating. What grounds they may have I don't know, but I am afraid they have gone off upon a wrong principle. Unhappy caſe, when Chriſtians have ſuch ſharp contentions between them, as to part aſunder from one another! Yet ſo it has ſometimes been with the beſt of Chriſtians, Acts xv. 38, 39.

Perhaps ſome will think ſtrange that I ſhould be ſo many days from my particular charge, at ſuch a critical ſeaſon as this was, when a great number were under diſtreſſing concern, and the adverſary was very buſy: but the people were not left without preaching: and we found it of real ſervice to have our people partake of the various gifts of miniſters; ſome to reaſon with them out of the ſcriptures; others to addreſs their conſciences; others to apply to the affections; and all in their manner and meaſure to ſpeak of the things of God. I found it was eminently ſerviceable many times, when I could obtain the help of my brethren. Indeed, there is ſomething natural in it, beſides what I have obſerved already: new faces; new voices; a new method, all tend to draw the attention of hearers: and hence, they were ſometimes caught, by the ſame truths that had been offered them divers times before. I have reaſon to bleſs God that he has ſent ſo many of his ſervants along by us, and inclined them to help us from time to time. I have not found it a diſadvantage to keep open the pulpit door to miniſters; but ſee many ill conſequences of a contrary practice in other places. Thoſe that have received ſpiritual benefit among us from the preaching of others, allow me as good a ſhare of their good-will, as thoſe that have been more eſpecially benefited by my preaching. But where all thoſe that were looked upon as favourites of the extraordinary work in the land muſt ſtand off; or through vaſt difficulties liberty has been obtained for them to preach; I think many ill things have followed that ſtrangeneſs, and fear many more are upon the back of them.

Being returned again to my own particular charge, I endeavoured to purſue the great ends of the miniſtry in the beſt manner that I could; and I don't remember that I preached a ſermon through the month, without ſome manifeſt tokens of the preſence of God in our aſſemblies. Many were awakened and convictions were deep: it plainly ap-

peared by the diſtinct accounts given, that the concern was no ſudden fright, nor the effect of fancy, nor yet the alone ſtrivings of natural conſcience, but a clear and real ſenſe of ſin and its direful conſequents, raiſed in the mind from a realiſing ſenſe of the majeſty and holineſs of God, the purity and ſtrictneſs of the divine law. People flocked to my ſtudy daily, and in great numbers, deeply wounded, and the errand was to lay open the ſtate of their ſouls, and receive direction. Sometimes I had thirty in a day; and ſometimes many more, all upon the grand affairs of their ſouls.

Many with the greateſt freedom confeſſed, that though they had a name to live they were dead in treſpaſſes and ſins: and this not only in private, but to numbers at once. They did not think it matter of offence, if their neighbours believed them when they ſaid it: they ſpake ſenſibly of it, as we might expect a condemned malefactor would do if he was going to the place of execution. They would ſolemnly declare that they never knew what real union to Chriſt was; that they were ſtrangers to ſenſible communion with the Father and his Son Jeſus, and to the temper of the goſpel; and had reſted eaſy with merely external communion, or the form of Godlineſs. Their diſtreſſed countenances and free and frequent confeſſions that they were yet in the bonds of iniquity together with their warnings to others, never to reſt until they knew Chriſt was formed in them, proved awakening to many profeſſors, and put them upon the ſearch, and inquiry into the reaſons of their hope; and ſome were ſhaken off from their old foundation, ſuppoſing they had built upon the ſand, whilſt others had the more peace in believing. The like effects, ſometimes more, and ſometimes leſs obſervable, continued through the Summer. There were alſo many inſtances, (and the number was daily increaſing) of perſons filled with great joy and comfort. 'Twas common to hear of, and to ſee them overcome, and fainting under high diſcoveries of God reconciled in Chriſt. Some alſo I have ſeen overcome with concern for others; and ſometimes their concern terminated on particular perſons that they feared were in a ſtate of ſin.

The converſation of the people in general was religious. If at any time neighbours met, the great affairs of ſalvation were the ſubject of diſcourſe. In the ſtreets, in the fields, and in private houſes the diſcourſe was inſtructive: ſome enquiring the way to life: others in their proper ſphere, endeavouring to help the diſtreſſed by their humble advice and counſel: ſome that knew the terrors of the Lord, would perſuade the careleſs, and modeſtly recommend the grace of God to their acceptance, from their own experience of its ſweetneſs.—And as there were frequent inquiries about the things of infinite concern, ſo there was a great increaſe of knowledge in religious matters. According to the beſt obſervation I could make, I believe, the people advanced more in their acquaintance with the ſcriptures, and a true doctrinal underſtanding of the operations of the Holy Spirit in conviction, regeneration, and ſanctification, in ſix months time, than they had done in the whole of my miniſtry before, which was nine years.——Nor was this all, but many evidently looked upon ſin with abhorrence: they appear-

ed to be renewed in the spirit of their minds: bitterness, and wrath, and anger, and clamour, and evil-speaking, seemed to be put away from them, with all malice: their fruit was unto holiness: love to God and man, with their genuine fruits were increasing. Rough and haughty minds became peaceful, gentle and easy to be intreated. Lowliness, long-suffering, forbearance, a courteous deportment, beneficence, and tender-heartedness, meekness and moderation, to all appearance, seemed to increase abundantly. And also a delight in Christian fellowship, in breaking of bread and in prayer. I think it cannot be expected that men, in their general course, should give clearer evidences of a Christian temper formed in them, than many did in that season: their faith worked by love, and discovered itself in acts of piety towards God, charity and righteousness towards men, and sobriety towards themselves.

We had some special seasons of divine influence in that time, both upon converted and unconverted, which I must not now relate: it would make the account too long; but I cannot pass over our Pentecost, on the 11th day of the following October: I preached from Psal. ii. 12. upon the nature and necessity of faith in Christ; and then administred the sacrament of the Lord's-supper, to near three hundred souls, as I judge.——'Twas a day never to be forgotten; but, I think, ought to be remembred with holy wonder and gratitude by all that were present. The house of the Lord was full of the glory of the Lord. It pierces me to the heart, that any have ever attempted to throw darkness over the rich grace of God that was so clearly discovered; or to misrepresent the gracious effects of those discoveries that were made to many. ——Though we had enjoyed much of the gracious presence of God in our assemblies before, yet, I think, never saw so much at any time as on that day; especially, when the Lord's supper was administred, God poured out his Spirit in a wonderful measure. I spake a few things to the communicants, as I remember, concerning the mediatorial excellencies and the love of Jesus Christ, when I came down to the communion table, and began to break the bread; and then invited them all to come to him as well as to his table; and assured them in his name, that they should be welcome to the rich treasures of his grace which were open and free to all that would come. I had no sooner offered some things of this nature in a few short hints, but several of the church cried out in most bitter accents of their piercing the Lord Jesus Christ by their unbelief, and shewed the signs of distress in their countenances; whilst many scores were dissolving in tears. A considerable number trembled in the anguish of their souls, as though they had heard the thunderings and seen the lightnings from the thick cloud; whilst many more began to put on immortality, almost, in the look of their faces. I could not but think that the Lord Jesus was come to his table, and feasting their souls with his love, discovering his mediatorial glories to them; letting them taste of his preciousness, and opening to them the mysterious wonders of his grace. Their looks were all love, adoration, wonder, delight, admiration, humility. In short, it looked to me a resemblance of heaven; where the shining hosts of angels and glorified saints are ever before the throne of God, in the lowest prostration, cry-

ing, Holy, holy, holy Lord God, "Thou art worthy to receive glory, and honour, and power, and bleſſing, and thankſgiving." Some of thoſe in diſtreſs, about the end of the diſtribution of the bread, appeared to be in a calm, and before the cup was poured they ſeemed to have a delightful ſenſe of ſomething upon their minds: their looks were changed from anguiſh to pleaſure and admiration, love and humility, and the like.——I made minutes of my remarks and ſentiments, in my diary; and find that, upon the beſt evidence I could gain by converſing with particular perſons afterwards, I had fallen far ſhort in my obſervations at the time, of what was really diſcovered to many ſouls, and the power of the goſpel felt upon their hearts.——Many old Chriſtians told me they had never ſeen ſo much of the glory of the Lord, and the riches of his grace, nor felt ſo much of the power of the goſpel before: they had never ſeen ſo clearly the infinite ocean of divine love; never been ſo ſenſible of the love of God to them; nor had ſuch ſtrong love ſo clearly in exerciſe to him. Several of them had the full aſſurance of faith, who had been ſeeking after it for many years, but were denied till that time. New Converts were greatly refreſhed and quickened.——I cannot doubt whether they had the preſence of the Comforter: Chriſt then appeared more lovely than the princes of this world: they "ſat under his ſhadow with great delight, and his fruit was ſweet to their taſte:" they were feaſted in his banqueting-houſe, and his banner over them was love: they could not ſupport themſelves, many of them, under the weight of it, they were ſo deeply affected with it. Had not Chriſt put underneath his everlaſting arms for their ſupport, I know not, but many would have expired under the weight of divine benefits. ——And beſides all this, I think, we have a good evidence of the ſaving converſion of ſeveral of the communicants at the ſame time. The ſeveral diſcoveries they gave an account of, together with the effects theſe diſcoveries produced in a law-work, and a true cloſure with Jeſus Chriſt, gave me conſiderable hope of it; and a long time ſince to obſerve their pious life and holy converſation, confirms my firſt hope that it was a reality and no deception.——I am perſuaded the marvellous grace of God appearing at that ſeaſon, is admired by hundreds among us here in time, and will be much more admired by the armies of ſaints and angels throughout eternity.——Chriſt came like a roe or a young hart; he looked forth at the window, and ſhewed himſelf through the latteſs! I never ſaw ſuch a love-feaſt before! he ſpake the word and it was done; he ſaid, "Riſe up, my love, my fair one, and come away:" and lo, the Winter was paſt, the rain was over and gone: all invited us to come and partake of the Divine joys which the near approach of the Sun of righteouſneſs produce. O that he would "return like a roe, or a young hart upon the mountains of Bether!" that he would make haſte to perfect his loving-kindneſs to us.

Since that time, we have had many refreſhing ſeaſons, both in public worſhip and more private aſſemblies; and many hopeful converſions. Nor are public and private meetings the only places of theſe influences and effects; the cloſet, the field, the ſhop, and the kitchen, are all witneſſes to them. 'Twas no uncommon thing for Chriſtians to be over-

come in their private retirements, as they have told me: in meditation at ſometimes, and converſation at others, Divine truth has been ſet in a clear light, and they have been made to know the truth of the goſpel of the bleſſed God. But the work has not appeared in a general way, ſo powerful ſince, as it did the firſt eight or nine months; indeed God gives witneſs to the truth of theſe things, at times, more or leſs, unto this day; and will, I truſt, until the end.——The work, as I obſerved, began chiefly among the youth, and ſo it has been carried on chiefly among them: they left their ſports, and grew ſick of their youthful amuſements: but it was not among them alone; the diſeaſe (as ſome called it in deriſion) did not ſtop here. Many of middle and old age were alarmed, and ſome of them, to appearance, ſavingly converted. Three or four upwards of fifty, two near ſeventy, and one ninety-three years old, I truſt, were turned from darkneſs to light, from the power of ſin and Satan unto God. Several perſons that were noted for immorality and ſome others that were not ſo openly marked out, were brought to confeſs their ſinful deeds, not by conſtraint but of their own accord, and are now joined in our communion, and I hope, are Chriſtians indeed. And there are ſome few inſtances of the converſion of thoſe that bitterly oppoſed the work at firſt: ſuch as have gone to hear ſermons, with deſign, as they confeſs, to cavil and oppoſe, have been taken.——One or two, that ſuppoſed themſelves converted, greatly rejoiced in the work at firſt, when the people were under deep convictions: the concern they well underſtood, and thought it reaſonable, and were pleaſed to ſee ſo much reformation, they themſelves having gone ſo far; but when perſons came to rejoice in God, and to be overcome with the love of God, and to tell of the excellencies of Chriſt, it was all fooliſhneſs to them; they grew all enmity and oppoſition; but were afterwards made to ſee that they ſettled down upon their reformations; were enemies to God themſelves and ſtrangers to Chriſt; and ſince then are brought to rejoice in God alſo.——Some others who were under diſtreſſing concern at firſt, and very forward to promote every thing that ſeemed a probable means of good, are ſince turn'd zealouſly averſe to the work, eſpecially to the comforts and joys of Chriſtians.——It has been obſerved by many, that ſuch as were moſt eminent for religion before, have been friendly and forward to encourage this work; and they have been abundantly quickned and refreſhed. Several of them are ſince dead, and went off triumphing over the king of terrors, in full aſſurance of hope. Many that were greatly affected and concerned for a while are grown eaſy and careleſs as formerly; tho' there is a number unto this day remaining under convictions.——I do not remember any two inſtances among us that ever gave me ſatisfaction of their converſion, but what ſtill manifeſt comfortable ſigns of the truth and reality of it. And if we may give credit to the accounts perſons give of a clear law-work, and a work of effectual grace wrought upon their hearts; after it has been ſtrengthned by frequent repeated accounts of their communion with God, and a ſpiritual converſation and good life, in a general courſe, for ſeveral years together, I have reaſon

to hope above one hundred and eighty ſouls belonging to this congregation, have met with a ſaving change, ſince the beginning of the late glorious effuſion of the holy Spirit among us; beſides the frequent, and more than common quickenings and refreſhings of others that were hopefully in Chriſt ſome years before. And, perhaps, we have a confirming teſtimony of the truth of the work, above what ſome others have had, in the viſible meekneſs, forbearance, love, forgiveneſs, and the like, with which they have generally behaved themſelves in the time of injurious calumnies; when the work of God, and their perſonal conduct have been miſrepreſented. We have had times of ſingular trial and temptation: what would try every vein in a man's heart.——But in all this day of difficulty, our new converts as well as others, in general came forth as gold from the furnace. I would ſpeak it to the praiſe of free and rich grace that has abounded to them; and hope they will ever carry it in their minds that the Lord has been their ſtrength and their ſhield, and their helper in a time of trouble.

But perhaps you are ready to wonder, and ſay within yourſelf; What, is all pure at Lyme? Has there been nothing from whence theſe formidable accounts, we have had among us about that people, ſhould ariſe? What means the unhappy repreſentations that have been given of us? No doubt, Sir, there have been many things amiſs: I thought ſo from the beginning, and I think ſo ſtill. The Spirit of God has been grieved by queſtions and ſtrife about words; by evil ſurmiſings and perverſe diſputings; by many fooliſh and hurtful luſts. The work of God's grace has been oppoſed by perſons under convictions, by their ſtanding out againſt the calls given them to believe in the name of him whom he has ſent, and by perſons that have been diſſaffected to this rich grace.—Some were diſpoſed to cavil and find fault with the work and all the meaſures uſed for the carrying of it on from the beginning. Some I thought a little intemperate in their zeal at times, and for ſome things that it was hardly worth while to contend about. ———I have ſeen reaſon to alter my own conduct in ſeveral things. Particularly, to treat thoſe that oppoſe the work with great candour and mildneſs, and to addreſs myſelf to all conditions of men with more tenderneſs than I did ſeveral times.

But when I have taken the utmoſt care that none might be offended, I have reaſon to think that my unſkilfulneſs in and unworthineſs of the great honour God has put upon me, in making me the father of many ſpiritual children, has prejudiced many perſons againſt it. Yet there was ſo much purity, prudence and care in the conduct of the ſubjects of this grace, and ſo little irregularity for four or five of the firſt months, that the moſt prudent, obſerving and judicious have mentioned it to me with wonder and pleaſure, as well as with thankfulneſs to God, that they could obſerve nothing worth the notice of any tho' watching to find an occaſion. But towards the latter end of the Summer I obſerved ſeveral things that ſome perſons were diſpoſed to, which ſtained the purity, and hindred the progreſs of the reformation. The vaſt eſteem we had of Mr. Davenport, in ſome meaſure prepared us to have a better opinion of his conduct when he came

among us; tho' I do not remember that any of us were pleaſed with all his meaſures. Some things which I have heard of his practiſing in other places, I know nothing of his practiſing here. It was ſaid that he judged of miniſters, by name, as unconverted, in a publick manner, but that I knew not of then, tho' I heard him do it in one inſtance ſince that time. It was ſaid that he uſed ſtrange methods to ſcare people into fits, and did not take pains to inſtruct their minds; but I cannot charge him with any ſuch thing among us. I heard him preach ſeveral ſermons which were as inſtructive and ſearching as any ſermons, perhaps, that ever I heard in my life. His zeal was great, and ſo did his charity appear to be. Yet I have ſometimes thought that his coming over to the Main that Summer of general concern was the occaſion of much hurt. Beſure I have repented of exchanging pulpits with him: many prejudices were ſtirred up and increaſed againſt the revival of religion thereby. But after all I ſee no more of a fault in that than in miniſters admitting him into their pulpits: nor could that be deemed a matter of public complaint when he was in a good ſtanding with all the churches.———And tho' he did, I believe, miſs it greatly in ſome points, and greatly prejudice perſons againſt religion, yet it muſt be acknowledged that he was made a great bleſſing to many ſouls; but eſpecially to the Mohegan and Nahauntuc tribes of Indians. Tho' much pains had been taken to win them to embrace the goſpel before, yet nothing ſeemed to have any conſiderable effect until Mr. Davenport came among them: But the pains he took were eminently bleſſed to incline them to receive inſtruction, and to awaken a great concern in many about their eternal welfare. I greatly love him for his eminent piety, but I cannot juſtify all his meaſures.

I perceive that there are great complaints of vaſt iniquities, error, diſcord, and enthuſiaſm generally prevailing among the new converts in the land. But I hope the complaints are generally groundleſs, and things have been miſrepreſented. No people, I believe, have had a larger ſhare of ſuch charges than thoſe of this place: and knowing that the complaints are generally without grounds here, I would perſuade myſelf that they are generally ſo in other places. The new converts are repreſented as guilty of monſtrous uncharitableneſs and raſh judging ſome among us, I think, have been to blame in their judging of the ſtate of others: but the error has been chiefly on that which is called the charitable ſide. Pretty much as it has been common in ſome places where relations have been offered by perſons in order to their admiſſion to communion: if perſons could ſay any thing almoſt, about a divine influence upon their ſouls, at once they were ready to vote them converted. But, generally ſpeaking, there has been a great reformation of that evil: our new converts, as far as I can obſerve, are very prudent on that account: they ſuſpend giving any judgment at all, on either ſide, before they have that which they think is the amount of two witneſſes. They do not judge of their neighbours to be unconverted as the country has beeen amuſed (and as I ſuppoſe, Mr. Davenport did ſome miniſters) unleſs the courſe of their life is manifeſtly carnal and vitious. But as we do not look upon ourſelves

bound to judge a man converted becauſe he is a profeſſor, and orderly in his life, (eſpecially if he declares himſelf unconverted, and by diſcourſe ſeems to ſhow himſelf a ſtranger to Chriſt) ſo neither do any, that I know of, allow themſelves to judge a man unconverted, who is a profeſſor, and of a good life and harmleſs converſation in his general courſe. The country has alſo been ſtrangely amuſed with a notion of trances, viſions, extraordinary miſſions, and immediate revelations. It has been repreſented as tho' theſe were common among the new converts. I have had a very extenſive and perſonal acquaintance with the converts in the late ſeaſon of grace; and among the thouſands that I have converſed with, I have not met with a ſcore that pretended to any ſuch things: yea I doubt if half that number are to be found in all the churches of this government; but however there may be one inſtance of this nature, among a thouſand that are not chargeable therewith, we have been free from them, and I hope ever ſhall. It is inſinuated as tho' the ſubjects of the late work were generally chargeable with error in the doctrines they hold; and thoſe among us have been as ſeverely charged on that account as any, perhaps, in the country. Therefore, I may be allowed to clear off that imputation ſo far as they are innocent. I do not know of an inſtance among our new converts, but who diſapproves all thoſe doctrines that lead to licentiouſneſs, by highly approving ſuch as inculcate holineſs. It is true, ſince we have been told that there is a conſiderable harmony between the principles of new converts, and ſome people that were peſts to the churches a little more than an hundred years ago, there has been much art uſed to repreſent that to be the caſe with us: But ſalvation is of the Lord; and I truſt, he will ſave us from theſe groundleſs imputations. One complaint is that unconverted miniſters are incapable of being inſtruments of the converſion of others. This doctrine, I never met with more than one that would own it as his opinion; and he does not belong to this place. I am of opinion that ſome two or three perſons went a little too near ſuch doctrine; but as to our new converts the miſtake was ſoon rectified.———Yet, tho' we do not hold that ſaving grace is neceſſary to the being of the miniſtry, ſo that if he who is unconverted ſhould adminiſter ordinances, his adminiſtrations would be a nullity; our new converts and many others among us are of opinion that the caſe of a perſon is very ſad indeed, not only when their miniſter has not a good ſtock of knowledge, or is erroneous in his principles, or is not of good life and converſation, but alſo when he has not experienced a work of ſaving grace upon his own ſoul, and that for this reaſon, viz. Becauſe unexperienced miniſters will be very unlikely to encourage the power of godlineſs and very likely to keep their people eaſy, (i. e. uſe their endeavours to do ſo) with the dull form of religion. We have none among us that withdrew from miniſters under a notion of their being unconverted: but ſome have declined hearing ſome miniſters that have preached among us, becauſe they had heard that they were generally cavilling againſt the extraordinary work. Nor do I know of any one of our new converts chargeable with deſpiſing human learning; ſlighting

schools or colleges; so depending upon the spirit as to make it a shelter for idleness, or a neglect of the diligent use of means, or to reflect dishonour upon the written word of God. When shall I have done? Do they vilify good works too? This has been charged upon us as well as others, no doubt. And thus far is true that some few have spoken of works before justification in unsuitable language, and a bold manner of expression: but even these instances have been rare, and are, I think, reformed. But as to good works considered in a gospel sense, I know of none of our new converts but speak highly of them, insist upon them as necessary, and, in their general course, are careful to practise them. They seem to have a godly jealousy lest they should at any time substitute good works in the place of Christ; but they seem to be saved from their sins, and to be zealous of good works. Suffer me to mention one thing more; our new Christians are charged with denying sanctification to be the evidence of a justified state. If any one has pleaded for such a tenet in the face of the world, let him answer for himself. I dare venture to deny that it is the principle of any of the new converts so far as I know their opinion of such a principle; and have often heard many of them among us speak freely to the contrary.

Upon the whole, I am perswaded there has been a wonderful work of God's grace among us, and in many other places where I have been acquainted; and the sorrows and joys that have been so common, were produced in general by the operations of the holy Spirit upon the souls of men.——The joys were the joys of the Christian, and not wild, enthusiastick whims. I have met with few, among the thousands that I have conversed with (some at home and others abroad) but could give a rational account of their joys. The foundation of them appeared to be laid in faith, which flowed out in praises to God; self-abasement; godly jealousy, &c. I must confess that I am a stranger to the religious joys of new converts among us, after the strictest inquiry, and long observation, if these are not the concomitants of their joys. And the same I may say of others in other places (some few excepted) where I have been most conversant with the subjects of this grace. Perhaps, if those that have set themselves to speak and write against the times had acquainted themselves more intimately with the subjects of these sorrows and joys, and depended less upon accounts from those that never cared to converse much with them, they would have given juster representations of these things, and not have borne false witness against the glorious work of the late work of grace.

If you think it for the glory of the Redeemer to suffer the whole or any part of this account to be published; you have my consent. That you may have much of the presence of God, and a great blessing attending your labours in the ministry, is the prayer of, Your affectionate unworthy Brother, JONATHAN PARSONS.

ATTESTATION *to the above Account by* RICHARD LORD, *Esq; and others of the Church in Lyme West-Parish.*

We the subscribing brethren of the first church of Christ in Lyme, having heard our rev. Pastor read over the preceeding account of the

revival of religion, and being much acquainted with the ſubjects of the late work, as alſo with the circumſtances of the moſt extraordinary particulars related in the account (i. e. thoſe which relate to this place) do give our atteſtation to the truth of the account, ſo far as it reſpects this place, according to the beſt of our knowledge and judgment; tho' we can't but be of opinion that much more might have been added to ſhow the glory of it among us. RICHARD LORD, ZECHARIA MARVIN, JOHN DENISON, MOSES NOYES, JOSEPH MATHER the 3d.

## SECTION XI.

*On the firſt of April 1741, in the Eaſt Pariſh of Lyme.——By Means of Mr. Tennent's Preaching.——And Mr. Parſons'.——Crying-out.——Strangers come to ſee and hear.——Neighbouring Miniſters preach.——The greater Part who get Benefit do not cry out.——An hundred Engliſh and thirteen Indians admitted into Church-Communion.——Triumphant Death of a young Man.——Mr. Davenport bleſt to the Neantick Indians in this Pariſh——Twenty or upwards of them hopefully converted.*

[ From a Letter from Mr. Griſwold Miniſter at the Eaſt Pariſh of Lyme, to Mr. Prince Miniſter at Boſton, April 3. 1744.——Chriſtian Hiſtory, N° 66, &c. ]

R. S. According to your deſire I ſhall endeavour to give you a ſhort but true and juſt account of the wonderful work of God's grace in this pariſh. We as well as the reſt of the country were grown very careleſs and ſtupid in matters of religion: but little of the life and power of godlineſs was to be obſerved among us; yea, as to ſundry, the form was wanting. And I had reaſon to fear family and ſecret prayer was neglected by too many. Many were very ſlack in attending the preaching of the word on Sabbath and other times: the communion was thin; the world and the follies and vanities of it proſecuted; beſides open ſins and vices that ſome run into. There was but little of good diſcourſe to be obſerved on the Lord's-day. Thus things run, 'till the rev. Mr. Whitefield came into the country, and people began to talk of religion and the beſt things; but it did not ſeem to be with a feeling ſenſe of it; and I do not know of any great concern about the ſtate of their ſouls, but in three perſons who belonged to this place at that time, which I hope were converted in the latter end of the year 1740, or the beginning of the year 1741, before the remarkable concern began among us. It was obſerved, that in the Winter 1740-1, there ſeemed to be a greater ſerioufneſs and thoughtfulneſs than uſual in the minds of people about the ſtate of their ſouls. This Winter the rev. Mr. Gilbert Tennent went to the Eaſtward; and on his return, he preached two excellent ſermons in this place April 1ſt, 1741, and the people of this pariſh came generally together, and many from other places. Theſe ſermons were bleſſed to a great (if not a general) awakening among my people; and two or three were deeply wounded:——ſo that they plainly diſcovered it in their looks and behaviour; and the concern ſpread and increaſed, and was viſible in the face of the congregation on the Lord's-

days, and other times of public worſhip; and ſome were diſtreſſed that they were ſo ſtupid as not to be concerned. The concern ſpread and increaſed apace, and evening religious meetings were ſet up. The 14th of April in the evening, the rev. Mr. Parſons miniſter of the firſt pariſh in this town preached at one of the evening meetings at a private houſe in this place. The word fell with great power on ſundry, who were deeply wounded under a ſenſe of ſin and divine wrath. Some had fits, ſome fainted; and it was obſervable, that God made uſe of the concern in ſome to create a concern in others: and ſome that did not appear much concerned when the public exerciſe was ended; yet ſeeing others diſtreſſed, fell into deep diſtreſs under a conviction of ſin and the ſenſe of Divine wrath due to them. Some hours were ſpent in praying with and counſelling the diſtreſſed; and cautioning them that they did not grow careleſs as to the ſtate of their ſouls, and to watch againſt the temptations of the devil; and to ſeek earneſtly to God to convince, humble and convert them. After this, cryings-out at the preaching of the word were frequent. Theſe things being the firſt that had been ſo remarkable in any town or pariſh near us, were much talked of; and many perſons from other places came to ſee and hear, and different were perſons apprehenſions of it; ſome taking it for a work of the DIVINE SPIRIT; others ſuſpending their judgments: very few, if any at this time, would ſay that they believed it to be a deluſive ſpirit.

From the firſt appearance of it among us I was perſuaded, that as to the ſubſtance of it, it was the work of God, though accompanied with ſome unuſual circumſtances. (1.) Becauſe the diſtreſſed perſons expreſſed the ſame conviction of ſin and ſenſe of the wrath of God, that I expected they would do if that God came to work ſavingly on them by the Holy Spirit. And as convictions were wont when in a lower degree to produce tears from the eyes and ſadneſs in the countenance; I was ſatisfied that if God gave a clear diſcovery of ſin and his wrath, it would have this effect to cauſe crying out, fainting and fits. (2.) Becauſe this concern put perſons on ſeeking after and inquiring what they ſhould do to be ſaved; the ſame thing that genuine convictions of the Spirit of God were wont to do. (3.) It ſtirred them up to attend the mean sof converſion; as reading God's word, hearing it preached, and prayer. And other reaſons that might be offered, but I forbear; becauſe my deſign is to give a brief account of the work, rather than now to confirm it to be a glorious work of the Spirit of God.

One thing remarkable was; that ſoon after this, there was a great concern at a private houſe, among about ten perſons, where there had been no preaching, praying, or any thing of that nature. And as I was riding by, I was called in to pray with and to counſel them; and ſome that came in to ſee them were ſtruck under conviction, and the moſt of theſe perſons were ſoon after hopefully converted. Upon the religious concern breaking out ſo powerfully among us, weekly lectures were ſet up; and ſundry neighbouring miniſters came and preached to crowded aſſemblies: and perſons ſeemed glad to have opportunities to hear the word preached: and evening lectures, and other religious meetings, were frequent. Now out-cries, fainting and fits were oft in meetings;

though the greater part of them that I hope experienced a ſaving change did not make any out-cries; nor did they faint or have fits.

The work went on; and at the latter end of April, May, and June, I had reaſon to hope about forty perſons experienced a ſaving change. Now perſons converſation at all ſeaſons, but eſpecially on the Lord's-day, was about religion and the concerns of their ſouls; though they did not neglect and throw by their worldly buſineſs; but generally the labour went on as well as ever. Some from the depth of their concern were for a ſhort time taken off their labour, tho' not many days. Now the greater part of the people ſeemed ſeriouſly to mind and diſcourſe about God, Chriſt, and heavenly things. Now it was frequent to ſee and hear young ones converſing with pleaſure about the eternal concerns of their ſouls and their Saviour; who but a few weeks before were ſerving their youthful luſts and vanities. Great was the viſible change that was among us. Some that were church-members before and hoped they were converted, were thrown off their hopes, and 'tis to be hoped have been led to build on Jeſus Chriſt received by faith. Some that it is to be hoped were converted before, have been much inlightened, inlivened and comforted. And as the law-work in the heart in theſe days hath been more deep and ſharp than uſual heretofore; ſo, generally, perſons have ſooner paſſed through it; and when they have received comfort, their joys have for the moſt part been higher than formerly perſons had. I have often obſerved perſons in diſtreſs, greatly afraid that they ſhould take up with a falſe hope, and ſo be eternally undone. And I have ſometimes obſerved when perſons have hopefully had a diſcovery of the grace of God in Chriſt, that they have ſaid, they ſaw ſuch glory, ſuch excellency and beauty in Jeſus Chriſt, that they could not expreſs it; and their hearts have ſeemed to be raiſed up in a flame of love to Jeſus Chriſt. The high experience of many in this day of grace, hath cauſed ſundry that were looked on as good Chriſtians to queſtion their own eſtate; and have thereby been put on a more careful examination of themſelves. It hath been frequent for perſons to be in great diſtreſs for others, ſo as to be overcome thereby. Many have had ſuch diſcoveries of the love of God and Chriſt, as to be overcome, and to loſe their bodily ſtrength thereby: not only perſons hopefully converted ſince this remarkable religious concern, but thoſe that have been formerly converted. Though the work hath been chiefly among younger people, yet ſome of all ages have been hopefully wrought upon. Sundry children ſeemed greatly moved, and ſome hopefully converted. From the 1ſt of April 1741, for ſome months, ſeldom a ſermon was preached here but there was ſome viſible effect of it either in perſons crying-out, under a ſenſe of ſin and divine wrath, or overcome with a ſenſe of the love of God and Chriſt. Perſons long overcome with a ſenſe of the love of God, ſo as to have their bodily ſtrength taken away, has been a great ſtumbling to ſome. They could not ſee through ſuch great joys they never had felt, and were ready to think it was not of God. And indeed to ſay, there was not any falſe joy, I cannot; but I am perſuaded from the account that ſundry have given me as the ſpring of

their joy, that they have been wonderfully filled with the love of God, and have had joy unſpeakable and full of glory.

Since the remarkable concern, there hath been admitted into the communion of the church in this ſmall place an hundred Engliſh, and thirteen Indians; and all theſe, except two or three, give hopeful ſigns of a ſaving work of God's Spirit on their hearts. A mercy for which God be adored.

Sometime about the latter end of Auguſt 1741, to the beginning of Winter, the work of conviction ceaſed in a great meaſure; and in December it much revived again, and ſundry were hopefully converted, and ſaints edified. Indeed the work has not been ſo powerful at any time as it was the firſt three months after it began ſo remarkably, April 1741. I have all along taken care to caution perſons againſt laying weight on crying out, fainting, and fits, as ſigns or marks of converſion. Converſion may be and often is without them; and people have been put in mind, that extaſies of joy, conſidered in themſelves, are not evidences of a ſaving change; and have been taught, "That true converſion is an inward work of the Spirit of God, turning the ſinner from darkneſs to light, from Satan to God, and from ſin to holineſs; it brings the heart to embrace Jeſus Chriſt." And if theſe things are not wrought in a perſon, he is not converted, whatever diſtreſs or joy he may have had. The great impreſſion that divine things ſeemed to have on perſons minds, ſo as to engroſs all their converſation, ſeems to be much abated. I don't know that I have reaſon to think one ſoul hath been converted in this place for more than a year paſt. Thoſe that I have reaſon to fear are unconverted, ſeem to be ſtupid and unaffected. And ſome of them to have loſt the concern that they had when the remarkable concern firſt came among us. And the ſaints are not ſo often filled with divine light and joy as was common about two years paſt. So that the work ſeems to be declining, though means are uſed to prevent it. Weekly lectures and religious meetings are kept up in the pariſh; but people don't flock to them as they did two years and an half ago. I preach, and get ſome of my brethren in the miniſtry to preach in ſome part of the pariſh once, twice, or ſometimes thrice in a week. The intermiſſion between the public exerciſes on the Lord's-days are generally filled up with praying, ſinging, and reading.

There hath been but little of enthuſiaſm and extravagancy among us. I have reaſon to bleſs God, that he hath ſo much preſerved the people of my charge from extravagancies. I don't know of any of my people that are diſpoſed to forſake the written word of God to follow impulſes and impreſſions. We have had no ſeparations and diviſions, neither do this people approve of or encourage them that I know of; though they have been diſpoſed to think charitably of ſome that in other places have ſeparated. We have had very few that have openly oppoſed or ſpoke againſt the work that hath been among us, except it be perſons of other perſuaſions.

Here it may not be amiſs to give a ſhort account of a young man that belonged to this pariſh, and died here laſt Auguſt. He was one that was hopefully converted in the year 1741. He appeared for ſome

time after his conversion very much engaged about religion; and then, by degrees, seemed to grow more cold and indifferent: but nothing inconsistent with grace appeared in him. Sometime in August last he was taken sick: great was the distress of his mind: he bitterly bewailed that he had so much forsaken God. Before his death, the Lord was pleased to lift up the light of his countenance upon him; great was the joy of his heart in the Lord. He sent for many of his acquaintance; and, in a very moving manner, warned them not to depart from the Lord as he had done. He desired his parents and relations not to mourn for him; for he was assured that he was going to possess a crown of glory that fades not away. For about twenty-four hours before he died, he seemed to be in an extasy of joy, and so remained till he could speak no longer; and, when he was speechless, he, by signs, desired the company to sing praises to God; and, when they seemed backward, he was the more earnest, and took Dr. Watt's Hymns, and turned them to the third Hymn of *The second Book of spiritual Songs*[a], and by signs urged them to sing, which they did; and he endeavoured to join them as well as he could: and then, with eyes and hands lift up, fell asleep.

Seeing I have mentioned something of the Indians, and the head quarters of the Neantick Indians being within the limits of this parish; I shall write a few things of the wonderful work of God's grace among them: a poor ignorant people, that for ages past have lived without God in the world; that did not seem to have any thing of religion among them; generally given to Sabbath-breaking, but especially to drunkenness, and thereby kept themselves very poor and low in the world. Some years past there were attempts, by preaching the gospel, and a school among them, to bring them out of their heathenish state, to the knowledge of the true God, and the embracement of the gospel of our Lord Jesus Christ: but to so little good effect, that it was given over. After the remarkable concern among us 1741, I made an offer to go among them, and preach to them; but not receiving any encouragement from them, that they would come to hear me, I did not go. About the beginning of August 1741, the rev. Mr. Davenport of Long-Island came and preached to them; and some of them were hopefully converted by his ministry, and some others awakened. And after that, the religious concern not only continued among them, but increased for a considerable time; and there are twenty, or upward, of this tribe of Indians that have been hopefully converted. And since that time, the greater part of them have been careful to attend the preaching of the word on the Lord's-day, and other opportunities. When the religious concern came among these Indians, most of them, and that even those of them that have not been thought to have experienced a saving change, very much left off their excessive drinking and Sabbath-breaking. Though of them that have not been thought to be converted, a few of them seem to be returning to their old habit of

[a] Why do we mourn departing friends?
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call them to his arms, &c.

exceſſive drinking. And of them that have been hopefully converted and church-members, there hath been two or three inſtances of exceſs: but they ſoon manifeſted deep repentance for it. Thoſe of the Indians that have been hopefully converted, have ſeemed to live near to God, and to have much of the Divine preſence with them; and have been often comforted and refreſhed, and filled with admiration of the wonderful grace of God to them. It is to be obſerved, that the great ſenſe of divine things ſeems to be in a great meaſure abated among thoſe Indians as well as among the Engliſh. The Indians not living all of them conſtantly here (they not having a ſufficient quantity of land to ſupport themſelves and families, but at times go from us where they can find work) ſome of them have joined to other churches. And of them that I hope have experienced a ſaving change, ſome, through fears and ſcruples of their own good eſtate, are not, as yet, joined with any church. Thus I have given a very ſhort account of the wonderful and remarkable work of God's grace. Let God have all the praiſe and glory of it. And let us, with united hearts, ſupplicate the God of all grace, that he will not ſuffer his own work to languiſh and die: but that he will pour out his Spirit more plentifully than ever, in the awakening, conviction and converſion of ſinners, and in the inlightening, quickening and conſolation of ſaints. I deſire your prayers for me, my people and the Indians; and ſubſcribe myſelf, Your friend and brother in goſpel bonds," GEORGE GRISWOLD.

## SECTION XII.

*In the ſame Seaſon (viz. Spring 1741) at Sutton in the County of Worceſter in the Maſſachuſetts.——Juſt when their Miniſter Mr. Hall had Thoughts of leaving them through Deſpair of Succeſs.——The occaſional Preaching of Mr. Edwards, Mr. Parkman and Mr. Prentice bleſſed to them.——The concern ſeized on People in the Houſe, in the Highway, in the Woods, &c. while thinking on ſpiritual Things.——Imprudent Conduct of one or two did Hurt.——On Mr. Daniel Rogers coming, the Work was conſiderably revived.——Not the Wiſdom of Man's Words.——The ſure Proof of its being from God, in its Fruits.——Perſons of different Ages.*

[ From a Letter from Mr. Hall Miniſter at Sutton, to Mr. Prince Miniſter at Boſton, May 28th, 1744.——Chriſtian Hiſtory, N° 73, &c. ]

" As to the matter you was pleaſed ſome months ago, to write to me about, reſpecting the riſe and progreſs of the work of God among us, more eſpecially in the late remarkable day of the Lord's viſitation of his people: I have drawn up a brief account, which is as follows.

It is more than fifteen years ſince I was ſettled here in the miniſtry: when there were about eighty families in the town. When I firſt came among this people, which was in the year 1728, I was wholly unapprized of their condition, both as to their moral and religious character: but before I was ordained their paſtor, the ſcene opened itſelf to my view, in ſundry reſpects, very dark and melancholy: which filled me

with many diſcouraging apprehenſions as to my ſettling with them: and a ſenſe of the greatneſs of the work in general, and of ſome peculiar difficulties and hazards attending my ſettling among this people, plunged me into deep diſtreſs. But however, ſome days before my ordination, I was made to hope, that as dark as things now were, I ſhould behold the glory of the Lord in this place, in the advancements of the kingdom of grace among this people: and I believe it was from God. And I frequently have experienced ſupport and quickening from this hope, in the midſt of ſome very gloomy paſſages of providence, that have ſince paſſed over me. There was ſoon after my ſettling here, by the favour of God, ſome conſiderable abatement of that too common profaneneſs and ſome other vicious practices viſible among us. And within the ſpace of two years we had a very large addition to the church more than doubling the number of communicants. After this, there appeared a gradual abatement of religious concern; and for the ſpace of five years there was little appearance of the Spirit of conviction among this people. During this term, a raging fever ſwept away a conſiderable number in a ſudden and awful manner. Yet few if any were obſerved to ſhift their courſes: the filthy were filthy ſtill; or rather growing more ſo, to appearance: and a viſible ſymptom of a ſpirit of ſlumbring attended profeſſors among us.

In the year 1735, the great concerns of religion, in ſome conſiderable degree appeared to move upon the hearts of many among us. At which time it came into my mind, (and I truſt it was from God,) to viſit the people of my charge, and to apply myſelf particularly to every one that was arrived to years of underſtanding; that I might know the ſtate of the flock; and make particular application to the conſciences of young and old among us. This appeared to be attended with ſome very hopeful ſymptoms of ſucceſs. At this time, family meetings were ſet up in four parts of our town. Articles were alſo drawn up and ſubſcribed by ſome, if not all of ſaid ſocieties, by which each neighbourhood or family-ſociety, were obliged to attend the ſet times of their meetings which was once a month: and alſo engaged themſelves to exerciſe a moſt peculiar watchfulneſs over each other; to be free in brotherly admonition; and frequent in religious converſation one with another. A number of young men among us alſo about the ſame time formed themſelves in a ſociety; to be helpers of one another in the way of the kingdom of Heaven. At theſe meetings they frequently had a ſermon preached to them. And ſome things now began for a while to look hopeful among us. Theſe religious meetings, were moſtly, if not all, continued, till the late remarkable revival among us. Yet not ſo but that in about five years ſpace, the general face of religion among us was ſunk down to a very low and melancholy ebb indeed.

God was pleaſed wonderfully to convince me of this, on the latter end of April 1740, and greatly to humble me; and with a moſt ſweet and gracious band of love drew out my ſoul to look after my high calling in Chriſt Jeſus. Now I was again at this time filled with an encouraging perſuaſion, that I ſhould behold the power of religion reviving among us in the converſion of ſouls to the Lord Jeſus Chriſt. Toge-

ther with this perſuaſion, a moſt ardent thirſt, came upon me, that I might gain ſouls for whom Chriſt died: to which end I longed for the ſanctuary. And from this time I had more knowledge than ever before, what it means to preach with the Spirit and with the underſtanding alſo: although ſtill attended with great weakneſs. Soon after this, we had lectures here, uſually once a fortnight, to our young people. And the preaching of the bleſſed goſpel was, by times, my great delight. Our aſſembly frequently appeared very ſolemnly attentive; and kindly to accept, urgent and repeated aſſurances of the neceſſity of a reformation: but I could not preſently perceive that the word took any prevailing hold upon their hearts. The Fall after this, the rev. Mr. Whitefield preached in the neighbouring town. I perceived afterwards, that ſome of our people were brought under conviction, by hearing the word from him. And ſome few the Winter following, appeared to remain under concern: but in general there were great ſymptoms of hardneſs of heart: and this appeared more melancholy, becauſe it was a time of ſore mortality: for neither the word nor providences of God, to any genuine appearance, touched their hearts. Upon which I told one of our Chriſtian brethren (the Spring of the year following,) that I had it in my heart to go preach the goſpel at Smithfield, or in ſome place where they had no miniſter; for that I was upon the point of deſpairing of ſucceſs among my own people.

But ſo it was, that the very next Sabbath following, I ſaw conſiderable tokens of the goings of God in the congregation: our aſſembly was generally ſwallowed up in tears: and from this time, I perceived a more general concern ſet upon the countenances of this people. I had juſt been breathing out my complaints, with a "Who hath believed our report," &c. But now on a ſudden there were ſome hopeful ſymptoms of life from the dead: for ſundry perſons came to me under ſoul-concern ſoon after. Some of which I have ſince reaſon to think were about that time brought out of darkneſs, into marvellous light. Some of whom were ſoon after viſibly added to the Lord in the way of his communion among us. Many appeared under concern; and great attention, and great ſeriouſneſs hence-forward appeared in our public aſſemblies, and uſually much weeping. And bleſſed be God, a prevailing check ſeemed to fall upon many kinds of evil-doers: and tavern-hauntings and night-aſſemblings of young people for wanton paſtime ſeemed at once to diſappear. Upon the election day following our young people deſired a ſermon; which they had delivered them, from thoſe words Joſhua xxiv. 15. "Chuſe you this day whom you will ſerve." And ſoon after the ſun was down, I was informed that our public tavern was clear of town people both young and old.

In the Fall of this year which was 1741, the concern ſeemed much to increaſe upon many people here both old and young, and ſundry perſons more gave grounds to hope they had received the Spirit of adoption. But as for the generality of ſuch as had been brought under conviction, and ſome amendment of life; they ſtill appeared under the ſpirit of bondage, and unexperienced as to any ſaving work: which occaſioned me to write on Sept. 20th, 1741, concerning the viſible ap-

pearance of concern upon a frequently weeping aſſembly, thus, " Many ſeemed pierced with the arrows of conviction: but alas I have ſeen it often, while convictions fall off and Iſrael remains ungathered! but I will wait upon God, who is able to work effectually. Oh! when ſhall it once be?" The January following, there appeared hopeful ſymptoms of a broken ſpirit and a bleeding heart. What I minuted down of that date expreſſes it thus,——" Many indeed ſpeak trembling. I hope an hundred perſons among us are in a deep concern," &c. A few days after, thus,——" Sure I never needed more of the divine help than now: many are preſſing after Heaven, and many in great diſtreſs. Soon after this we had a comfortable appearance of a conſiderable number offering to full communion: they came as a cloud and as doves to their windows. And my time was now almoſt wholly taken up in diſcourſing with perſons ſeeking the way to Zion with their faces thitherward.

About this time the rev. Mr. Edwards of Northampton; and the rev. Mr. Parkman, and Mr. Prentice, neighbour miniſters preached here: whoſe labours among us God was pleaſed to ſmile upon for good. During all this, we had not any public out-cries in time of public worſhip; although there might frequently be diſcovered perſons under a moſt deep and ſolemn ſenſe of the truths delivered unto them. It is obſervable how at this remarkable day, a ſpirit of deep concern would ſeize upon perſons. Some were in the houſe, and ſome walking in the high-way: ſome in the woods, and ſome in the field: ſome in converſation, and ſome in ſecret retirement: ſome children and ſome adult, and ſome antient perſons, would ſometimes on a ſudden be brought under the ſtrongeſt impreſſions from a ſenſe of the great realities of the other world and eternal things. But ſuch things, as far as I can learn, were uſually if not ever, impreſſed upon men while they were in ſome ſort exerciſing their minds upon the word of God or ſpiritual objects. And for the moſt part it has been under the public preaching of the word that theſe laſting impreſſions have been faſtned upon them. Religious ſocieties were now ſet up in ſeveral parts of the town to be held weekly. And reading, praying, ſinging praiſes, and ſpeaking one to another of their particular experiences were frequently means of enlargement of heart: and ſome were by this means brought under conviction who were before ſtrangers to the power of godlineſs. (Nevertheleſs the imprudent conduct of a particular zealous perſon or two in going beyond the proper bounds of duty and decency in ſome of theſe meetings, I do apprehend was very hurtful to the progreſs of this bleſſed work among us.) Convictions in this remarkable day of the Lord's viſitation appeared to take hold of men's hearts with a permanent and prevailing power: that many poor ſinners, were made to pant for Chriſt " as the hart panteth for the water-brooks;" and I truſt moſt of them found no reſt 'till they found a Saviour. We have had a conſiderable number viſibly brought home that were before not only deſtitute of the form of Godlineſs; but alſo ſundry who were before of but a poor character in point of morals. And I have reaſon to think a conſiderable number of ſuch were now brought home to Chriſt who were before viſible profeſſors.

In the Summer 1742, but few perſons were brought under conviction: and from that time to this, converſions have not to appearance been ſo frequent among us. Nevertheleſs in the Fall of the year 1742, upon the rev. Mr. Daniel Rogers's coming to us, we had a conſiderable revival of the work: at, and after which, the Spirit of conviction ſeemed for a while very powerful among our children, from eight to twelve or fourteen years of age. A ſmall number of whom I would hope retain abiding impreſſions. But moſt of them I fear are much the ſame they were before their concern. Alſo about this time, public cryings-out under concern became ſomething frequent among us for ſome little time: though indeed ſeldom when we had none but our own congregation. But ſuch things being cautiouſly guarded againſt, have never here become common. And in my apprehenſion, the goſpel was attended with leſs ſucceſs afterwards, by reaſon of the prejudices which many among us conceived. But however, ſuch things, I am fully convinced, have been many times altogether unavoidable, from the overpowering views of the great reality of the eternal world: and accordingly, that it is a great fault in ſuch perſons as have conceived ſuch prejudices againſt the work of the Spirit of God, becauſe ſome perſons under the operation thereof in ſtrong convictions or compunction, have loſt the command of their own paſſions; and have diſcovered themſelves when under the moſt proper concern as to the matter of it; yet through the over-bearings thereof unable to command their own faculties. Although of late this work of divine grace has been under melancholy abatements; yet I am not without hopes, that ſome ſouls have the year paſt been ſavingly united to Jeſus Chriſt. And there hath been very lately a comfortable inſtance or two, to hopeful appearance, that encourages me to hope ſtill as for the latter rain, and for the great rain of God's ſtrength in due time. I was, juſt now, obſerving ſomething of this work attending children. So I would obſerve, that altho' the generality of ſuch amongſt us as have experienced this work were between twenty and forty years of age; yet that there have been ſeveral inſtances of perſons older, yea, ſome of them very remarkable inſtances; and one of about ſeventy-five years old; who lately, and about two years after her converſion, departed this life with joy and triumph.

And now, before I cloſe this relation, by way of acknowledgment to the great God, and that he may have all the praiſe of his wonderful works among us, I would obſerve: That as it has been moſt frequently under the preaching of the word, that ſuch among us as have been the ſubjects of this bleſſed work have received their firſt convictions; that yet I ſeldom perceived a ſermon that ſeemed beſt calculated according to the wiſdom of man's brain, that brought one ſoul under laſting convictions. It hath ever been, ſo far as it hath fallen under my obſervation, from the application of ſome plain ſcriptural truths; and not from rhetorical phraſes, nor from the moſt conciſe logical reaſonings; but moſt uſually ſome plain unpremeditated ſentences that God has owned and bleſſed. While learned and moſt ſtudied ſermons have ſometimes fetched a flood of tears, and been followed with great ap-

plauſe; yet I cannot ſay I ever knew ſuch a ſermon gain ſouls[a]. They have informed the underſtanding, regulated the judgment: but to humble, convince, and convert men from ſin to God, hath not been from hence[a]. So that I am convinced there has been much more attending ſome ſermons than was deviſed by the heart of man or than man could effect: when ſometimes a ſingle plain ſentence or two in a ſermon has been conveyed from the goſpel-bow with ſuch power, as hath given ſo deep a wound to ſtout and ſtubborn ſinners, that verily, they have been no more able to cure themſelves than to create a world, have gone forth trembling in the bitterneſs of their ſouls, with abhorrence of themſelves and of their old courſes; and found no reſt 'till their whole foundation hath been plucked from them, and they have been conſtrained with bleeding hearts, to approach before an unknown phyſician, Jeſus Chriſt. God's ſovereignty has been as viſible in the time of improving the like means. As plain and as ſolemn truths of the goſpel have been ſometimes delivered with abundance of earneſtneſs and affection; one would have thought ſurely ſinners will now hear, and take it to heart; experienced Chriſtians have thought, verily it is full of the Spirit of the Lord, and of power; but ſinners in Zion have not been alarmed, nor, to appearance, touched thereby. Whereas ſermons not ſeemingly for matter or manner, more likely, have been wonderfully owned; and the great God hath in ſuch a triumphant manner come down upon the mount, that many have gone away heart-ſick for Jeſus Chriſt, and have had ſuch a mighty change, as hopefully to have appeared the ſubjects of divine grace. That it is the bleſſed work of the great Jehovah, I do certainly know. And notwithſtanding the mockings of many who have the ſubjects thereof greatly in deriſion; and although ſome devout men may think it would be ſervice to God, to cruſh them under their feet; yet with them, let me live, let me die, and my ſoul be with theirs after death: I am not aſhamed the world ſhould know it. I venture my ſalvation upon it, that this is God's bleſſed work[a]. And why? For it hath the broad ſeal of heaven ſtamped upon it. Jeſus, the faithful and true witneſs, hath inſtructed us, how we ſhall know his diſciples from deceivers, viz. from their fruit, as Matth. vii. and whence this fruit ſprings, as John xiv. 21. "He that hath my commandments, and keepeth them, he it is that loveth me." Now, if that faith which works by love, and which commands the heart and life into the ways of obedience, be the fruit which cannot grow upon thorns, but upon the heaven-born-plants, formed and ſealed by God's own right-hand; this is then the work of God. For I am ſure theſe three years, ſince the work took place powerfully amongſt us, I have had the comfort of beholding more appearance of ſuch like fruit than ever before in all my life.

That I have known many weak and childiſh things in the conduct of our young Chriſtians, I do acknowledge, and who could rationally look to find ſuch as are juſt born, behave and act like men? Yet 'tis a joyful thing to have children born in a church as well as in a kingdom or common-wealth: and a cruel foe is he, that, like Babylon of old, will daſh their heads againſt the ſtones, who are God's offſpring, and

a See theſe paſſages explained below, page 265.

have need of the breaſt, and to be taught to go. An infant, ere it can ſpeak ſenſe, will diſcover as true a reliſh for the breaſt, as the adult can have to their food. And be our young Chriſtians deſtitute of that ripeneſs of judgment, and in want of that wiſdom and prudence, which 'tis hoped they will grow up unto; yet ſuch as experimentally know what communion with God means, may diſcover as true a reliſh for divine things in many of our young Chriſtians as can be found among the moſt ſolid of God's ſaints. Zion's children, in theſe remarkable days, may frequently be obſerved, not drunk with enthuſiaſm, as ſome would fain ſuppoſe, nor over-heated in their brain, as others would fain have it, but overcome with the love of Chriſt: raptured in the joys of believing. The world eſteems their life madneſs. But, if a gracious God would pleaſe to give thoſe who now deſpiſe them, a taſte of that joy unſpeakable and full of glory, they would ſurely ſpeak of theſe things in another manner. See 1 John iv. 13. However, I am not unſenſible that ſome have been tainted too much with enthuſiaſm: but I am as ſure it is not generally the caſe with the ſubjects of this work. And when I find perſons that ſome years ago were frothy, carnal, worldly, and vain in their behaviour, who diſcovered their hearts were all over in the world and its luſts and vanities, who now are become ſober, grave, their converſation ſolid and ſpiritual; who, meet them when you will, ſeem to have no reliſh for any diſcourſe, but of the things of Chriſt and heaven, and how they may get forward in the way of faith and holineſs towards their bleſſed home; and to whom, in every reſpect, the way of God's commandments appears their delight: after all declaring themſelves mean and miſerable, manifeſting a broken ſpirit, and a continual war with remaining corruptions, adoring the doctrines of Free-grace, ever admiring and rejoicing in Chriſt Jeſus, declaring their whole life is upon him and in him. If this does not evidence them the ſubjects of ſomething higher than enthuſiaſm, I am much miſtaken. I have been aſtoniſhed ſometimes to find even ſome good men ſo hard to bear down upon this bleſſed work, which hath ſo glorioufly prevailed in many places; and I doubt not hath brought forth, in this place, more of Zion's children, in the ſpace of two years, than ever were born here before in the ſpace of twenty years. The Lord make their number an hundred times ſo many more as they be. And I do ſolemnly profeſs it, that notwithſtanding what ſome wiſe men, and great men according to the fleſh have ſaid and done in order to cruſh the ſubjects of this grace, and to prevent the progreſs of this work; picking up all the failings of its ſubjects, and I fear repreſenting ſome things otherwiſe than they ever were, and faſtning upon the whole work what ſome unguarded perſons have ſinfully done; and perhaps moſt of ſuch no other than pretended ſubjects of the work, whom the devil hath ſowed as tares among the wheat to ſcandalize God's bleſſed work of grace, and to bring a reproach upon the true lovers of Jeſus Chriſt. After all the whole world can ſay to blemiſh this bleſſed work of regeneration; I had rather be only ſo happy, as to be uſed in God's hand for a mere inſtrument to gain but one ſinner to partake of ſo glorious a work, than to gain the whole world. And I heartily deſire I may ever be of the mind,

rather to ſuſtain the loſs of all things, yea, rather to ſuffer the cruelleſt of deaths, than to ſpeak an unthankful word concerning what the moſt high God hath done for a poor ſinful people, reſpecting the precious ſhower of his grace that hath fallen upon us. And if any man is ſo bold and profane, as to perſiſt in ſtriking at the power of Godlineſs and the very life of the Chriſtian religion; he ſhall anſwer it to Chriſt; he hath done it unto him. I doubt not you will pardon the freedom I have taken in the cloſe of this relation of what God hath done for us: verily the reproaches of many have compelled me; and wo be unto me, if I flinch in the cauſe of Chriſt. So after aſking your fervent prayers for us at the throne of grace, I ſubſcribe your unworthy Brother in Chriſt Jeſus, DAVID HALL.

[ Follows an Explication of ſome Paſſages in the above Letter written about Half a Year after, and publiſhed in the Chriſtian Hiſtory, N° 104. ]

Whereas ſome paſſages in my letter concerning the late happy revival of religion here in Sutton, placed in the firſt page of your *Chriſtian Hiſtory* of July 28th, 1744, (although I apprehend every candid reader might eaſily have perceived my true meaning in them) yet have by ſome been groſly miſunderſtood: I now freely declare (as doubtleſs I have a right to explain myſelf) that I am far from deſigning by thoſe ſentences, to reflect contempt upon the proper uſefulneſs of human learning, or to diſcourage hard ſtudy, cloſe argumentative preaching, and ſuitably imbelliſhed with acceptable words: which are uſeful in their place; although, after our higheſt encomiums upon external means, they are not to have ſuch virtue aſcribed to them, as though ſufficient to beget men to Chriſt. In reference to this, I may, without diſparagement to human reaſon and learning, ſay with the apoſtle Paul, 1 Cor. i. 20. "Where is the wiſe? where is the ſcribe? where is the diſputer of this world? Hath not God made fooliſh the wiſdom of this world?" God is not obliged to follow thoſe means which to men appear beſt, with the moſt ſucceſs. He is ſovereign in all the diſpenſations of his grace; ſo then, it is not of him that willeth, nor of him that runneth, or reaſoneth, but of God that ſheweth mercy. I can uprightly ſpeak it, that my ſole deſign in thoſe paſſages was this; that I might aſcribe all the glory of the late bleſſed work of divine grace among us, to the influences of the Spirit of God. And I cannot by any means diſcover how a full aſcription of ſucceſs to God ſhould be any way prejudicial to human induſtry. As for a rambling indigeſted way of preaching, I do freely teſtify againſt it: but yet I can by no means think it the duty of miniſters to confine themſelves invariably to their notes, or particular ſtudied ſentences, ſo as at no time to alter, add to, or diminiſh from, what has been before penned down; eſpecially when in delivering God's ſacred truths to men, their hearts and lips are, as ſometimes, touched as with a coal from his altar. Moreover, I am perſuaded God hath often owned and bleſſed ſome new and preſent thoughts which have occurred in delivering a ſermon: and provided they have been ſafely expreſſed, and are no other than plain, ſolid, and ſcriptural truths; I cannot diſcern, with what reaſon in the world, any man ſhould find fault.

There is another paſſage in the page following the fore-mentioned, allow me to explain. The words are theſe, ("That I do venture my ſalvation upon it, that this is God's bleſſed work") underſtand me thus, That I do reſign myſelf to God, in hope of ſalvation, through the bleſſed influences of the ſame grace, that hath been through Jeſus Chriſt ſo abundantly in theſe years ſhed abroad among us. DAVID HALL.

## SECTION XIII.

*In the Beginning of November 1741, at Halifax, in the County of Plymouth.——In Auguſt they had kept a Day of Faſting and Prayer for aſking the Influences of the Spirit.———Mr. Wheelock of Lebanon preaches at Bridgewater.——Religious Diſcourſe.——Meetings of young Children.——Remarkable Inſtances of Perſons under Concern. ——Some Account of the Death of Mr. Thomſon aged Seventy-eight. ——Of the Behaviour of another ſick Perſon who afterwards unexpectedly recovered.*

[ From a Letter from Mr. Cotton Miniſter at Halifax to Mr. Prince Miniſter at Boſton, dated Halifax, July 26th, 1743.—Chriſtian Hiſtory, N° 33. ]

R. S. According to your deſire, I ſend you the following account of the ſtate of religion among us. I am under ſome diſadvantage as to this, not having kept minutes by me, as ſome others have done; therefore my account muſt be more general than otherwiſe it might have been.

The town of Hallifax contains to the number of near ſeventy families, and has been a townſhip about nine years: the people in general have been a ſober ſort of people; tavern-haunting, ſwearing, and ſuch like vices have never prevailed among them to ſuch a degree as in many other places.———But indifference and lukewarmneſs in religion have had too much the aſcendant. In the Summer 1741, there were many rumours among us from diſtant parts reſpecting religion, ſome good, ſome bad, by which we were ſet upon a gaze, and knew not what to think: theſe reports were ſo blended together, that we were filled with concern what would be the event of things. In ſhort, the reformation appeared like a dream to us, we could not realize it; it ſeemed as if ſome ſtrange thing had happened. However, I did not fill my pulpit with the cry of diſorder, confuſion, trances, viſions, exhorters, &c. but thought it more rational to ſuſpend my judgment till I had opportunity of ſeeing for myſelf.

In Auguſt towards the latter end, we kept a day of faſting and prayer, to aſk the influences of the Spirit, and to implore his gracious preſence among us. In the beginning of November, the rev. Mr. Wheelock of Lebanon came to Bridgewater, which is bordering upon us, and there preached ſeveral ſermons, which were ſet home with power on the ſouls of the hearers; many were pricked at the heart, ſome in the time of hearing, and ſome through after-recollection as they were going home, &c. Of which no doubt ſome of the miniſters of Bridgewater will give you a particular account. I heard him preach three times

there, and ſeveral of my people, I think about forty or fifty, had the opportunity of hearing him once or twice.——For my part, I never ſaw ſuch a ſolemn time in my life; King Jeſus ſeemed to ride in triumph; concern appeared in almoſt every countenance; tears guſh'd from many eyes; ſome were quite overcome with a ſenſe of guilt, and all ſeemed to be alive in the worſhip of God: my doubts and ſcruples reſpecting the work vaniſhed; and I was obliged by inconteſtible evidence to ſay, that this muſt needs be the finger of God. Not only myſelf, but almoſt all my people preſent, were fully ſatisfied with what they heard and ſaw; they were convinced that it was God's doing, and they brought home ſuch a report as gave a wonderful turn to the courſe of things among us: the ſentiments and thoughts of people in the town, ſeemed to be altered as it were at once: the evil reports ſoon loſt ground. Some few of the hearers preſent (who were moſtly communicants) returned home under ſtrong convictions; ſome of whom declared it at firſt, and others of them kept it to themſelves as long as they could: but after ſome time they could not help ſpeaking too, and declaring their deplorable caſe. The diſcourſe of theſe in a private way was very moving and affecting, and was I think one of the greateſt means under God of ſpreading the concern through the town; though not excluſively of other inſtituted means; they all concurred in producing this aſtoniſhing effect. Religion was the diſcourſe in every company, the concern was almoſt general, and that inquiry ſeemed to be in every ones mouth, "What ſhall I do to be ſaved?" About the middle of November the young people ſet up religious meetings with advice, in ſeveral parts of the town; there being no ſuch meetings before this; and almoſt all of them both male and female attended them: and even little children of about nine, ten or twelve years of age ſet up a meeting of their own accord[a]. And all frolicking and carouſing, and merry meetings were laid aſide: fooliſh talking and jeſting the young people could not endure; they deſired to hear nothing but what was ſerious; they took more delight in going to a meeting than ever they did to a frolick. But this religious turn was not confined to theſe alone, though it appeared more in them at firſt; but perſons of all ages have been affected in a greater or leſſer degree, in the proceſs of this work.

Friday, November 27. There was a private meeting at my houſe in the evening, at which time after prayers, &c. I read to them Mr. Edwards's *Narrative*. After the ſervice was over, one that had been Mr. Wheelock's hearers cried out in great diſtreſs, which was the firſt inſtance of any crying out among us. This perſon when at Bridgewater was very much diſguſted with a perſon's crying out under ſoul concern near her, and Mr. Wheelock's performances did not appear to her as they did to others; ſhe had this thought while hearing him, as ſhe declared in her diſtreſs, "Ah you are an hypocrite, and you will be diſco-

a When I heard of this voluntary and unexpected meeting, I was under concern leſt they by their miſmanagement ſhould open the mouths of people; but I was quickly better ſatisfied by the accounts of ſome who overheard them; they behaved with a great deal of ſerioufneſs and regularity, and the manner of their performances was beyond what could be expected from ſuch children.

vered within this twelve-month." But however ſhe was not eaſy in her mind upon her return; ſhe could not reſt contented in the condition ſhe was in; a concern ſeized her ſoul, which kept encreaſing till this time: and now her ſins ſtared her in the face; ſhe trembled under a ſenſe of guilt, particularly becauſe of the ſin of unbelief and the hardneſs of her heart; ſhe ſaid, "That ſhe was the hypocrite, and that every body was better than ſhe;" and ſhe appeared under awful apprehenſions leſt ſhe ſhould be left to grieve the Spirit of God, and that he would depart from her, as he juſtly might. I and ſome others obſerved her narrowly, and diſcourſed with her during her diſtreſs; and it was evident to us that ſhe could not help manifeſting her trouble in the manner ſhe did. After about an hour ſhe was ſomething more compoſed, though weak; ſhe then ſat in her chair and made a pertinent pathetical prayer; ſhe had but little reſt that night; the next day ſhe appeared very melancholy, her trouble continuing though in a leſſer degree. On the Sabbath ſhe went to meeting with an eager deſire of hearing; in the afternoon her diſtreſs returned upon her with a redoubled force; this thought pierced her ſoul, "How in that place ſhe had diſhonoured Chriſt by receiving the ſacrament unworthily;" ſhe was affected to ſuch a degree as to overcome her bodily ſtrength, and ſhe cried out in the bitterneſs of her ſoul; and now and then ſhe had power to utter herſelf. This ſcene was very affecting to the congregation; and ſome that were under great concern before, and were as full as they could hold, could not now help manifeſting themſelves, ſeeing one juſt in their circumſtances, oppreſt with a load of guilt like them. After we had waited ſome time, I deſired the perſon firſt affected to endeavour to compoſe herſelf, ſo that ſhe might join with us in the worſhip of God; ſhe ſtrove for it with all her power, till ſhe became black in the face, as thoſe that ſat by her declared; but ſhe could not help fetching ſome groans now and then, ſo that all the congregation could hear her. After this ſhe had ſome diſcoveries of Chriſt, and was ſomething more comfortable; but ſtill full of doubts and fears; it was a conſiderable time before her evidences of receiving Chriſt appeared clear to her. Since this we have not had any conſiderable crying out under conviction in the public aſſembly during ſervice-time; but ſome have manifeſted great diſtreſs after it has been over: ſome have cried out in their own houſes when pondering on religious things; ſome in private meetings; and one young girl particularly of nine years of age when at play with her conſorts out of doors, though no body had ſpoken to her of religious things that day; ſhe fell down in great diſtreſs, and ſaid, "it ſeemed as if hell lay before her, that ſhe was ready to fall into it:" the wrath of God was dreadful to her. Theſe perſons all declare with one accord, that they could not poſſibly help it; yea, one of them, if not more, have before their turn came, faulted others for it, and ſaid, "that they could help it if they would." I do not mention theſe things becauſe I lay any ſtreſs upon bodily emotions, &c. It is the impreſſion the ſoul is under, that I regard and am ſwayed by. But I think it neceſſary that theſe circumſtances be related, in order to the giving a juſt account. If any call this confuſion, I would to ſtop their mouths declare further, that the greater part that

have been under impreſſions at this day among us have been wrought upon in a ſilent way: but then thoſe that have cried out, and thoſe that have not cried out give the ſame account of themſelves; and ſome of this latter ſort, have declared, that they do not wonder at others being in ſuch an agony and crying out in diſtreſs, while under conviction; for if their own concern had prevailed one degree farther, all the world could not have kept them from the like manifeſtations.

But what is it fills them with ſuch horror and diſtreſs? Why, they are convinced of their dreadful ſtate by nature; they ſee themſelves periſhing and undone; and nothing will ſatisfy them but an intereſt in Chriſt. They complain in ſuch a manner as it is impoſſible it ſhould be feigned; many of them ſeem to go beyond themſelves, and ſpeak in ſuch a moving manner as they were never capable of before. Oh how do they cry out of their former miſpence of time, their ſlighting of Sabbaths and ſermons, their contempt of good men, their frolicking, their gaming, their tavern-haunting, their love to the world, their averſeneſs to all that is good, and all the ſins they have lived in! And how are they filled with wonder and amazement that God hath let them alone thus long, that he hath not before this ſent them to hell! and how fearful are they that he will ſuddenly cut the thread of life aſunder before the morning light, or that he will take his Holy Spirit from them, and ſeal them up to perdition. This I certainly know to be the caſe; and I ſolemnly declare further, that in the whole courſe of my miniſtry I never heard any under convictions ſpeak ſo feelingly and ſenſibly as moſt have done in this preſent day; they indeed expreſs the ſame things for ſubſtance that others have done formerly; but they ſeem to be impreſſed to a greater degree, and to have more clear diſcoveries of ſin and hell, &c. than they. Some few that were before looſe and ſcandalous in their lives have been under deep convictions; but the greater number that have been the ſubjects of this work are ſuch as did not appear openly profane; ſeveral moral perſons and profeſſors have been diſſettled from their foundation.

When the work came near us and began to prevail among us, I made it my buſineſs in many inſtances to trace back to the fountain-head the evil reports that flew about, where I had opportunity. Some of them I found to be wholly groundleſs; others were groſs miſrepreſentations; the bad circumſtances of a ſtory were picked up and related, and the good all ſuppreſſed; and ſometimes when one only was guilty, the whole body were charged: and when any particular perſon had really ſaid or done amiſs, and was ſoon brought to a ſenſe of it and to a repentance for it, I found that the repentance did not fly an hundredth part ſo faſt as the ſin: people did not appear ſo zealous to tell of this. In ſhort, every little indiſcretion was aggrandized and rendered monſtrous, and ſome things that were innocent were ſtrangely perverted and diſtorted, and made to appear in dreadful colours. And when any have endeavoured to wipe off ſuch aſperſions, and to declare the truth from their own certain knowledge, people were ſhy of hearing it; they ſeemed loath to have the report contradicted; by their management it appeared that they had rather it ſhould be true than falſe. I could ſay

a great deal here in order to ſet the diſingenuity of men in a proper light, but I muſt not be too lengthy. Only I think it neceſſary to obſerve further, that thoſe that have been moſt oppoſite to this reformation, have all along betrayed an utter averſion to examine things to the bottom; they have from the beginning avoided the company and converſation of ſuch as have been under concern, or of ſuch as are capable of ſolving their difficulties; yea, when urged over and over to go and diſcourſe with the young converts, and that not only with one or two, but with many of them, and examine thoroughly into their caſe, they could not be prevailed with to do it, but ſtill keep aloof: ſo that ſome that live in places where this reformation has been moſt prevalent, know as little of it as if they had lived ſcores of miles off. Is this a rational way of acting?

There were not many among us that received comfort before the Spring of the year: but then a conſiderable number did; they had as we have reaſon to hope ſoul-ſaving diſcoveries made to them; they had, as they declare, ſuch a ſenſe of Chriſt's ability, ſufficiency, and readineſs to help, as drew out their ſouls to him; they were made his willing people in this day of his power; they were enabled to cloſe with him in all his offices, upon the warrant of the word, as far as we can judge; and the effect of this was love and joy in the Holy Ghoſt: and in about three months time there were forty-four added to the church[a]. Some few that have been under ſtrong conviction we have reaſon to fear are fallen away, and become as bad or worſe than ever: but we deſire to bleſs God there are no more. And a few that we charitably hoped had received the Spirit of adoption, have given us too much ground to think, that they never went farther than common illumination, Heb. vi. 4. miſtaking conviction for converſion. There is one notorious inſtance of this: but the much greater part continue ſtedfaſt to this day, and bring forth the fruits of holineſs. As to oppoſition, there are a few families that have ſtood out all along; the greater part of whom never made any profeſſion: but through the bleſſing of God, we have had as great peace in the town ſince this religious concern, as any time ſince my ſettlement. Ever ſince laſt Fall, the Spirit ſeems to be withdrawn with reſpect to his convincing influences; there being no new convictions among us that I know of; though ſome that were under concern before remain ſo ſtill. And true Chriſtians, the greater part, ſeem not ſo lively as they have been: I frequently hear complaints of darkneſs, unbelief, hidings, doubtings, &c. Some have been too much led into diſputes, which tend to eat out the vitals of religion, and to draw away the heart from the main concern. But yet my people's love to God's houſe continues. May God yet again revive his work among us: may he go on conquering and to conquer, till he has ſubdued the land. Amen. Thus I have given you ſome imperfect account of the great things God has done for us: I deſire an intereſt in your prayers both for me and my people, and reſt Your friend and ſervant, JOHN COTTON.

P. S. I think it proper to add the following account, which I forgot

a The whole number that were added before the cloſe of the year 1742, were ſixty-two, and ſince this year came in, ſeven.

in its proper place; Mr. Thomas Thomſon, aged ſeventy-eight years, died here the 26th of October laſt: he was the wealthieſt man in the town; but, what is more to his honour, he was rich towards God: he had, as we have reaſon to think, a principle of good in him many years before his death. In his life he was eminently ſerviceable; it might be ſaid of him as of old Jehoiada, "That he did good in Iſrael," 2 Chron. xxiv. 16. He was juſt and exact in all his dealings, and made conſcience of all his ways: he was food to the hungry, a father to the poor, and an harbour even to the ſtranger. His laſt ſickneſs was very painful and tormenting to him; but the diſtreſs of his ſoul in the beginning of his illneſs ſurmounted his bodily pains; God ſeemed to break him with breach upon breach; all his waves and billows paſſed over him. But he was pleaſed at laſt to appear for his relief, and to fill him with joy and peace in believing: and the two or three laſt days of his life, he ſeemed to be upheld only to ſpeak forth the praiſes of God; he taking ſcarce any ſuſtenance. After this happy turn, he ſpent his time wholly in diſcourſing of religious things; he would take an hour upon a ſtretch, and then would ſeem to faint and die away for ſome time; and as ſoon as he revived, he would return to ſome religious topic, and keep on diſcourſing till his bodily ſtrength was gone; and this he kept doing by turns from Saturday to Monday evening: ſometimes he would be bleſſing God for his goodneſs; ſometimes giving advice to his children and relations, or to thoſe that viſited him; for great numbers reſorted to his houſe, being drawn by the fame of what they heard: he had ſomething to ſay to every one, ſome advice to give: he took me by the hand that evening he died, and ſpake to me in particular about half an hour, and he concluded with theſe words, "I adviſe you to go on, and to diſcharge your miniſtry with faithfulneſs, chearfulneſs, love and obedience." He ſpake very favourably and honourably of the preſent times, though he thought ſome had gone too far; and he bewailed it, that while children and young people were boldly praiſing and glorifying God, he had come ſo far behind them, and that he was ſo baſhful and ſilent in the cauſe of God, and that he had been almoſt afraid to ſhew his opinion. In ſhort, he ſeemed to be in Heaven while he was upon earth; he had glorious foretaſtes of the bliſs above; he departed with praiſes upon his lips, and with a glorious triumph: ſome of the laſt words that he ſpake were thoſe of Paul, "Oh death where is thy ſting," &c. This inſtance put ſome oppoſers to a ſtand; they could not but acknowledge that God was with him of a truth. I would here add a few words of another perſon, who was dangerouſly ſick the laſt Summer; ſhe had been under great ſpiritual diſtreſs for three months before her ſickneſs; but after the diſeaſe ſeized her, the proſpect of death encreaſed it; her trouble grew greater and greater; horror and amazement poſſeſſed her ſoul, and ſhe could find no relief; ſhe knew not which way to turn. At laſt God was pleaſed to diſpel the gloom upon her breaſt, and to lift up the light of his countenance upon her: upon which ſhe ſent for me; I found that ſhe was ſtill apprehenſive that her great change was near, and others were ſo too, but this daunted her not; ſhe appeared perfectly calm and eaſy;

ſhe ſaid Chriſt was willing, and ſhe was willing; ſhe called upon others to praiſe God with her, and wondered how any mouth could be ſhut at ſuch a time. Such things as theſe, methinks, are ſufficient to convince any of the reality of this work: what can be more ſatisfying than to ſee perſons, while in the agonies of death, triumphing and rejoicing and glorifying God; than to hear them calling upon others (who it may be are melted into tears) to join with them in this heavenly employment, and reproving them for their backwardneſs thereto? Surely nature can never carry perſons to ſo high a pitch. This perſon afterwards unexpectedly recovered, and ſhe is, I believe, an excellent Chriſtian. J. C.

## Section XIV.

*On the twenty-third of November* 1741, *at Middleborough, Eaſt Precinct.——Some Beginnings the Summer before.——Impreſſions had been made by the occaſional Preaching of Mr. Tennent, Mr. Rogers, Mr. Moorhead, Mr. Shaw.——But on November twenty-third the Awakening great.——The Lamps of many went out.——Heart afflicting Cries and Confeſſions.——A remarkable Inſtance in the Head of a Club to his Companions.——For about eighteen Months the Place like a Heaven on Earth.*

[ From Mr. Thatcher's Letters to Mr. Prince Miniſter at Boſton, and Mr. Prince's own Accounts, Chriſtian Hiſtory, N° 63, 64, 52, 65. ]

R. and D. S. The deſign of the *Chriſtian Hiſtory* ſeems agreeable to the ancient ſpirit of the truly godly: Pſal. lxxviii. 2, 3, 4, 5, 6, 7. and tends to ſtrengthen the hands that hang down, and the hearts that are fainting, on viewing the unſucceſsfulneſs of the goſpel on the hearts of men.——I wiſh my ability and leiſure would allow me to contribute at all hereunto.——I dare not conceal what the Lord hath been doing for this people of the firſt Precinct in Middleborough.

It had been a long time of deadneſs; no ſtirrings of the Spirit attending the word in public, or private application; the prayerleſs were prayerleſs ſtill; the drunkard and envious man went on frowardly in their way[a]: many inward reflections and ſearchings of heart after the cauſe hereof: thither I turned, and oft almoſt reſolved, that I would ſpeak no more in the name of the Lord: for ſome months before the rev. Mr. Tennent came by us, I had fixed the time of taking my farewel of that dear flock with whom I had been almoſt thirty-four years. Againſt his perſon and miniſtry, I found ſenſible prejudice, from the reports of him which had reached me: I rode ſix miles out of town to meet with him in his way from Plymouth to the rev. Mr. Campbell's pariſh. I deſire to bleſs God for that ſermon, which was from Luke xv. on the prodigal. I never ſaw more of the preſence of God with any in prayer[b] and preaching, and never felt more of the power accompa-

a The author not living to finiſh or reviſe this letter, here and in ſome other places ſeem to be a word or two wanting.

b The author told Mr. Prince, "That tho' he went with ſenſible prejudice; yet by that time Mr. Tennent had delivered three ſentences in his firſt prayer, his prejudice vaniſhed away."

nying the word on my heart. Every word made its own way: I felt the weight of it. This revived in me the miniſtry I ſat under in my youth. Mr. Tennent preached that evening in my pulpit, from Rom. vii. 9. He complained that he never was ſo ſhut up but once; though I ſuppoſe none were ſenſible of it: this added greatly terror and diſcouragement to me; fearing the Lord had ſhut up his tender mercies from me and this people; yea, that God had ſaid, "Pray not for this people." I laid my caſe freely open to Mr. Tennent, and my diſcouragements in the miniſtry: who ſeemed tenderly affected; yet on parting had ſuch a word as this, "Oft-times 'tis darkeſt a little before day, the riſing ſun will bring light."——The aſſembly with us was ſmall: no viſible effect; yet from that day my people were more inclined to hear.

I tried them with lectures in publick and private; and encreaſed as I ſee their attention awakened, from one public lecture to two, beſides one or two monthly meetings: yet no viſible ſucceſs. Yet in the Summer months following, there were four or five of the church awakened, who were before very blameleſs. There are many among us will bleſs God I believe eternally for the miniſtry of Mr. Daniel Rogers; Mr. Moorhead preached in our ſkirts; and ſome were awakened thereby. Some were awakened by an occaſional ſermon of Mr. Shaw. In the beginning of October following, on a Tueſday I propoſed a day of prayer; and ſpake to my brother Shaw for his aſſiſtance. This was our errand to the throne of grace, to aſk the outpouring of the Spirit on this dry fleece. That week ſome of my lately awakened brethren obtained a viſit from the rev. Mr. Crocker: they appointed a lecture for him the Friday; which pleaſed me to hear of on my return from my journey. He preached next morning: one cried out: the little aſſembly was ſtruck with awe and ſerioufneſs; which gave ſome hopes of a revival. He promiſes a viſit on Monday; of this public notice was given the next day, the Sabbath. All that day my hearers ſeemed very attentive, and ſome meltings. The next day being the 23d day of November, 1741. Mr. Crocker came. We began about one: he preached from Rom. 8. 1. This he opened largely: giving the characters of them that were in Chriſt; and inferred the miſery of thoſe who found not the characters in themſelves of their being in Chriſt; there was nothing but condemnation for them, ſhewing what that damnation was, &c. After ſermon there was an exhortation delivered[a]: many now melted down. After the bleſſing, the people generally ſtayed; until ſome cried out with terror, which flew like lightning into every breaſt; I ſuppoſe none excepted. I have written accounts of ſeventy-ſix that day ſtruck, and brought firſt to enquire what they ſhould do to eſcape condemnation. This inquiry awakened many. There were a number of profeſſors of religion that day whoſe lamps went out: they diſcovered there was no oil of true grace in them. There were four perſons that this day being left alone in the ſeveral houſes to which they belong, were I ſuppoſe ſavingly awakened that day, by the conſideration, that they were left. After a ſtay with the diſtreſſed in public, many followed us home: thoſe that we had not opportunity to aſk openly the ſtate of

a This was delivered by Mr. Thacher, tho' he modeſtly forbore to mention himſelf.

their ſouls and the reaſon of their out-cry, repairing to us. They tell us they ſee now what they never did before; their original guilt and actual ſins, and fear of the dreadful wrath of the Lord: this filled them with unutterable anguiſh. They ſeemed to be ſtepping into hell: this drew trembling, fear and cries from them. They complain of hard hearts, and blind eyes! That they could never ſee before! Eſpecially unbelief! O how dreadful to give the God of truth the lye! They now complain they cannot believe, find their hearts full of enmity to God, to Chriſt, to his holineſs, his word, and ſaints. Scores, this day, told me of their hatred of me above any one. But to hear the young people crying and wringing their hands, and bewailing their frolicking and dancing, their deriding public reproofs therefore, was affecting.———O how heavy now did their contempt and neglect of Chriſt appear to them, as the effect of theſe corrupt principles of pride, unbelief and enmity, and vicious practices of mirth and jollity. Their mouths are at once filled with arguments to juſtify God in their eternal damnation, and condemn thoſe principles and practices they had been ruled by and led into; and this from ſcripture. This the peculiar work of the Spirit to convince of ſin and unbelief.

Well, the next evening, we had another lecture. Tho' an exceſſive rain, yet many came, and the word was powerful. Thus the Lord began to hear, as ſoon as 'twas in our hearts to aſk. From this time, there was an uncommon teachableneſs among my people: ſcarce one word of counſel ſeemed loſt, or a ſermon in vain. From this time, they muſt have four ſermons in a week; two Tueſdays, two Thursdays: the word of the Lord was very precious in thoſe days.——In a few days from that 23d of November, ſo greatly to be remembred, there appeared to be above two hundred awakened: and it was ſome days, and weeks, and months, before they were brought ſenſibly to cloſe with Chriſt: moſt of them tarried long in the birth: and ſo far as I am capable to judge, gave as diſtinct and clear an account of their eſpouſing to Jeſus Chriſt; the means, his word of promiſe and time, as they could of any action of human life. This not all in the ſame manner under the preparatory work: but all come to the ſame eſpouſing cloſing act; when they were brought out of darkneſs into marvellous light, when the priſon doors were opened, their captive ſouls ſet free, when the Lord ſaid unto them Live. Now they underſtood what it was to have the everlaſting gates and doors of their ſouls ſet open, and the glorious King entring. How pleaſantly affecting to hear them tell of their ſubmiſſion to God's righteouſneſs, reſigning to the hands of Juſtice, and how ſweetly and ſpeedily in a moment they found themſelves incloſed in the everlaſting arms of mercy! Who would not be encouraged to come to this ſubmiſſion? To hear them ſpeak of the glories of the Redeemer and his infinite fulneſs; how oft would they break out, Oh! we are ſure, from God's word and our own experience, there is enough for all, every one in the world! This awakes profeſſors very moral and blameleſs in life, to inquire into their own ſtanding: the moſt find they build on the ſand, that they lived to themſelves, reſted in their duties, were meer hypocrites; and after a

while, they joyfully tell me; "I have found my feet on the rock; I never knew what it was to have my will ſubdued and heart changed, and Chriſt there, till now: and now I know I have the witneſs in myſelf, and the Spirit in the word witneſſeth with my ſpirit: I am ſure religion is real, no fable, no deluſion! Chriſt is meat indeed, and drink indeed: I never knew what pleaſure was before Chriſt gave it me; and what he hath given is better than all the world." Such an account, I ſuppoſe, there are more than two hundred can give. The work grew daily; the numbers were increaſed; near 170 the following year, joined to the church.

Thus far the rev. Mr. Thacher proceeded in his account for ſome months before he died. And as the revival of religion has been ſo very remarkable in his congregation; it is a thouſand pities that he did not go on to finiſh it. It was ſo remarkable in his congregation; that we have been well informed by ſome pious perſons there; that though one of the deadeſt places for religion in the land before, yet for about eighteen months after that ſudden breaking forth on November 23. 1741, the place became, for extraordinary lively and continued praying, reading, ſinging, preaching, hearing and religious conferences, like a heaven on earth.

Inſtead of Mr. Thacher's remaining deſigned account; we now preſent ſome letters of his: which, tho' two were wrote before the revival, and they and ſome of the others hint at ſome things mentioned before; yet becauſe they confirm the former accounts and breathe his pious ſpirit, we hope will not be unacceptable to the pious reader.

Middleborough, March 30. 1741.——R. S. and D. B. Yours of the 2d inſtant was thankfully received, with Mr. Tennent. We are thankful to God who ſent him into this ſleepy, ſecure and dead part of the vineyard. I had the priviledge to hear him five ſermons: at Lakenham, from the prodigal ſon; in my own pulpit from that leſſon, "I was alive without the law once," &c. That evening he had twelve of his company lodged with us. I had the pleaſure of his company to the rev. Mr. Perkins's: where I heard three ſermons that day and in the eveving: the firſt, the jailor; the ſecond, Luke xiii. 24. the third, "All things are ready, come to the marriage." I was compelled by pain to leave him. Peter waited on him to Taunton: from whence he went to Berkly: ſince which, I have heard nothing. There were ſome few young ones in my family and neighbourhood under awakenings; eſpecially, through God's goodneſs, among my children. His diſcourſe in public, and perſonal in private was melting to them. Oh! let your prayers be, that they may all be effectually called, ſoundly and ſavingly converted. Oh brother and ſiſter! I rejoice, I bleſs God with you and for you, for the pledges of covenant grace to your children.——My love, my dear love to— and couſin—and——. Let them ſtand faſt in the Lord, watch and pray: they are but putting on the harneſs: and my dear little——too! Tell her that her couſin——is under awakenings: he leaves his play for his book, and his company for retirement. Oh brother and ſiſter! If God giveth our children covenant-grace, it is our beſt portion. I bleſs God, I hope every one of my children and my two old negroe ſervants are under awakening! Oh! help by your

prayers, that they may not be like Felix or Agrippa's.——Oh! when Chriſt girds on his ſword, it ſhall conquer. This our ſtate within doors; wherein, if I have been freer into your boſoms than you were of yours; it is but to magnify the grace of God, and to excite glories to that grace. Our ſtate without is ſad; more dark than ever. It ſeems as though God is about to break up houſe with us. Heartily thank you for your kindneſs to our ſon——who came home under great and deep impreſſions, which ſeem deeper daily: may the iſſue be glory to rich grace. Thank you for every remembrance in your prayers. None can need them more; nor we never more than now. I am your affectionate, loving brother, PETER THACHER.

Middleborough, May 25. 1741.——R. and D. B. I deſire to rejoice to hear that the Lord Chriſt is carrying on his own work with ſuch a mighty arm in ſo many places: I do moſt earneſtly requeſt, you would make all your intereſt to engage the fervent prayers of all that have any intereſt in Heaven, for a poor unprofitable miniſter, and his ſecure and hardned people; that he may be inſtrumental to ſave himſelf and them that hear him, that there may be the outpouring of the Spirit of converſion on him and his dry fleece. O Sir! this is the greateſt kindneſs you can do! Nothing hath hindred my reſigning the paſtoral office, but my being at a loſs to fix on a farewell-ſermon, that many times within theſe three months I have laboured to engage in. Our diviſions ſwallow all that is good. Amids all my diſconſolate trials, that yet are leſs than mine iniquities deſerve; I have ſome comfortable hopes that God is beginning a good work on many of my children. Oh! who am I, and what is our father's houſe, that the Lord ſhould ſpeak good to our houſe for a great while to come! While my children will not be heirs to the wealth of the world, if he makes them heirs of the kingdom; Oh the praiſe! In this covenant is all my deſire. I rejoice with you and ſiſter and couſins: to each of whom I ſend endeared ſalutations. In every adverſity I am your affectionate brother and ſervant, PETER THACHER.

Theſe were Mr. Thacher's ſorrowful letters before the revival: but how ſurprizing was the change in his next, as follows.

December 11. 1741.——D. B. I thought not to have wrote to you again till I had time to write a particular and large account of the wonderful work of God in both Middleborough precincts; eſpecially in ours. Our frolicks are turned into prayers and praiſes! drinking matches at leaſt wholly ſuſpended! Many families that were Bethavens, are now Bethels! Many ſecure and hard-hearted ſinners, brought to cry out of their ſins and dangers! Tho' none in the time of publick worſhip, yet as ſoon as it is over. My public lectures twice a week; Tueſdays and Fridays. They are not ſatisfied with one ſermon: fill my houſe after public ſervice, for a further word: and bleſſed be God, I have not yet ſent them away without one. I ſee not how a Jannes and Jambres can doubt of its being the finger of God: eſpecially upon little children: ſome not above ſix or ſeven years old. One laſt night at the meeting-houſe door I believe would have fallen down in a ſwoon, if I had not catched it in my arms. One thing I muſt not

forget; I think almoſt all the Indians that attend our aſſemblies, are deeply wounded; and many I hope ſavingly and wonderfully wrought upon. Let me beg an intereſt in your fervent prayers, that I may be faithful and ſkilful to ſouls, and may be inſtrumental to ſave them, and not afterwards myſelf be a caſtaway. Your ſincere and affectionate brother PETER THACHER.

December 21. 1741. I take this opportunity to give you a more particular account of the glorious work of the conviction and converſion of ſouls, the ſovereign God is lately carrying on by the preaching of the word. I do it, Sir, that God may have the ſole glory of his grace, to ſilence gainſayers, and encourage the hearts of thoſe engaged in and purſuing this work. It hath been a time, &c. [he mentions what was ſaid above of Mr. Tennent's preaching, Mr. Rogers', &c. and then goes on] Though the convictions of ſome were remarkable, they ſeemed to give no additional ſtrength to the power of religion; becauſe among thoſe that had the form of godlineſs before. But hereby God was preparing me ſome ſweet helpers; though the devil from this circumſtance took occaſion to reproach this work: ſo that from this time I may date the open ſtrife between the houſes of David and of Saul that yet ſubſiſts. The enmity and oppoſition to this work in all the parts of it, is with utmoſt art and induſtry propagated; ſupported with the moſt palpable lies, falſe inſinuations, and injurious reports, and many other ways, to ſcatter the ſeeds of diviſion among us; of which we were languiſhing by the deep wounds before.

To return, it was on a Tueſday, I bemoaned my ſad caſe to the neighbouring miniſters at a public lecture; propoſed a faſt the next week on the Wedneſday; and had the ready promiſe of the company of divers of them. The Friday after God ſent that dear youth Mr. Crocker. He preached two ſermons: conſiderable meltings. Saturday morning preached another: after the exerciſe was over, one cried-out bitterly; that affected many. Divers more were wounded on the Sabbath: the evening after which, my room was filled with diſtreſſed ſouls. Next day Mr. Crocker came again and preached: the aſſembly generally melted, but ſilent; 'till the bleſſing given, and we had got without doors, when there were many, I ſuppoſe I may ſay near one hundred cried out. We returned, and loudly invited them into the meeting houſe again, which they crowded into with loud ſcreiches, wringing of hands, and floods of tears, that could not be altogether ſilenced to attend the farther prayers made with and counſels given to them. Many of theſe diſtreſſed were of the neighbouring pariſhes. As I was turning from the crowd, many whiſpered thus in my ears, "O my dear miniſter I never loved you before, but now I do," &c. My rooms that night were crowded. I preached to them; to which they gave ſilent and ſerious attention. But oh, after the ſervice, what heart-affecting cries! one crying to another, "O I am going to hell! I have frolicked with you and ſinned with you! O what diſmal company ſhall we be one for another in hell! O the hours and nights we have ſpent in ſinging and dancing and frolicking mirth!" On every ſuch word, they would a-new ſcreich, cry, condemn, and warn each other: and I think

it went round the rooms; "O the curſed frolicks! They had never prayed in their lives! had not harkened to any counſels, but ſhunned their miniſter as a ſerpent, for fear of ſome counſel or reproof." Tueſday night I preached again, being the evening before the faſt. A tedious ſtorm it was: yet a conſiderable aſſembly. The faſt-day, a crowded aſſembly: and many crying out after the exerciſes were over. Since which there have been ordinarily at every ſermon more or leſs wounded, as appeared afterwards.

I will now obſerve, on whom chiefly this work hath taken hold, and how it operates. It hath in the firſt place, awakened many church members, where it firſt began. They were detected of their hypocriſy. One told me, "He did but delude me, when he offered himſelf to communion; he took more pleaſure in a frolick, than at the Lord's table; rather be with ſingers and dancers and rude jeſters than with ſerious perſons." Another, "That notwithſtanding his profeſſion, he was glad to be diverted, as he often was, from ſecret and family devotion." Others convinced of ſecret wrongs they had done to the name and eſtate of others, of which they never were ſuſpected. More than a ſcore of theſe inſtances. And can this be from any other than the Holy Spirit of God? Others confeſſing their ſecret prejudices to their miniſters; yet never ſuſpected. Numbers brought to pray in their families, to inſtruct and catechiſe their children. The tavern clubs all divided. To give you a feeling inſtance. The laſt Monday was a general military muſter of three companies. I was told that one of the heads of thoſe clubs got a chamber full of his companions about him; and there with many tears, related the trouble he had endured for his ſins with them in that very chamber; and then, as well as he could, painted out his terrors for thoſe ſins, begged and warned them to repent in time. That evening before ſeven o'clock they were generally divided in the ſeveral neighbourhoods into little praying aſſemblies. Can this be from any other than the Spirit of God? Thoſe under this work are exceeding full of love one to another; even where old grudges were before. Religion, eſpecially the nature, neceſſity and marks of converſion, is become the general ſubject of converſation. But few have appeared with ſuch tranſports of joy, as in other places; but have attained to ſome comfortable hopes that they do not reſt ſhort of Chriſt. Thoſe who have had ſuch joys, tell me they arrive to it in this way; firſt awakened to ſee the many and horrible acts of ſin through their lives; then led to a view of their original ſin, the guiltineſs and utter helpleſneſs of their condition, of the ſufficiency of Jeſus Chriſt: they beheld him in his word, embrace and go out to the promiſe, and Chriſt in the promiſe; and this the foundation of their comfort: they feel the change in their wills. Coming from an evening lecture, I aſked an Indian woman, "Well how is it with your ſoul"—"O Sir, (ſaid ſhe,) I am a ſinful, impotent, odious, wretched creature; but when I can get to a promiſe, Chriſt helping me, I find comfort and reſt." This is indeed a common anſwer I have from ſeveral Indians: one child of about nine years old, another about ſeven, beſides ſome grown perſons. The complaints of the awakened are various. Generally of heart-plagues. Some of ſpiritual ignorance. Some of one ſin,

ſome of another. All of their pride and obſtinacy of will, and enmity of heart to an holy God. Again their help they ſeek by the reading and hearing God's word: that it is now precious to them: they ſee it a rule, a perfect rule of faith and practice: they are greedy to hear it preached. I have public lectures every Tueſday and Friday: and from the meeting houſe, they follow me to my own, for another ſermon: ſo that one ſermon doth not ſatisfy them in a day, though often revolving, and from a feeble weak decayed old man too. To conclude, where the work is deep and effectual, it appears with fervent devotion in and to all the acts of ſocial communion with God; praying, hearing, ſinging, holy conference, ſtrict Sabbath-ſanctification, a new turn of thought on ſpiritual and eternal things, and a new flame of affection to them and delight in them. I cannot deſcend into particulars; time is precious with me, and I cannot attend all in their deſires.

Now if theſe inſtances, which might be multiplied, are judged of in a ſcriptural light; I think all the regenerate world, not biaſſed and prepoſſeſſed, muſt judge this to bear the true characteriſticks of the genuine work of the Holy Spirit, and cannot, without blaſphemy againſt the Holy Ghoſt, be imputed to an evil ſpirit. Oh that the deſpiſers would believe Chriſt for his works ſake: or doubtleſs if they do not, they muſt wonder and periſh. The holy God is making great haſte to encompaſs his elect: and when that is over, the door will be ſhut! Wo to them that ſhall be left! May the word of the Lord run more and more, and our Redeemer be more and more glorified! Dear Sir, help me with your prayers, that I may be found faithful, in every capacity, under every trial and temptation, that annoys and follows me, even until death. To the grace of our dear Lord I recommend you, and deſire to be by you recommended, and am your unworthy yet loving brother,

PETER THACHER.

So deeply affected was the pious ſoul of Mr. Thacher with this wondrous grace of God; that on Lord's-day, Jan. 31. 1741-2, he deſired, with the conſent of his church, to keep a day of thankſgiving, Feb. 10. for this extraordinary pouring out of the Spirit of God in the two months preceeding: it being apprehended that within that time, there were, in a judgment of charity, near an hundred perſons effectually convinced and converted; and others, both younger, middle-aged and elder, in a hopeful way: and conſidering alſo that this great grace of God was given the people upon keeping a day of prayer; it was an additional argument for them to make their anſwerable acknowledgments, in keeping a day of thankſgiving. Which they freely complied with. When the day came, there was ſuch a great ſnow ſtorm as hindered many living at a diſtance from coming. However a conſiderable number wading through the ſnow, repaired to Mr. Thacher's houſe and filled it, where they kept the day with great joy and praiſe: Mr. Thacher preaching from Luke xv. 24. And ſo joyful was the day to thoſe who were preſent and ſo deſirable to thoſe who were hindered; as they could not be ſatisfied without appointing and keeping another in the meeting-houſe. For ſeveral years before the revival; Mr. Thacher conſidering the prevailing diſpoſition of many of thoſe who on

Lord's-day noons, in the interval of public worſhip, either tarried at the meeting place or repaired to the two or three neareſt houſes, to fall into vain or worldly converſation, which both profaned the holy Sabbath and had a tendency to efface all ſerious impreſſions from the minds of the people; he led the church to appoint ſome of the graveſt men to overſee them in thoſe intervals, prevent all vain diſcourſe, and employ the time in reading, praying and ſinging: which was of conſiderable ſervice; tho' then this method had rather only a reſtraining than a quickening influence on the people. But upon this revival, ſo many of the brethren had made ſo quick a progreſs in the experimental part of piety, and were ſo ſurprizingly excited; as they both prayed and read and ſang with ſuch unuſual freedom, life and fervour, as was very engaging and affecting to others: far greater numbers choſe to ſtay in the houſe at noons: and the gracious preſence of Chriſt was remarkably with them, made them long more earneſtly for the return of the preacher, and inclined them to receive him again with the greater joy.

On September 6. 1742, Mr. Thacher writes,——" God's work yet prevails among us: and bleſſed be God, there are yet many tokens for good in this Zion.——Pray, pray for your unworthy brother, that I may be ſincere and faithful to the death," &c. We might give the reader extracts from others of his excellent letters; containing ſome remarkable inſtances of the grace of God; eſpecially one of an Indian and another of a child. But we ſhall now only give the laſt that ever he wrote; which was to two of his children, juſt as he was going into his fatal illneſs: and wherein you will ſee his uſual ſpirit, as follows:

Middleborough, April 9. 1744.——" My dear Children, am glad to hear of you by-———,who I hope the Lord makes a bleſſing to you. May the Lord ſanctify your frequent bodily infirmities to you; to wean you from the world; and engage you to ſuch a walk after the Spirit as may evidence your being in Chriſt Jeſus. This muſt be the Spirit's dwelling in you: if any have not this Spirit, he is none of Chriſt's: where this Spirit dwells, he ſanctifies; there is liberty; there is prayer; there is a conſtant bent of ſoul to holineſs; there is humility and abaſement; there is a ſpiritual mind; there is a diſpoſition to live and ſpeak the praiſes of God. Take heed of grieving the Spirit; becauſe he only can ſanctify you, can ſeal you, can comfort you: you may grieve him by not hearkening to his word, nor loving and meditating on it. Take heed that you live together as heirs; yea, as heirs together of Heaven; ſo holily, temperately, blameleſly: conſtantly realizing the approach of death: get aſſurance where death will leave you: familiarize the thoughts of death; that you do not ſtart at it when it comes, though ſuddenly. I ſhould be glad to ſee you here. May the Lord have you always in his arms, and delight you with the conſolations of his choſen." I ſubſcribe your loving father, PETER THACHER.

## SECTION XV.

*On the twenty-fifth of November 1741, at Portſmouth in New-Hampſhire.——A polite Sort of People.——Meſſrs. Whitefield's and Tennent's Preaching bleſſed to them.——November twenty-fifth, a Monthly Faſt to ſeek divine Influences.——Different Exclamations, like what may be expected at the laſt Day.——A Circumſtance that occaſioned or heightened theſe.——The Concern of the Hearers did not always follow the moſt pathetical Diſcourſes.——One who was prejudiced at ſpeaking out, forced to do it himſelf.——Some Apoſtates, &c. but a conſiderable Number appear real Converts.——Reformation as to Curſing and Swearing.——Sabbath-Sanctification.——Family Worſhip.——Charity.——Reſtitution.——Pſalms and Hymns, inſtead of carnal Mirth.——The Work revived again about a Year after.*

[ From a Letter from Mr. Shurtleff Miniſter at Portſmouth, to Mr. Cooper Miniſter at Boſton, June 1ſt, 1743.—Chriſtian Hiſtory, N° 48. ]

R. and D. S. The following brief and general account, ſuch as it is, you may communicate to whom you pleaſe; and if you have not a more particular and compleat Narrative from ſome other hand, and think the making this public will be of the leaſt ſervice to the cauſe and kingdom of our dear Redeemer; don't let the reproach it may upon one account or other bring upon me, be any obſtruction to it. You are doubtleſs in ſome meaſure acquainted with the character, which the people of this town have heretofore generally ſuſtained. They have, I think, been remarked by ſtrangers for their politeneſs in dreſs and behaviour; have been thought to go beyond moſt others in equal circumſtances, if not to exceed themſelves, in their ſumptuous and elegant living, and things of a like nature: and while they have been juſtly in repute for their generous and hoſpitable diſpoſition, and for many ſocial virtues; diverſions of various kinds have been much in faſhion, and the vices that have been uſual in ſea-port and trading places, have been common and prevalent among us. We have, I truſt, never been without a number of ſincere and ſerious Chriſtians: but even theſe wiſe virgins have ſlumbered and ſlept: and, as to the generality of profeſſors, they have ſeemed for a great while to content themſelves with an empty form, and there has been but little of the life and power of religion to be ſeen. Indeed the great earthquake in the year 1727, that put the whole country into ſuch a ſurprize, was a means of awakening a great many here: and, as to ſome, there is reaſon to think the impreſſions have remained; but, as to the bigger part, it was not long before they evidently wore off, and before they fell into their former ſleepy and ſecure ſtate; and this has been generally the caſe till of late.

Mr. Whitefield's coming among us, and alſo Mr. Tennent's, was, I am perſuaded, bleſſed of God; and their preaching made inſtrumental of putting a great many upon ſhaking off their heavy ſlumbers: and

how reproachfully ſoever any may ſpeak of them, and their itinerancy; I muſt needs look upon their travelling this way as a favourable providence, and that for which we owe abundant thankſgivings to the God of all grace.

As there had been for ſome time a growing concern among us, as to things of a religious nature, and a remarkable work of God's grace going on in many parts of the land; the miniſters of this, and ſome other of the neighbouring towns agreed upon obſerving a monthly faſt, in our reſpective congregations, to ſeek for the like bleſſing. When the ſolemnity was attended in this town, which was on Wedneſday November 25th, 1741; as ſoon as the afternoon ſervice was ended, one cried out in a tranſport of joy, and others diſcovered a great deal of diſtreſs. The people did not care to diſperſe; inſomuch that there was another ſermon in the evening; and a great number of them, and ſome of the miniſters with them ſtaid till it was late in the place of public worſhip. The next day a ſermon was again preached in public, and had an unuſual efficacy upon the hearers. The day after we had two, or three exerciſes, and the congregation great part of it continued together till late at night. This Friday was the moſt remarkable day that was ever known among us. The whole congregation ſeemed deeply affected: and there was ſuch a general out-cry in ſome from a diſtreſſing ſight of their ſins, and in others from a joyful ſenſe of the love of Chriſt; that could not but put a great many in mind of the appearing of the Son of man, and of the different exclamations that ſhall be heard from the inhabitants of the world, when they ſhall ſee him coming in the clouds of heaven, in power, and great glory.

And here, upon my making mention of this ſolemn and awful event, I am led to relate a circumſtance; which tho' but ſmall and inconſiderable in itſelf, ſeemed to be over-ruled by God to ſerve great and good purpoſes; and upon this account may be worthy of notice. Late in the evening of the ſame day, before the body of the people had left the place of public worſhip; the chimney of an houſe that ſtood near to it happening to take fire and blaze out to an uncommon degree: upon the ſudden appearance of the light breaking in at the ſeveral windows, there was a cry made, that Chriſt was coming to judgment: which being really believed by a great many, ſome that were not before ſo much affected as others, were put into the deepeſt diſtreſs, and great numbers had their convictions hereby ſtrengthened and confirmed. I am not ſo unacquainted with the world as to be inſenſible with how much deriſion ſuch a relation as this is likely to be entertained by a great many. But, I think this a thing little to be regarded: though I wiſh to God that ſuch perſons might be brought, for their own ſakes, to think more of this great and terrible day of the Lord; and that they would conſider, if the apprehenſion of its approach be ſo very ſtartling to a carnal world, how vaſt would be their horror and amazement when it ſhall actually arrive. This would be of good uſe to check their diſpoſition to ridicule, to reſtrain them from their vain and wicked jeſtings, and from a great many things which if indulged muſt needs add to their terror in that day. And however diſtaſteful the relating ſuch low occurren-

ces, may be to ſome now, I make no doubt but things of a like nature will afford an infinite ſatisfaction to the ſaints hereafter: that it will give them a vaſt, and inconceivable pleaſure, when they get to Heaven, to ſee how ſome events that are ſeemingly inſignificant have been made ſubſervient to very great, and excellent deſigns: and how a bare imagination, and miſtaken apprehenſion of things has been ſo far ſet home, and made ſuch impreſſions upon a great many, as to be a means of their ſaving converſion to God.

As I was called abroad next day, it was ſurprizing to obſerve the ſeriouſneſs that appeared in the face of almoſt every one I occaſionally met with: and it ſeemed as if there was hardly a houſe in which there was not ſome poor wounded and diſtreſſed ſoul; and where there was not a greater or leſs degree of concern in all belonging to it, as to their ſpiritual and eternal ſtate. It was very affecting to be called into one family after another, as I was going along the ſtreet, and entreated not to leave them till prayer had been ſolemnly offered up to God on their behalf. A divine power was then ſo plainly to be ſeen in what had come to paſs among us, that there was hardly any that dared openly and expreſly deny it. As for thoſe who through their own prevailing corruptions, or the inſinuations and perſuaſions of others ſoon grew into a diſlike of it, and have ſince gone ſo far as to pronounce the whole of it a ſcene of enthuſiaſm, and to look upon all as a deluſion; their very countenance and behaviour then plainly ſpoke the awful apprehenſions they were under of its being from God. As we had preaching for ſome time upon every day; ſo we were greatly obliged to ſeveral of the neighbouring miniſters, who readily granted us their aſſiſtance, till prevented by indiſpoſition of body[a], or till the ſtate of their own flocks required them at home.

It was ſoon after this, having in a few lines acquainted you with our ſtate, and requeſted you would take this opportunity to make us a viſit; that you came to us, and that as I truſt in the fulneſs of the goſpel of Chriſt. As you were called to miniſter in public almoſt every evening during your near three weeks ſtay among us; you cannot but ſee reaſon to acknowledge to the glory of God's grace, that he was pleaſed to own and bleſs your miniſtry: that as ſome were pricked to the heart, many others were filled with peace and joy in believing. And as the people here have a grateful remembrance of your work of faith, and labour of love; I am well aſſured they have ſince been many of them making mention of you in their prayers, as well as giving thanks to God on your behalf. We continued in much the ſame ſtate through the Winter, that we were in when you left us. Our aſſemblies were always thronged, and the number of communicants from time to time greatly increaſed.

Sometimes when a diſcourſe was very pathetical in itſelf, and in the manner in which it was delivered, the congregation would be but little moved; and at other times when it was leſs ſo, there would be a conſiderable ſtir. And here, as there have been various reports ſpread a-

[a] Mr. Blunt of New-Caſtle, whilſt labouring with great diligence and zeal, was taken ſick, and continued ſo for ſome time among us.

broad concerning the great ſtreſs that many have laid upon out-cries, and ſuch like public appearances; I think it proper to declare that the people here have been inſtructed to the contrary: that they have been taught them from the beginning, that they ought always to avoid them, when it could be done without great inconvenience to themſelves, and never needleſly obſtruct the attention of others. That as perſons might be effectually wrought upon by the word, without any thing of this nature; ſo they may be put into an uncommon degree of terror, and filled with a great deal of joy, under the hearing of it, and yet continue ſtrangers to a real, and ſaving change. And leſt any ſhould be ſo horridly preſumptuous, as to feign any thing of the one, or the other; they have been publicly and privately admoniſhed of the daring wickedneſs of ſuch a practice, and of the danger they would hereby be brought under of being ſuddenly made monuments of divine vengeance. But that ſuch as have ever read the Acts of the Apoſtles, that have there ſeen the Apoſtle Peter's hearers ſo many of them, pricked at the heart, and heard them ſaying in the agony of their ſouls, "Men and brethren, what ſhall we do?" and that have ſeen the Roman governor trembling in the manner that he did under the preaching of the Apoſtle Paul his priſoner; or that any who have read the well-atteſted accounts of this nature that are related by the credible author of the fulfilling of the ſcripture; or that have ſo much as ſeen a poor ſinner deeply diſtreſſed under the burden of his guilt; ſhould think it ſtrange, and even a thing incredible, for any to be put under ſuch a commotion of ſoul under the miniſtry of the word, as not to be able to forbear making a public diſcovery of it; has ſometimes filled me with ſurprize. And yet I am ſenſible that ſome well-diſpoſed perſons have been ſtumbled at things of this kind. I know an inſtance of this nature, in one of our own church; a perſon of a good capacity, and of conſiderable reading and knowledge of divine things, who for ſome time entertained latent prejudices againſt the late religious commotions, more particularly on account of perſons ſpeaking out in public, and could not be perſwaded but that they might eaſily avoid it, till experience taught him to the contrary. Upon the morning of a Sabbath, a day when the ſacrament of the Lord's ſupper was to be adminiſtred; juſt at the cloſe of his ſecret devotions, (as he afterwards told me) he had his ſins diſcovered to him in ſuch a manner as they never were before, and an uncommon darkneſs and horror fell upon him. In this ſorrowful and diſtreſſed ſtate, he went to the houſe of God. When the celebration of the ſacrament came on, he had conſiderable reaſonings in his mind concerning his tarrying, and at length concluded to ſtay, but could not prevail with himſelf to receive. As ſoon as the adminiſtration was over, he could no longer forbear ſpeaking in the grief and bitterneſs of his ſoul, and breathed out his complaints to God in ſuch a manner as drew tears from almoſt every perſon preſent; and has ſometimes ſince been conſtrained to break out into ſome ſhort expreſſions. He was under a great deal of concern for his ſoul while young, and put upon an early reformation of his life: He has deſervedly had the character of being ſtrictly juſt in his dealings, and has

been a conſtant and ſteady obſerver of the duties of divine worſhip, in his cloſet, in his family, and in public: but has been convinced that he has built too much upon theſe things, and never till of late had the corupt fountain of his own heart ſufficiently laid open to his view. And from what he has now ſeen of himſelf, he has declared to me, that tho' he has ſometimes been in ſome meaſure affected with the unkind and cruel uſage of the bleſſed Jeſus, and not been without ſome ſort of indignation againſt his oppoſers, perſecutors, and murderers; that yet if he had lived in their day, and been of the ſame temper of mind that he was when this work firſt began among us, he is perſwaded he ſhould have approved of them, if not made one among them. We are not without inſtances of other profeſſors who have been put off from their former foundation; and others who if their hearts were before right with God, have been greatly quickned, and made more fervent in ſpirit ſerving the Lord. But a great part of thoſe that have been remarkably wrought upon, are ſuch as before had very little if any thing of the form and appearance of religion: and among theſe the divine ſoverelgnty has been very illuſtriouſly diſplayed. Some of thoſe whom we truſt are ſavingly brought home, are ſuch as have wandered far from God. Some that have been very ignorant, and unthinking perſons, and ſome very young. They many of them, upon their firſt being brought under conviction, manifeſted a deep ſenſe of their original, as well as actual ſins; complained ſadly of the wickedneſs of their hearts, and bewailed their ſin in rejecting and making light of a Saviour. There have been ſome inſtances of young perſons that have ſpoke feelingly of theſe things, who have ſeemed to have had but little human inſtruction, and ſeldom to have been where ſuch things have been the ſubjects of diſcourſe. As was at firſt feared and expected, it muſt be confeſſed that ſo it has happened to ſome that were brought under a ſerious concern for their ſouls, that they have fallen off from their good beginnings, and are the ſame perſons that they were before: and there are others who continuing under convictions, ſeem to have proceeded no further. But there is a conſiderable number who are exhibiting all the evidence that can be expected, of a real converſion to God.

As to the place in general; that there is an alteration in it for the better, muſt I think needs be owned by every unprejudiced obſerver. That there is not that profane curſing and ſwearing, which has formerly been uſual, has been acknowledged by ſome who are far from being well affected to the preſent times. That the Sabbath is more ſtrictly obſerved, is out of all manner of diſpute. Family worſhip where it was neglected, in a variety of inſtances is now ſet up. Some that were manifeſtly of a narrow, ſelfiſh and worldly ſpirit, and ſeemed unwilling to part with any thing of what they poſſeſſed to any good and charitable uſe whatſoever; appear now to have their hearts much enlarged, and are ready to diſtribute of their ſubſtance, as the honour of God and the wants of their fellow-Chriſtians have called for it. Many that have dealt diſhoneſtly, have not only acknowledged the wrongs they have done, but made reſtitution for them. Where you might formerly have heard jovial, and it may be profane and obſcene ſongs; you may

now hear Pſalms and Hymns of praiſe ſung to God, and to our Lord Jeſus Chriſt.

I have told you, that we remained much in the ſame ſituation thro' the Winter after you left us, that we were in when you went from us: but during the courſe of the Spring, and ſo of the Summer 1742, and Autumn following, tho' ſome that had for a conſiderable time been under darkneſs, and diſtreſs, were brought into light and joy; there was but now and then one that was brought under any new concern. But through the Winter 1742-3. inſtances of this nature were ſomething more frequent, and there ſeemed to be a general revival of that ſerious concern as to eternal things which had appeared for ſome time to decline. Tho' at preſent there does not ſeem to be altogether that life and fervor in religion as to ſome, that has appeared in times paſt: God is I truſt pouring out a Spirit of ſupplication upon many of his people, which I hope may be a token of further good. Numbers meet together to ſupplicate the throne of grace upon the evening of every day in the week, but Saturday, when there is no public lecture. I have ſometimes been at one, and ſometimes at another, of their meetings; and from all that I have ſeen, and all that I can hear, they are carried on with a becoming ſolemnity and devotion. Thus I have given you ſome hints, and now I am confident that as you have been praiſing God on our behalf, ſo we have had, and ſtill have a remembrance in your prayers, and earneſtly deſire the continuance of them. And may you, dear Sir, have more and more of the preſence of God with you. May you be carried thro' all the reproaches and difficulties that your firm attachment to your dear Redeemer's kingdom and intereſt, may expoſe you to. May none of theſe things move you; and may you not count even your life dear to you, ſo that you finiſh your courſe with joy, and the miniſtry you have received, &c. I am your very affectionate brother, and fellow-ſervant in the goſpel &c.

WILLIAM SHURTLEFF.

## SECTION XVI.

*About the 10th of December 1741, at New-London North Pariſh.——Mr. Jewet their Miniſter had exchanged Pulpits with Mr. Griſwold of Lyme.——The Peoples Hearts wonderfully united after this to Mr. Jewet, tho' before they were at the Point of ſeparating from him.*

[ From a Letter from Mr. Griſwold to Mr. Prince Miniſter at Boſton, April 9. 1744.—Chriſtian Hiſtory, N° 67. ]

R. S. " Upon the report of the remarkable concern among us April 1741 [a]; the rev. Mr. David Jewet of the North Pariſh in New-London, in the beginning of May came here and preached two ſermons to the good acceptance of my people. And as a return for his good will, toward the latter end of May I went and preached two ſermons in his pariſh. Before I went, there was a ſerioufneſs on the minds of many there;

a See above Section xi.

though nothing of the visible appearance of a remarkable concern, like what had been among us. I observed that almost all his people came to meeting; though on a week day. And I observed a great seriousness and attention to the word preached, and many tears shed at the hearing of the word; though I did not hear of any saving effect of it on the hearts of any persons. But afterward I was told, there were some that received those impressions and concern at the hearing those sermons that stuck by them till they hopefully experienced a saving change.

The Summer and Fall following, there was a concern among the people; and as I have been told, about ten or twelve hopefully converted. About the latter end of July Mr. Davenport came there; and Mr. Jewet, as I was told, refused to give him an account of his experiences of the work of God's Spirit on his heart: whereupon Mr. Davenport publicly delivered as his opinion or at least his great fears that Mr. Jewet was unconverted. Upon this, there arose an uneasiness among those of his people that had (perhaps too) great an esteem of Mr. Davenport: and about the beginning of the next Winter, a number of his people seemed to be got almost at the point of separation from him. I being invited by some of my brethren in the ministry to visit them and preach to their people; about the latter end of November, I set out on a small journey to preach; and almost every day preached twice a day. At this time people were exceeding greedy to hear the word, flocked in great crowds where the word was preached. For near a fortnight I did not see much effect of my preaching that was remarkable for this day. Indeed some cried out under the sense of sin and divine wrath, and some were overcome with joy and the sense of the love of God; but the most of them had had these impressions on them before in hearing the word; unless one or two persons, as I heard afterward, that God was pleased to make use of my ministry as a means of their saving change. As I returned homeward on Saturday the thirteenth day after my going from home; I called to visit the rev. Mr. Jewet; and in discourse with him I found that he was desirous I should tarry and preach to his people, and he would go and preach for me. I consented; and we concluded he should preach not only to my people on the Lord's-day, but also a lecture about the middle of the day on Monday; and that I should preach for him not only on the Lord's-day, but on the Lord's-day evening and Monday and Monday evening; and on Tuesday, Wednesday and Thursday at some other parishes where I thought and partly knew I was desired to preach; and on Friday as I returned homeward, that I should preach for Mr. Jewet again in the afternoon and in the evening. I felt something of reluctancy to tarry another week from home, and in such painful service as riding from place to place and preaching twice a day, that is, once in the day and once in the evening: but I thought there was the hand of God in it; and it was not a thing of my own chusing; and composed myself to be as quiet as I could. But it seems God had some work for me the most unworthy of his servants to do that I did not know of. On the Lord's-day, which was about the 9th or 10th day of December 1741 (it is to be noted that in the parish the people live so scattered and remote that they have but one

ſermon in the Winter in a day) there ſeemed to be conſiderable of concern, and the movings of the Spirit of God among the people; and about the cloſe of the ſermon there was one Negroe that had hopefully a ſaving diſcovery of Jeſus Chriſt, and received conſolation. I preached a lecture in the evening of the ſame day; and there ſeemed a very great pouring out of the Spirit; many were in great diſtreſs, crying out under a ſenſe of ſin and the wrath of God; and ſundry that were hopefully converted before, ſeemed to be filled with the Spirit, and with earneſt deſire for the converſion of others, and a ſpirit of prayer for it. After ſermon was ended, about two or three hours were ſpent with the diſtreſſed, in counſelling of them, and praying with and for them. This evening about three or four perſons received conſolation, and were hopefully brought to receive Jeſus Chriſt. On Monday I preached again at the meeting-houſe. Many were in diſtreſs, and one hopefully had a diſcovery of Jeſus Chriſt, and received conſolation. On Monday evening I preached again in the meeting-houſe: and the diſtreſs of the people was ſo great among them that tarried in the meeting-houſe the ſpace between the public exerciſes, that I was obliged to ſpeak to the people to compoſe and ſtill them, or I could not have had opportunity to pray with or preach to them. Though there were out-cries in the time of public exerciſe, yet not ſo much as to interrupt the public worſhip. Within the ſpace of about two or three minutes after the bleſſing was given, many ſouls were in great diſtreſs; and thoſe that were converted before, much concerned for the good of ſouls; and about three or four hours were ſpent in counſelling the diſtreſſed and praying with them.

Mr. Jewet this evening returned home; and if I miſtake not came into the meeting-houſe in ſermon time: and within a few minutes after ſermon was ended and the bleſſing given, the Spirit of God came down on him in a wonderful manner; he ſeemed to be full of ſpirit and life from the Lord; and this evening he ſpent ſome hours in praying with, counſelling and exhorting of his people: and now they that before ſeemed to be at the point of ſeparation from him, had their hearts wonderfully united to him: (a happy providence) and ever ſince he has appeared very lively and fervent in the Spirit of the Lord and in his cauſe. This evening, about ſeven or eight had hopefully a true diſcovery of Jeſus Chriſt, were converted, and received conſolation. On Friday this week, as I returned I preached a lecture; and there ſeemed to be (if I do not forget) conſiderable of the movings of the Spirit. I had thought to preach a lecture this evening; but the diſtreſs was ſo great, that I thought God called rather to ſpend the time in prayer with and counſelling of the diſtreſſed; and the evening was ſo ſpent. The number of them that hopefully experienced a ſaving change in Mr. Jewet's pariſh this week, either at the public meetings, or in the ſpace between, was ſuppoſed to be about twenty perſons. Let God have all the glory of it, if he hath made uſe of me the leaſt of all ſaints and moſt unworthy of miniſters, as an inſtrument of good to any ſouls."

GEORGE GRISWOLD.

## SECTION XVII.

*About the Beginning of the Year 1742, at Westerly and Charlestoun in Rhode-Island Colony.——Mr. Park's Ministry for some time unsuccessful.——He preaches the Doctrines of Grace.——Is assisted by Mr. Tennent.——And Mr. Davenport.——And the People at Stonington.——And Mr. Eells Minister there.——Family Worship set up.——A Church gathered.——A Number of the Indians stirred up to seek after eternal Life.*

[ From a Letter from Mr. Park Minister at Westerly, to the Publisher of the Christian History, August 1st, 1743, N° 26, 27.

Sir, According to your desire, I here communicate to you some general account of the Lord's visitation of this place.——And as it was the occasion of the first planting of a church in this place, it may serve to give light, and to set forth the glory of the Lord, to give some general account of God's providential dealings towards us from the beginning of my ministry.

In May 1733, I was sent by the commissioners for the Indian affairs, to preach the gospel to the Indians, and such of the English as would attend.——At my arrival I found a comfortable appearance of humanity and courtesy among the people: but a spirit of profaneness and irreligion awfully prevailing. My judgment concerning myself is, that I was a moral religious person, but extremely in the dark as to the way of salvation by Christ. I laboured in the work of the ministry with some diligence, and faithfulness in the discharge of my trust: endeavouring to reduce the people to order, and the practice of the duties of religion both moral and instituted; by proving both, and establishing them upon as firm a basis as possible, both from reason and scripture; and pressing them to practice by the strongest motives I could. And in that method I ministred among the people for several years; but all in vain: there appeared no impressions of religion and virtue upon their minds. But the more I laboured and contracted an acquaintance, the more I saw of their iniquity abounding: which was very discouraging; that I could by no means prevail upon them to be better, but that they rather grew worse. And God was graciously pleased not to suffer me to overlook myself; but, by his Spirit made application to me, and led me into the secret imagery of my own heart: and there I had as hard labour to repair the breaches which sin had made, as among others. And though I had been somewhat indoctrinated in gospel-truths, and had a work of conviction so far graciously carried on in me, yet something I had secretly imagining, that there was something in men to begin with, and that gospel-grace came to make perfect: but could not get to that pitch as to think myself ripe for grace, and with any confidence lay claim to it; because I found my works were no better before God. But it pleased God to come closer to me still, and bring all into a ruinous heap, till God was graciously pleased to give me to see his glory

in the face of Jeſus Chriſt, and diſcover a new and living way to the Father, which is Jeſus Chriſt.

The glory of a ſovereign God ſhined bright in diſpoſing the intereſts of mankind, as he had done both in the firſt and ſecond Adam. I ſaw then, that the way to help forward the good of mankind, was not to go to repairing and mending, but to pull down as faſt as I could, becauſe there was no foundation at all: and according to the manifeſtation of the Spirit given me to profit withal, I laboured to ſhew forth the total ruin of the firſt Adam, and the compleat reſtoration in the ſecond. My miniſtry then began to be more contemptible: that I was ſo much upon doctrines extremely abhorred by the people. They could bear legal preaching, though it was a miniſtration of condemnation; ſo long as they could keep any hope in themſelves, Satan and a corrupt heart would carry men along pretty comfortably; by flattering them either that what was preſſed upon them, was not a duty, or not to be done by them who were not fully perſuaded in their own mind, however obligatory to ſuch as were, or that in due time they would engage in the practice of their duty. But when they came to be told, that they could do nothing; that all they did or could do ſignified nothing toward their eternal ſalvation: but all the concerns of their ſalvation were taken wholly out of their hands, and put into the hands of the Lord Jeſus Chriſt, and that they muſt come to him, and take that free grace that the goſpel of the bleſſed God ſets forth in Jeſus Chriſt, or be damned to all eternity: this ſtirred up their indignation.

But I knew it was God's own ſcheme, and muſt be man's, if ever he attained to God or Godlineſs. And therefore, though in much weakneſs, unbelief and unfaithfulneſs, I was by the grace of God, enabled in a meaſure to contend for the faith, and aſſert the great doctrines of grace for ſome years. And the more I continued therein, the more God gave me to know the myſteries of the kingdom of heaven, the more I ſaw the glory of God therein, and was enabled to ſpeak with more boldneſs. Yet Satan and a corrupt heart deceived me, and got an advantage, and kept me from making full and particular application to ſouls, by declaring what their ſtate, according to their profeſſion and practice, was: but was ready to ſay, when it came to that, that I hoped better things, and things which accompanied ſalvation, tho' thus I ſpake; leſt it ſhould raiſe their prejudices, and they ſhould wholly ſhut out the word. Such a fair ſhew Satan put on. But a good and gracious God, who leads his people through dark paths, would not ſuffer me to continue thus deceived; but taught me to bring his truth more cloſe, and miniſter it for God, and according to his direction, and leave the event with him; and convinced me, that truth muſt be brought to every man's conſcience, or the ſoul could never be made free. And therefore I now endeavoured to come to the conſcience of every man, and bring the truth of God there. And this fretted them ſtill more.

I had by my acquaintance with people, in ſome meaſure, recommended myſelf to their affections and eſteem, ſo far as to be accounted an honeſt man, that meant well, but wild in my notions about religion:

that they did not wholly reject me, though they became apparently more estranged from me: but I was resolved, through grace, to go on boldly in the cause of God and truth, 'till I saw what the end would be. And it pleased God, in his providence, to bring Mr. Gilbert Tennent this way, both going and coming in his travel through New-England. Going he preached a sermon to a number of the people from Matth. xi. 28. And coming back, to a number more, from Gen. iii. 9. which last more especially roused up the people, and filled some with great wrath; and it raised the prejudices of people the more against me, for concurring in the same testimony; but all served to keep their consciences something more awake. Now my hearers became very slack about coming to meeting: seldom above ten, twenty, or thirty souls appeared at the public assembly; sometimes not so many; and if the weather was so as they could have any excuse, many times none at all. Yet conscience was stirring. And if these things were true, they must be wrong they knew. And though they fought against the truth, they could not overcome. And the Lord enabled me, as I had opportunity, more earnestly to maintain his truth, and give no place to opposers. 'Till sometime after God, in his providence, sent Mr. James Davenport over to New-England. He preached at Stonington adjacent to us. I went myself, and divers from this place to hear him. I had heard many strange things of him, and strange effects of his preaching. I went to meet him some way before he came to the meeting-house: and upon their coming in solemn procession, singing an hymn, the dread Majesty of God seemed to fill heaven and earth; and a solemnity appeared in the countenances of all. He preached a plain and awakening sermon, from John v. 40. I heard nothing extraordinary, but the wholsome truths of the gospel, and expected no extraordinary effect, when, to my surprize, there was a cry all over the meeting-house. I went about, and inquired of one and another the meaning of their out-cry: and when I came to understand the inward and secret spring thereof, viz. A deep conviction of sin; I could not but say, "This is the Lord's doing, and it is marvellous in our eyes." Several of our people were pricked to the heart; who heard him give another additional testimony to the truth, and saw the wonderful effects of it. And several attended his ministry longer there, and returned deeply wounded. And though the shining light seemed to darken me, as to my own experiences; yet the Lord strengthened me to plead for his truth, the witness of which I had in myself. There continued a shaking among many dry bones: and such then would generally come to hear me preach.

There continued much of the working of God's mighty power at Stonington. And many were hopefully brought out of darkness into God's marvellous light. And several of them were moved to testify and exhort others to fly for refuge to lay hold of the hope set before them. Upon first hearing of this, I disapproved of it in myself, and had diverse objections against it. But providentially a number of them came to hold a meeting at a remote part of Westerly: and one of my friends who I trust had been under the saving operations of God's Spirit informed me of his thoughts to go and hear them, and invite them

to his house and hold a meeting there. I consented provided he found them to his liking: and proposed myself to come and hear them. Accordingly on the 21st of January, 1741-2. having had a lecture the night before at a remote part of Westerly, a number of the new born children of God came to me: here they prayed and gave a word of exhortation: they appeared humble, and the power of God seemed to accompany them. I went with them to the place, where they had appointed to meet in the evening. I joined with them and began with prayer. They gave some declaration of the work of God, upon their hearts, in converting them to God, and exhorted the people to come to the Lord Jesus Christ. And I gave public testimony that this was the true grace of God which they set forth, and encouraged them to bear the testimony of Jesus among the people. Many were greatly enraged at them, and at me for countenancing them: but I thought the true grace of God must not be opposed, but encouraged where-ever God was bestowing it, and however he was sending it. So that none of these things moved me. I was with them the next day likewise: the power of God appeared accompanying them: and I was myself strengthned and lifted up by their means. Upon the 28th day of the month, having been to Stonington to visit and assist the rev. Mr. Fish, upon a lecture, I was accompanied home by a number of converts; and there being a considerable concourse of people, we went into the meeting-house. We prayed and several gave a word of exhortation: and there was some-what of the power of God visible among the people; some cried out under a sense of their sinful and undone condition. Upon the 29th of January, 1741-2. the rev. Mr. Eells of Stonington came and preached an awakening sermon from Amos vi. 1. After which I declared publicly, that if any had a word of exhortation to say, they were desired to say on. Several Christians gave a word of exhortation. God began then to work more powerfully; several were pricked at the heart: two hopefully received light and comfort that day: the way was opened to the Father in Christ Jesus. They had a meeting in the evening at such a distance that I could not attend it. The wonderful power of God was said to be visibly manifested: several were pricked at the heart, crying out, wo is me: and several broken hearts were healed. Upon the 31st, being Lord's-day, some brethren from Stonington returned to keep Sabbath with us. We had a meeting also in the evening. There was great opposition: but God shewed himself victorious; and several were wounded in spirit, and one Negro hopefully renewed. February 1st. and 2d, we had meetings. The Lord was present to kill and make alive. And in this time the number hopefully converted was fifteen souls. I continued frequent lectures, (besides Sabbath exercises) among English and Indians: had frequent help from ministers and exhorters. The Lord continuing to work salvation among us.

Before this day of God's power, there was not (as far as ever I learnt) one house of prayer in the place, in two large towns [a] containing some

a We suppose, that Westerly is lately divided into two towns; one named Charlestoun, and the other retaining the name of Westerly, and that Mr. Park's congregation consists of people belonging to Bath.

hundreds of Families, nor any that profeſſed the faith of God's own operation, or the true doctrines of grace. Now when the Lord ſet up his ſanctuary in the midſt of us, thoſe heads of families, who had been the happy ſubjects of his grace, immediately ſet up the worſhip of God in their houſes; reading, praying and ſinging the praiſe of God in pſalms, hymns and ſpiritual ſongs. They were brought ſurprizingly to know the doctrine of the grace of God; ſuch as before had counted it fooliſhneſs: and their ſouls were thereby quickned towards God. They became earneſtly engaged to come into covenant with the Lord and one another in the fellowſhip of the goſpel. Accordingly upon the 29th of April, 1742. a number of them ſet a-part a day of faſting and prayer, to implore the direction and bleſſing of God, in ſettling goſpel-worſhip and ordinances among them. And upon the 5th of May, they were formed into a church ſtate, by the aſſiſtance of a council of miniſters and delegaters from Stonington. And upon Auguſt the 13th 1742. through much oppoſition became an organized body: when by the providence of God, I was ordained to the paſtoral office over them. May the Lord walk in the midſt of this his golden candleſtick, and hold his ſtar in his right hand, feed and lead and lift us up for ever. The Lord has added daily to the church, ſuch we hope as ſhall be ſaved. The number of profeſſors firſt entring into the bonds and fellowſhip of the goſpel, was fourteen ſouls, eight males and ſix females, all Engliſh: ſince which time have been joined to our communion twenty-two perſons, beſides two that have been recommended from other churches. Of thoſe added ſix are Indians, and two Negroes. They all in ſome good meaſure appear hopefully to continue in the grace of God, and with purpoſe of heart to cleave to the Lord; approving themſelves the true and faithful diſciples of the Lord Jeſus Chriſt, thro' manifold temptations preſſing forward toward the mark, growing in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt. None have run into ſcandalous living, or heterodoxy of opinion, to bring any reproach upon Chriſtianity, (the Lord have the praiſe) but have manifeſted, under all temptations and toſſings of the adverſary, hopeful tokens of ſtedfaſtneſs of heart.

The Lord in the beginning of his viſitation, was graciouſly pleaſed to ſhew ſome tokens for good towards the Indians, and ſingled out ſome of them for monuments of his free and ſovereign grace. But the power of God began to be moſt remarkable among the body of them upon Feb. 6. 1742-3. when upon the Lord's day, a number of Chriſtian Indians from Stonington came to viſit the Indians here: I went in the evening after the public worſhip of God to meet them, and preach a lecture to them. The Lord gave me to plead with him that his kingdom might be ſeen coming with power among the Indians. The Lord I truſt began to anſwer even in the time of prayer. After which we ſung an hymn. The glory of the Lord was manifeſted more and more. The enlightned among them had a great ſenſe of ſpiritual and eternal things: a Spirit of prayer and ſupplication was poured out upon them; and a Spirit of conviction upon the enemies of God. I attempted to preach from 2 Cor. vi. 2. but was unable to continue my

diſcourſe by reaſon of the outcry. I therefore gave it up: And as I had opportunity offered a word of exhortation, as the Lord enabled me. I ſpent the evening until late with them.

The Indians continued together all night, and ſpent the moſt of the next day and night together: And it continued a wonderful time of God's power. And from that time the Indians were generally ſtirred up to ſeek after eternal life. They flocked more to the houſe and worſhip of God, than they were wont to do to their frolicks. They remain earneſtly enquiring after God: and appear many of them hopefully to have found the Lord. And there are tokens for good that the Lord is preparing the way, and gathering numbers of them into the kingdom of his dear Son. Tho' the evidences of grace do not appear ſo clearly in many of them, as through grace it has done in ſome others; yet they manifeſt a ſenſe of the darkneſs and wickedneſs of their former ſtate, and a deſire to live to God for time to come. They have forſaken their dances and drunken frolicks, appear ſober and ſerious, very diligently attend the preaching of the word of God and prayer. And great encouragement appears that God is ſhedding forth among them more and more goſpel-truth and grace. There was not above ten or twelve Indians that uſed to come to meeting at all; and they very negligently. There is now near an hundred that come very conſtantly, and attend very ſeriouſly, and I hope to profit. May the Lord carry on this work to perfection. I am, Sir, yours,

JOSEPH PARK.

We the ſubſcribers having had our birth and education in Weſterly in Rhode-Iſland Colony, and having had acquaintance with the ſtate of this place before, and through grace ſince the Lord's viſitation of it in his mighty power; and having heard and conſidered the [above] narrative, do give our atteſtation to the truth thereof, according to the beſt of our knowledge and judgment. Stephen Badcock, Joſeph Penleton, Ezekiel Gavil, junr. William Penleton.

## SECTION XVIII.

*On the laſt Sabbath of January 1742, at Gloceſter (firſt Precinct) in the County of Eſſex.——Impreſſions before by the Earthquake.——By the Account of the Work at Northampton, &c.——A Day of Faſting and Prayer for the Gift of the Holy Ghoſt.——A Religious Society of Negroes.——Scores ſavingly wrought upon.——Legaliſts or Self-Righteous convicted.———Mourners comforted.———One Itinerant Preacher.——Several ſettled Miniſters preached occaſionally whoſe Labours the Lord was pleaſed to bleſs.*

[ From a Letter from Mr. White Miniſter at Gloceſter, to Mr. Prince Miniſter at Boſton, March 1744,—Chriſtian Hiſtory, N° 58. ]

R. S. Being moved to give ſome account of the work of God among us, take it as follows. Gloceſter (commonly called Cape-Ann) was ſmall in it's beginning, yet of late has greatly increaſed. When I the ſubſcriber was ſettled in the miniſtry here, more than forty-one years ago,

there was but one congregation; and about threeſcore and eight members. And the materials of three churches have been diſmiſſed from us, in order to be incorporated and ſettled in goſpel-order: to the laſt, which is now the fourth church in this town, were diſmiſſed from us upwards of fourſcore members. And there now remain about two hundred and ſixty.

I have not ordinarily fiſhed for ſouls with a net, but with an angling-rod. God the Holy Ghoſt has been pleaſed in a more gentle and undiſcernable way to work faith in the hearts of our people; and they came in one after another, not in troops, or cluſters: except at two ſeaſons, viz. after the earthquake, and about two years ago. Our people by the earthquakes were (as their neighbours) greatly affrighted; eſpecially the more rude, ignorant and wicked among us. But about a month after the firſt ſhocks, when their terrifying frights were over; it pleaſed God by his Spirit to work kindly in a way of conviction, and I truſt of converſion. And there was a great harveſt of ſouls gathered in to Chriſt in a way of open profeſſion; and if we may judge by their after-converſation, moſt of them were ſincere: which brought to mind what is written, 1 Kings xix. 11, 12. "And he ſaid, go forth and ſtand upon the mount before the Lord: and behold the Lord paſſed by, and a great ſtrong wind rent the mountains; but the Lord was not in the wind; and after the wind, an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire, a ſtill ſmall voice." And this voice, this ſtill ſmall voice was heard by many: and the powerful voice of the Holy Ghoſt was effectual for the ſaving converſion of ſcores of ſouls, according to the judgment of rational charity.

Upon what I heard of God's marvellous works of grace at Northampton, and eſpecially upon reading the ſurprizing and affecting account thereof, drawn up by their reverend paſtor: I had at times ſincere, ſenſible and fervent deſires, that the God of all grace, would viſit us with the like plentiful effuſions of his holy, promiſed Spirit: and was wont in public addreſſes to the prayer-hearing God, to aſk the gift of gifts, the Holy Spirit. Knowing that application-work in the conviction and converſion of ſinners would be carried on among a goſpelized people, more or leſs as the Spirit from on high ſhould be in leſſer or greater degrees, poured down upon them. And I looked upon it as a farther ground of encouragement to wait upon God, that he had ſo remarkably added to his promiſes under the Old and New Teſtament, his performance; as in Hampſhire county. And at length I moved the church to ſet apart a day of faſting and prayer, to wait upon God for this bleſſing; viz. that the dews and ſhowers of the Holy Ghoſt might fall upon us: and God did ſpeedily and plentifully anſwer our prayers. Of this wonderful work of God I have given the public an account in an epiſtle prefixed to a ſermon preached by the rev. Mr. Benjamin Bradſtreet on this joyful occaſion; to which I refer the reader. [The ſaid account was as follows:] "There have been unhappy controverſies carried on with too much of heat relating to the good work in this and the neighbouring provinces and colonies. Some aſcribing the whole to

the devil. But how can we account for the reconciliation of perſons for a long time at enmity, the reformation of profligate wretches, their deep humiliation, their illumination, and ſound converſion, as the effect of Satan's operations? Surely 'tis a new work for Satan to wound, and heal the conſcience, to fill the ſouls of men with love to God and Chriſt; and their mouths with praiſes to their faithful Creator, and dear Redeemer; and bring them to take inexpreſſible delight in the ways of God. Others on the contrary aſcribing all the work done among us to God; ſome of which are ſo new, ſtrange, violent, that 'tis hard to conceive they are the effect of the Holy Spirit's operations. I think we may allow ſome of them to be the natural effects of human frailty. And if ſome be allowed to be the effects of an enraged devil, I think it no unreaſonable conceſſion. We in the firſt pariſh in Glocester were ſo deſirous of this work, as to keep a day of faſting and prayer; to aſk of God the bleſſing of bleſſings, the gift of the Holy Ghoſt: and invited the reſt of the paſtors of the town with the rev. Mr. Nathaniel Rogers to aſſiſt in the work of the day. And it was not long after, that we found the good effects of waiting upon God. Can any think it poſſible that when we go to our heavenly Father and aſk a fiſh, that he will give a ſerpent? 'Tis ſtrange, if immediately upon our aſking the ſaving impreſſions of the Holy Ghoſt; God ſhould take that opportunity to ſend, or permit the devil to come among us with his undoing deluſions. But the firſt moſt viſible and powerful effuſion of the Spirit was on the laſt Sabbath in January, [1741-2.] and eſpecially as I was preaching in the afternoon and in the evening in two religious ſocieties in the harbour; many were impreſſed both with diſtreſs and with joy, above meaſure. And on Monday morning in the ſchool of Mr. Moſes Parſons; a man diſpoſed zealouſly to ſerve the beſt intereſts of all he has to do with: and being hired by a number of gentlemen, to train up their children in religious exerciſes, and in ſinging as well as other uſeful knowledge; the Spirit of God came ſo powerfully upon the ſchool, that they could not attend the ordinary ſchool exerciſes. But with their joyful maſter (with whom I had left the care of my flock while I went a journey, which I was neceſſitated to take) and a multitude of ſpectators, they prayed to, and praiſed God by ſinging ſpiritual hymns. And in the evening Mr. Parſons preached a lecture in the meeting-houſe; and in the cloſe of the exerciſe, the Spirit fell upon a great part of the congregation to the amazement of many: and people had ſuch an appetite to the word preached, that Mr. Parſons called in the help of the other miniſters of the town; and on Tueſday evening the rev. Mr. Jaques (a faithful and ſucceſsful preacher) preached: and on Wedneſday evening the rev. Mr. Bradſtreet preached the ſermon now put into your hands. Several of the hearers deſired a copy of it for the preſs. And ſeveral evening ſermons were preached after this. And the good fruits of this viſit are very apparent; no leſs than twenty-one had their experiences read the laſt Sabbath day." [Thus far the printed account.]

Now I ſhall proceed to relate as brieſly as I can the effects. As they were all amazed, ſaying in their hearts, and one to another, what meaneth this? My eyes never ſaw ſuch tranſactions; my ears never heard

ſuch expreſſions: and thus it was when the Holy Spirit was poured down, Acts ii. 2. "And ſuddenly there came a ſound from Heaven, as of a ruſhing wind, and it filled the houſe where they were ſitting." And thus it was with us. But the impreſſion was at firſt principally on the one ſide of the meeting-houſe. And there was poured down a Spirit of prayer upon young and old, eſpecially the younger ſort. And children of five, ſix, ſeven years, and upward, would pray to admiration. And in our pariſh, there have ſince been formed no leſs than nine diſtinct ſocieties, of young and old, male and female, bound and free, (for one of them is a ſociety of Negroes, who in their meetings behave very ſeriouſly and decently. They have been greatly impreſſed. One of them gave a very ſatisfying account of his experiences, and was taken into church-fellowſhip: moſt of them entered into covenant, and were baptized themſelves, and alſo their iſſue) who meet ſeveral of them twice in a week, to pray and ſing, as well as to read books of piety, and the reſt once a week. And the younger ſay their catechiſm to the head of the meeting. And ſeveral ſermons have been preached unto them.

But another effect is a Spirit of grace. The work of converſion has been carried on in an uncommon manner. But as to the degree and duration of terrors, there has been a vaſt variety. Some have been impreſſed with deep terrors, and have continued for ſeveral months under them. They have been greatly diſtreſſed, and near to diſtraction. They have had ſuch diſcoveries of the greatneſs of their guilt, and of God's anger, of the badneſs of their hearts, as to make them cry out. They have had diſcoveries of their ignorance and unbelief, of their hardneſs of heart, and enmity againſt God. They have ſeen not only an utter inability to believe, but an averſion to believe. And when it was God's time to comfort and heal their wounded hearts and ſpirits, their joys roſe proportionably to their depreſſion, and their lifting-up was in proportion to their dejection. And many a time have they been ſo full of ſpiritual joys, as to ſink and faint under the weight of them. Others have been but a ſhort time under a law-work, and then there have ſucceeded joys, under the ſenſe that their ſins are pardoned. But of this ſort, their religious impreſſions, I fear, have too ſoon wore off. And many moved towards church-fellowſhip, and joined to the church: but ſome have ſadly apoſtatized, and are become as vile, yea, more vile than before. We find that ſtrong but ſhort terrors, ſucceeded with raviſhing joys, are no certain evidence of ſaving converſion.

There has been an apparent reformation. Diverſions, though lawful and innocent, have been almoſt wholly laid aſide, and the ſinging of Dr. Watts's Hymns is the chief recreation of Chriſtians when they conveen. There are no ſeparations among us. Little has been ſaid about New Lights, (which I look upon as a term of reproach, as of old the term Puritan was) and as little about Oppoſers; the mentioning of which is irritating, and tends to widen the breach; and foment diviſions, contentions and ſeparations. As to viſions we had enough of them, until ſuch time as in a lecture-ſermon I declared my ſentiments concerning them; and ſo far as I can underſtand, there has never been one ſince. Our congregation has been diſturbed and interrupted by out-

cries, but I laboured to ſuppreſs them. I would add; that as I believe there have been ſcores ſavingly wrought upon, who were ſtrangers before that happy day, ſo much as to the form of godlineſs: ſo ſome profeſſors who reſted in the form, and were but legaliſts or ſelf-righteous, have ſeen that they built upon a ſandy foundation; and were greatly diſtreſſed under the conviction; and by an earneſt application unto Chriſt for wiſdom and righteouſneſs, have had a further diſcovery of Jeſus Chriſt; and have been encouraged to venture upon him for the complete ſalvation of their ſouls; and have had their hearts filled with joy in believing. So alſo, there have been ſcores of perſons who had truly cloſed with Chriſt in time paſt; but have walked in darkneſs, by means of the withdraw of the Spirit, the weakneſs of their graces, and prevalency of their corruptions; and have been for a long time as in a wilderneſs: theſe have been anointed as with freſh oil; their hearts have been made glad, enlarged, quickened, and comforted by renewed and continued ſupplies of grace, have been enabled with enlarged hearts to run the ways of God's commandments. One thing more I ſee cauſe to add; that although properly ſpeaking, we have had but one itinerant preacher with us: yet ſeveral eminently able and zealous ſervants of the Lord, ſettled miniſters, have occaſionally preached to our congregation; and have been greatly aſſiſting in promoting this good work. God has bleſſed their labours among us. And it is my hearty deſire, that the kingdom and intereſt of our Lord may be promoted, and converts multiplied, although by other hands. Thus I have made an impartial relation of what God has done amongſt us, in the methods of his grace: and to him be the glory in the church by Chriſt Jeſus throughout all ages, world without end, Amen. Yours, &c.

JOHN WHITE.

## SECTION XIX.

*In February 1742 at Plymouth——Former Endeavours not bleſt with Succeſs.——A Concern begins gradually to appear under the preaching of ſome Stranger Miniſters, and of their own Miniſter Mr. Leonard's——.The Subjects he preached on.——But the Concern greateſt of all in February 1742, when Mr. Croſwel came.——Strangers ſurprized at the Reformation in the Place.——A diſtinct Society.*

[ From a Letter from Mr. Leonard, Miniſter at Plymouth to Mr. Prince Miniſter at Boſton, November 23d, 1744.—Chriſtian Hiſtory, N° 92. ]

R. S. It pleaſed God to caſt my lot (who am the leaſt of all ſaints) in the firſt church and town in the country above twenty years ago. Religion was then under a great decay, moſt people ſeemed to be taken up principally about the world and the luſts of this life; tho' there appeared ſome ſerious Chriſtians among us that had the things of God at heart[a], who greatly bewailed the growth of impiety, profaneneſs, ſab-

a There is great cauſe of gratitude to God, that in this place, in the days of its greateſt degeneracy and lukewarmneſs in religion, God reſerves to himſelf a remnant piouſly diſpoſed, and of the ſame ſpirit with our religious anceſtors, who followed God into this waſte and howling wilderneſs, and were the firſt ſettlers of this town and of this land.

bath-breaking, gaming, tavern-haunting, intemperance, and other evils, which threatened to bear down all that is good and ſacred before them. We were ſenſible of an awful degeneracy, and kept days of faſting and prayer year after year, that God would pour out his Spirit upon us; eſpecially on the riſing generation: at theſe times we invited the miniſters of the county to join with us, who readily gave their aſſiſtance. The authority of this town endeavoured to put a ſtop to the growing intemperance, by clearing the taverns at nine o'clock in the evening, and puniſhing looſe and diſorderly perſons that frequented them. But all the methods uſed one way and other, proved of little effect. Iniquity prevailed, and we were in danger of loſing the very form of Godlineſs.

Mr. Whitefield coming into the land, and the news we preſently had of his preaching and converſation at Boſton and elſewhere, rouſed us a little, and we ſent to him to come and preach to us. We expected him in October 1740, but were diſappointed. In March following, Mr. Tennent came hither and preached eight ſermons to general acceptance, which by the bleſſing of God greatly awakened this people, and many have dated ſuch religious impreſſions from that time, as we have reaſon to believe iſſued in a real converſion to God. After him, ſeveral miniſters of the county and others viſited us, and preached with us; and we often ſpent whole days in prayer, ſinging and preaching, and had frequently three exerciſes in them. I often preached three times on the Lord's-day myſelf, and ſometimes three or four times in the week beſides. Altho' before this through bodily indiſpoſition, and heavineſs of ſpirit, I was not able to carry on the uſual ſtated exerciſes, and my people had for ſome years provided me an aſſiſtant.

The ſubjects chiefly inſiſted on were theſe following, viz. The ſin and apoſtacy of mankind in Adam; the blindneſs of the natural man in the things of God; the enmity of the carnal mind; the evil of ſin; the deſert of it, and the utter inability of the fallen creature to relieve itſelf: the ſovereignty of God; his righteouſneſs, holineſs, truth, power, eternity, alſo his grace and mercy in Chriſt Jeſus: the way of redemption by Chriſt; juſtification, thro' his imputed righteouſneſs, received by faith; this faith the gift of God, and a living principle that worketh by love; legal and evangelical repentance: the nature and neceſſity of regeneration; and that without holineſs no man can ſee God. All perſons were put upon examining themſelves, warned againſt truſting in their own righteouſneſs, and reſting in the form of Godlineſs, without the power, &c. Theſe things, together with pathetical invitations to ſinners to come and embrace the Lord Jeſus Chriſt, as offered in the goſpel, made a wonderful impreſſion on the minds of all ſorts of people at the firſt. And men, women, and children were much awakened, and the outward face of things began exceedingly to alter.

In February 1741-2, the rev. Mr. Croſwel came hither, and continued in the town about a fortnight, preaching ſometimes in this, and ſometimes in the other pariſh. At this time, I think, I may ſay as the Apoſtle does to the Theſſalonians: "The goſpel came unto us, not in word only, but alſo in power, and in the Holy Ghoſt, and in much aſ-

ſurance[a]. And we received the word, not as the word of man, but as it is in truth, the word of God, which wrought effectually in them that believed[b]." Hundreds of ſouls were at one time in the meeting-houſe, Saturday February 13th, crying out in the utmoſt concern, "What they ſhould do to be ſaved!" And many others rejoicing in the Lord, in the ſweet ſenſe of his redeeming love and grace in Chriſt Jeſus, as they declared. This day, and at ſome other times, converſions were ſo open and public, that we ſeemed to ſee ſouls dead in treſpaſſes and ſins, revive and ſtand up monuments of divine grace, (I don't mean that we had an intuition of their hearts, and knew infallibly the ſtate of their ſouls, which is God's prerogative) but the appearance of converſion from one ſtate to the other, and the alteration in the frame and temper of their minds, which they diſcovered in words and behaviour was admirable. This day appeared to me in the time of it, and hath done ſo ever ſince, a day of great grace, for which my ſoul giveth thanks to God. After this for ſome months together you ſhould ſcarcely ſee any body at the taverns, unleſs they were ſtrangers, travellers, or ſome come there upon neceſſary buſineſs. Perſons of all denominations, except a few, gave themſelves to reading the word of God, to meditation, prayer, conference, and other religious exerciſes, and refrained from their cuſtomary vices. And many that lived at a diſtance, (being acquainted with this town in its former ſtate coming hither) beheld us now with admiration, ſaying, "Surely the fear of God is in this place."

As this preſent life is a ſtate of imperfection; ſo there were ſome circumſtances that attended this work, which, if they had not been, might have prevented ſome prejudice and offence againſt it. A violent oppoſition preſently aroſe, and prevailed ſo far, that a number of this congregation went out from us into a diſtinct ſociety, and nine of the brethren aſked a diſmiſſion from us to embody into a church by themſelves. We readily granted their requeſt, and they have lately had a miniſter ſet over them. My prayer for him and them is, "That God would pour out his Spirit abundantly upon them, greatly enrich them with heavenly bleſſings, and fill them with all the fulneſs of God."

As for the ſubjects of this work; it hath been here as in other places. Some that were a while under awakenings, at length got rid of them, and are now returned as the dog to his vomit. Some that we thought at firſt ſavingly changed, have ſince given reaſon to fear that they deceived themſelves as well as others. But the far greater part of them that were added to the church behave with ſuch meekneſs, humility, ſobriety, and other Chriſtian virtues; that I muſt ſay of them, as David did of the godly of his day, "They are the excellent of the earth."

I have not been particular, either in deſcribing the work with us, or in giving examples of converſion; which I ſhould have done, were it not that the work with us is the ſame in ſubſtance, which is ſo often deſcribed in theſe papers. And the converſions with us (thoſe we think genuine) agreeing with the accounts from other places. But thus much I thought neceſſary to ſay, leſt I ſhould be guilty of criminal ſilence,

a 1 Epiſt. i. 5. b 2 Ch. 13.

being called to praiſe God for his wonderful works and his loving-kindneſs towards us. My ſoul mourns in ſecret for them that oppoſe or make a deriſion of the glorious work begun in the land. As for myſelf, I deſire for ever to adore the great Jehovah, Father, Son, and Holy Ghoſt, for the ſhare he hath granted me, of his mere mercy, in the grace ſhed abroad by the Holy Spirit, in theſe days upon the churches. I earneſtly deſire the prayers of all Chriſtians, that God would ſtrengthen me in ſoul and body, and make me ſtedfaſt, unmoveable, and enable me to abound in the work of the Lord. Of myſelf I am nothing but weakneſs, ſin and rebellion againſt God, but through free and undeſerved grace, the Lord Jeſus is wiſdom, righteouſneſs, ſanctification and redemption to me. The Lord is my ſtrength and my ſhield, my heart truſted in him, and I am helped; therefore my heart greatly rejoiceth, and with my ſong will I praiſe him. I am ſo confirmed in it that this work is of God, that in my moſt calm and ſedate ſeaſons my prayer is, not only that God would lead me and guide me in his way, but enable me to endure all manner of ill uſage in the world, rather than give up this cauſe, which I am fully perſuaded is his, to whom be glory and praiſe for ever and ever. Amen. From your friend and ſervant in the Lord,

NATHANAEL LEONARD.

## SECTION XX.

*About the ſame Time (viz. Spring 1742.) at Somers in the County of Hampſhire in the Maſſachuſetts.——Reſtitution.——Reconciliation.——Various Impreſſions.——A remarkable Inſtance of a Child nine Years of Age.——Chriſtians among them greatly quickened.——They are almoſt in every reſpect a reformed People.——A Day of Thankſgiving.*

[ From a Letter from Mr. Allis Miniſter at Somers, to Mr. Cooper Miniſter at Boſton, May 22d, 1742.——Chriſtian Hiſtory, N° 51, 52. ]

R. and D. S. From the ſmall acquaintance I have had with yourſelf, and knowing how much your heart is ſet upon the advancement of the intereſt of Chriſt, and his kingdom in the world; I perſuade myſelf it will be grateful to you to hear of the flouriſhing of religion in any part of the Land. God hath been in a moſt wonderful manner pouring out of his Spirit upon many towns in this county; but I think none have ſhared ſo plentifully (I don't ſpeak by way of boaſting, but acknowledge the ſovereign grace of God) of the power, the grace, and mercy of God, convincing of ſin, of righteouſneſs, and judgment, and of being brought to the embracement of the Lord Jeſus Chriſt upon the terms of the goſpel, as this people hath. To God be all the glory! all the praiſe belongs to him! There is ſuch an evident and apparent alteration in the lives, converſation and tempers of men, that I am ſure nothing but the almighty power and grace of God could effect. It fills me with tears of ſurprizing joy to ſee that love to the houſe of God and his worſhip, that ſeeming pleaſure and ſatisfaction there is in attending upon all religious duties, even in thoſe that in times paſt ſeemed to live unmindful of God and

his worſhip. Some who ſeldom came to the public worſhip of God on the Lord's-day do now conſtantly and devoutly attend thereupon: not only on the Lord's-day, but on the week day. The houſe of God is very much filled; where a public lecture hath been preached once a fortnight for ſome time; and for ſome months paſt almoſt conſtantly once a week. And there is not only a devout attendance by thoſe perſons that ſeemed to be almoſt without a form of religion; but thoſe perſons are conſtantly meeting together once or twice a week on the evening, to ſeek God by prayer. There is but one night in the week as I am informed, but what elderly or middle-aged or young people or children meet together in different parts of the town in companies, to pray to God and ſing praiſes to him. And, what is very remarkable, children that could not be perſuaded through fear without difficulty to ſtep out of the door in a dark evening, will now go alone two and ſome three miles thro' a thick wood, to join together in prayer, reading, and ſinging pſalms: the dark night is no hindrance to them, nor the badneſs of the weather. Thoſe youths that delighted themſelves in frolicking and miſchief, have wholly left it off; and ſay, they take more pleaſure and ſatisfaction in ſerving God, than ever they did in the ways of ſin and Satan. Yea, thoſe things that were pleaſing to them, are now as the gall of aſps and wormwood. Some heads of families, as far as I can learn, that never prayed in their families, are now conſtant therein morning and evening. Some that have wronged others in their names and eſtates, have freely and voluntarily confeſſed their faults and made ſatisfaction. I know of many ſuch inſtances. Quarrels and contentions between neighbour and neighbour which have ſubſiſted for many years; and no means could effect a reconciliation, are now at an end: and there is ſeemingly an hearty love and affection to each other. Thoſe perſons who were ſomewhat addicted to ſwearing and very much to vain frothy expreſſions, have wholly left them off, and have a ſavour of religion in all their diſcourſes.

It would take up a great deal of time, if I ſhould attempt to let you know the various impreſſions that are made on the minds of profeſſors, whereby ſuch a change is wrought. To inſtance in a few particulars. Some have a great ſenſe of the majeſty of God, which fills them with fear and trembling; and a ſenſe of their own nothingneſs, which makes them to cry out, I am a worm and no man. Some have a ſenſe of the holineſs of God, and for a long time cannot be brought to think that ever God will admit ſuch ſinful and unholy creatures into the heavenly world when they die. Some have a ſenſe of the power of God, and his ability to ſave ſinners. Some have a ſenſe of the beauty, of the excellency and love of Chriſt, which draws forth their whole ſouls to him. Some have a ſenſe of the evil and vile nature of ſin. To ſome, particular ſins are ſo ſet home to their conſciences, as that they are in dreadful diſtreſs and anguiſh of ſpirit day and night for ſome weeks together, before they find eaſe for their burthened ſouls. Some have a ſenſe of the evil of ſin in general, and particular ſins not ſet home to their conſciences remarkably. Others, particular ſins fill with great anguiſh and diſtreſs. Such an one I was ſent for to converſe with. It

was a child about nine years of age, which ſeemed to me to be in as great anguiſh and diſtreſs by reaſon of ſome particular ſins, as if it had actual flames of fire ſeized on it. There were ſeveral children in the room and negroes: unto whom it addreſſed itſelf, particularly warning them of theſe and thoſe ſins for which ſhe ſaid ſhe muſt burn in hell: it addreſſed herſelf to the negroes, ſaying "Do not go to hell with me, I would go alone, I do not deſire Indians and negroes ſhould be as miſerable as I ſhall be by and by." I adviſed her to lift up her heart to God in prayer for mercy: and accordingly ſhe did, and made uſe of this expreſſion in the moſt lively manner; "Good Lord let me ſee all my ſins; but do not let me ſee them all at once; let me ſee them, as I can bear them: if thou letteſt me ſee them all at once, I ſhall immediately go to hell." Some other inſtances there have been among us of children and youth; whoſe anguiſh and diſtreſs for ſin hath been ſo great, that I can no ways deſcribe it to you, to convey a true and lively idea thereof. And ſome who have been in great diſtreſs, have had in due time proportionable joy and comfort: and others again not. God hath infinite ways almoſt, if I may ſo expreſs it, of beginning and carrying on his own work in the hearts of the children of men. There have been ſome among us of all ages and ſexes that have ſhared in the boundleſs riches of God's grace: middle-aged perſons, elderly; and one of ſeventy-ſix years of age hath been as I am in charity bound to think, a ſubject of the amazing power and grace of God. Chriſtians have been wonderfully filled, enlivened and quickened by the Spirit of God. But the riſing generation hath in a more general and remarkable manner ſhared in the out-pouring of the Spirit of God.

I have given you a ſhort but imperfect account of the wonderful things God hath done and is doing among us. But you would think (I may ſafely ſay) that the one half had not been told you, if you knew the circumſtances of this people in times paſt, and what they are now. We are almoſt in every reſpect a reformed people. To God be all the praiſe and glory. I would intreat your prayers at the throne of grace, both for me and this people; that we may have ſtill the tokens of the divine preſence, and that we may live up to the peculiar and diſtinguiſhing mercies of God manifeſted toward a ſinful and backſliding people. From your unworthy ſervant and fellow-labourer in the goſpel miniſtry, SAMUEL ALLIS.

N.B. Some months ago, we ſet a-part a day of public thankſgiving to God, for the revival of religion, and the remarkable out-pouring of his Spirit. And I think there were evident tokens of God's owning us and accepting of our ſacrifices.

## SECTION XXI.

*Extracts of Atteſtations to the above remarkable Revival in New-England, &c.*——I. *By ſixty-eight Miniſters at the Meeting in Boſton, July 7th,* 1743.———II. *By twelve in Connecticut Colony, Norwich, June 23d,* 1743.——III. *By ſix in the County of York, Scarborough, June 23d,* 1743.——IV. *By ſeven in the County of Hampſhire, June 30th,* 1743.——V. *By eleven in the County of Fairfield, Woodbury, October 5th,* 1743.———VI. *The Names of twenty Miniſters who gave their ſingle* [*two of them their joint*] *Atteſtations.*———VII. *Extract of a Letter from Mr. Gilbert Tennent containing Atteſtations from ſeveral Miniſters; alſo ſome Account of the Revival in the Provinces of New-Jerſey, New-York and Penſylvania, dated Auguſt 24th,* 1744.——VIII. *Mr. William Tennent's ſhort Account of ſome Places in theſe Provinces, dated October 11th,* 1744.——IX. *Some Account of the Perſeverance of the Subjects of the above Revival who lived in and about Boſton, in two Letters dated September 3d,* 1751, *and January 22d,* 1752.

### I. *Extract of the Teſtimony and Advice of the Aſſembly of Miniſters at Boſton, July 7th,* 1743.

[ Chriſtian Hiſtory, N° 20, 21. ]

On Friday May 27th, 1743, a number of miniſters belonging both to Boſton, and divers towns in the country, conferring together and judging that the honour and intereſt of Chriſt called them to make a general inquiry into the ſtate of religion in this land, and with others to bear their teſtimony to the wondrous work of his power and grace in the late revival of religion among us; agreed to publiſh the following invitation in one of the news-papers. Accordingly, in the Boſton Gazette of Tueſday May 31ſt, the ſaid invitation appeared in the following terms——

*To the Publiſhers of the Boſton Gazette.—Some of your Cuſtomers deſire you to inſert this in your next Paper.*

" It is deſired and propoſed by a number of miniſters both in town and country, that ſuch of their brethren as are perſuaded there has of late been a happy revival of religion, through an extraordinary divine influence, in many parts of this land, and are concerned for the honour and progreſs of this remarkable work of God, may have an interview at Boſton, the day after the approaching commencement; to conſider whether they are not called to give an open conjunct teſtimony to an event ſo ſurprizing and gracious; as well as againſt thoſe errors in doctrine and diſorders in practice, which through the permitted agency of Satan have attended it, and in any meaſure blemiſhed its glory and hindred its advancement: and alſo to conſult the moſt likely methods to be taken, to guard people againſt ſuch deluſions and miſtakes as in ſuch a ſeaſon they are in danger of falling into, and that this bleſſed work may continue and flouriſh among us. But if any gentlemen who hear-

tily concur in the end and design of this proposal, may be hinder'd in providence from giving their presence at this designed interview; it is earnestly desired they would send their attestations, and communicate their thoughts seasonably in writing: though at the same time it is hoped, none will suffer small difficulties to prevent their attendance on an affair of such importance to the interest of Christ's kingdom, both here and in other parts of the world."

Agreeable to this invitation, a considerable number of ministers met at Boston on Thursday July 7th, in the forenoon: when the rev. Mr. White of Glocester opened the assembly with prayer; they had some discourse; and then adjourned (in order to attend the public lecture) to half an hour past two in the afternoon. In the afternoon they met to the number of ninety, chose Dr. Colman moderator, Dr. Sewall assistant, and Mr. Prince and Mr. Hobby, scribes. But Dr. Colman excusing himself, Dr. Sewall acted as moderator. They then proceeded to read letters from twenty-eight who were absent, bearing their testimony to this remarkable work of God in the land. And after further inquiries, declarations, discourses and debates, a little after eight in the evening, was read, proposed and put, without any objection, the following vote, viz. "We pastors of churches in the provinces of the Massachusetts-Bay and New-Hampshire in New-England, met at Boston this 7th day of July 1743, being perswaded there has of late been a happy revival of religion, through a remarkable divine influence in many parts of this land, and apprehending it our duty to give an open conjunct testimony, to the glory of God, to an event so surprizing and gracious, as well as against those errors in doctrine, and disorders in practice which through human frailties and corruptions and the permitted agency of Satan have attended it, and in any measure blemished its glory and hinder'd its advancement; came to the following resolution, that a committee be chosen to consider the premisses and make a report to morrow morning at nine of the clock." Voted in the affirmative generally. And chose the rev. Dr. Sewall, Messrs. Wigglesworth, Prince, Adams, Cooper, Nathaniel Rogers, Leonard and Hobby, to be said committee. The rev. Mr. Moody prayed. And they adjourned to meet to morrow morning at nine of the clock. Friday morning about ten, they met again, to the number of about seventy. Dr. Sewall prayed: and then presented the committee's report: first we read the whole throughout: then began again, and read the introduction: then read and severally considered the following paragraphs: and after divers amendments, proceeded to subscribe. Voted, "That Messrs. Prince, Cooper and Gee, be a committee to take care of publishing the subscribed testimony and advice, together with suitable extracts from the letters communicated to us." Rev. Mr. Baxter returned thanks and prayed. And about three in the afternoon we dissolve.

A true account according to the Minutes. THOMAS PRINCE, Scribe.

*The Teſtimony and Advice of an Aſſembly of Paſtors of Churches in New-England, at a Meeting in Boſton July 7th, 1743. occaſioned by the late happy Revival of Religion in many Parts of the Land. To which are added, Atteſtations contained in Letters from a Number of their Brethren who were providentially hindered from giving their Preſence.*

"If it is the duty of every one, capable of obſervation and reflection, to take a conſtant religious notice of what occurs in the daily courſe of common providence; how much more is it expected that thoſe events in the divine oeconomy, wherein there is a ſignal diſplay of the power, grace and mercy of God in behalf of the church, ſhould be obſerved with ſacred wonder, pleaſure and gratitude?——Nor ſhould the people of God content themſelves with a ſilent notice, but publiſh with the voice of thankſgiving, and tell of all his wondrous works.——More particularly, when Chriſt is pleaſed to come into his church in a plentiful effuſion of his Holy Spirit, by whoſe powerful influences the miniſtration of the word is attended with uncommon ſucceſs, ſalvation-work carried on in an eminent manner, and his kingdom, which is within men, and conſiſts in righteouſneſs and peace and joy in the Holy Ghoſt, is notably advanced,——This is an event which above all others invites the notice, and beſpeaks the praiſes of the Lord's people, and ſhould be declared abroad for a memorial of the divine grace;——as it tends to confirm the divinity of a deſpiſed goſpel, and manifeſts the work of the Holy Spirit in the application of redemption, which too many are ready to reproach; as it may have a happy effect, by the divine bleſſing, for the revival of religion in other places, and the enlargement of the kingdom of Chriſt in the world;——and as it tends to enliven the prayers, ſtrengthen the faith, and raiſe the hopes, of ſuch as are waiting for the kingdom of God, and the coming on of the glory of the latter days.—But if it is juſtly expected of all who profeſs themſelves the diſciples of Chriſt, that they ſhould openly acknowledge and rejoice in a work of this nature, wherein the honour of their divine maſter is ſo much concerned; how much more is it to be looked for from thoſe who are employed in the miniſtry of the Lord Jeſus, and ſo ſtand in a ſpecial relation to him, as ſervants of his houſhold, and officers in his kingdom? ——Theſe ſtand as watchmen upon the walls of Jeruſalem; and it is their buſineſs not only to give the alarm of war when the enemy is approaching, but to ſound the trumpet of praiſe when the King of Zion cometh, in a meek triumph, having ſalvation.——For theſe and other reaſons, we, whoſe names are hereunto annexed, paſtors of churches in New-England, met together in Boſton, July 7th 1743, think it our indiſpenſable duty, (without judging or cenſuring ſuch of our brethren as cannot at preſent ſee things in the ſame light with us) in this open and conjunct manner to declare, to the glory of ſovereign grace, our full perſuaſion, either from what we have ſeen ourſelves, or received upon credible teſtimony, that there has been a happy and remarkable revival of religion in many parts of this land, through an uncommon di-

vine influence; after a long time of great decay and deadness, and a sensible and very awful withdraw of the Holy Spirit from his sanctuary among us. Though the work of grace wrought on the hearts of men by the word and Spirit of God, and which has been more or less carried on in the church from the beginning, is always the same for substance, and agrees, at one time and another, in one place or person and another, as to the main strokes and lineaments of it, yet the present work appears to be remarkable and extraordinary—On account of the numbers wrought upon.——We never before saw so many brought under soul-concern, and with distress making the inquiry, "What must we do to be saved?" And these persons of all characters and ages.——With regard to the suddenness and quick progress of it——Many persons and places were surprized with the gracious visit together, or near about the same time; and the heavenly influence diffused itself far and wide like the light of the morning.——Also in respect of the degree of operation, both in a way of terror and in a way of consolation; attended in many with unusual bodily effects.——Not that all who are accounted the subjects of the present work, have had these extraordinary degrees of previous distress and subsequent joy. But many, and we suppose the greater number, have been wrought on in a more gentle and silent way, and without any other appearances than are common and usual at other times, when persons have been awakened to a solemn concern about salvation, and have been thought to have passed out of a state of nature into a state of grace. As to those whose inward concern has occasioned extraordinary outward distresses, the most of them when we came to converse with them, were able to give, what appeared to us, a rational account of what so affected their minds; viz. a quick sense of their guilt, misery and danger; and they would often mention the passages in the sermons they heard, or particular texts of scripture, which were set home upon them with such a powerful impression.——And as to such whose joys have carried them into transports and extasies, they in like manner have accounted for them, from a lively sense of the danger they hoped they were freed from, and the happiness they were now possessed of; such clear views of divine and heavenly things, and particularly of the excellencies and loveliness of Jesus Christ, and such sweet tastes of redeeming love as they never had before.——The instances were very few in which we had reason to think these affections were produced by visionary or sensible representations, or by any other images than such as the scripture itself presents unto us.

And here we think it not amiss to declare, that in dealing with these persons we have been careful to inform them, that the nature of conversion does not consist in these passionate feelings; and to warn them not to look upon their state as safe, because they have passed out of deep distress into high joys, unless they experience a renovation of nature, followed with a change of life, and a course of vital holiness.——Nor have we gone into such an opinion of the bodily effects with which this work has been attended in some of its subjects, as to judge them any signs that persons who have been so affected, were then under a saving work of the Spirit of God. No; we never so much as called these bo-

dily ſeizures, convictions; or ſpake of them as the immediate work of the Holy Spirit. Yet we do not think them inconſiſtent with a work of God upon the ſoul at that very time; but judge that thoſe inward impreſſions which come from the Spirit of God, thoſe terrors and conſolations of which he is the author, may, according to the natural frame and conſtitution which ſome perſons are of, occaſion ſuch bodily effects. ——And therefore that thoſe extraordinary outward ſymptoms, are not an argument that the work is deluſive, or from the influence and agency of the evil ſpirit.

With reſpect to numbers of thoſe who have been under the impreſſions of the preſent day, we muſt declare there is good ground to conclude they are become real Chriſtians; the account they give of their conviction and conſolation agreeing with the ſtandard of the holy ſcriptures, correſponding with the experiences of the ſaints, and evidenced by the external fruits of holineſs in their lives: ſo that they appear to thoſe who have the neareſt acceſs to them, as ſo many epiſtles of Chriſt, written, not with ink, but by the Spirit of the living God, atteſting to the genuineneſs of the preſent operation, and repreſenting the excellency of it. Indeed many who appeared to be under convictions, and were much altered in their external behaviour, when this work began, and while it was moſt flouriſhing, have loſt their impreſſions, and are relapſed into their former manner of life: yet of thoſe who were judged hopefully converted, and made a public profeſſion of religion, there have been fewer inſtances of ſcandal and apoſtacy than might be expected.——So that, as far as we are able to form a judgment, the face of religion is lately changed much for the better in many of our towns and congregations; and together with a reformation obſervable in divers inſtances, there appears to be more experimental Godlineſs, and lively Chriſtianity, than the moſt of us can remember we have ever ſeen before.——

Thus we have freely declared our thoughts as to the work of God ſo remarkably revived in many parts of this land.——And now, we deſire to bow the knee in thankſgiving to the God and Father of our Lord Jeſus Chriſt, that our eyes have ſeen, and our ears heard ſuch things.—And while theſe are our ſentiments, we muſt neceſſarily be grieved at any accounts ſent abroad, repreſenting this work as all enthuſiaſm, deluſion and diſorder.——Indeed it is not to be denied that in ſome places many irregularities and extravagancies have been permitted to accompany it, which we would deeply lament and bewail before God, and look upon ourſelves obliged, for the honour of the Holy Spirit, and of his bleſſed operations on the ſouls of men, to bear a public and faithful teſtimony againſt; though at the ſame time it is to be acknowledged with much thankfulneſs, that in other places, where the work has greatly flouriſhed, there have been few if any of theſe diſorders and exceſſes. ——But who can wonder, if at ſuch a time as this Satan ſhould intermingle himſelf, to hinder and blemiſh a work ſo directly contrary to the intereſts of his own kingdom?——Or, if while ſo much good ſeed is ſowing, the enemy ſhould be buſy to ſow tares?——We would therefore, in the bowels of Jeſus, beſeech ſuch as have been partakers of this

work, or are zealous to promote it, that they be not ignorant of Satan's devices; that they watch and pray againſt errors and miſconduct of every kind, leſt they blemiſh and hinder that which they deſire to honour and advance.——Particularly, that they do not make ſecret impulſes on their minds, without a due regard to the written word, the rule of their duty: a very dangerous miſtake which we apprehend ſome in theſe times have gone into——That laymen do not invade the miniſterial office, and under a pretence of exhorting ſet up preaching; which is very contrary to goſpel order, and tends to introduce errors and confuſion into the church.——That miniſters do not invade the province of others, and in ordinary caſes preach in another's pariſh, without his knowledge, and againſt his conſent: nor encourage raw and indiſcreet young candidates, in ruſhing into particular places, and preaching publicly or privately, as ſome have done to the no ſmall diſrepute and damage of the work in places where it once promiſed to flouriſh. Though at the ſame time we would have miniſters ſhew their regard to the ſpiritual welfare of their people, by ſuffering them to partake of the gifts and graces of able, ſound and zealous preachers of the word, as God in his providence may give opportunity therefor: being perſuaded God has in this day remarkably bleſſed the labours of ſome of his ſervants who have travelled in preaching the goſpel of Chriſt.——That people beware of entertaining prejudices againſt their own paſtors, and do not run into unſcriptural ſeparations.——That they do not indulge a diſputatious ſpirit, which has been attended with miſchievous effects; nor diſcover a ſpirit of cenſoriouſneſs, uncharitableneſs, and raſh judging the ſtate of others: than which ſcarce any thing has more blemiſhed the work of God amongſt us.——And while we would meekly exhort both miniſters and Chriſtians, ſo far as is conſiſtent with truth and holineſs, to follow the things that make for peace; we would moſt earneſtly warn all ſorts of perſons not to deſpiſe theſe out-pourings of the Spirit, leſt a holy God be provoked to with-hold them, and inſtead thereof to pour out upon this people the vials of his wrath, in temporal judgments and ſpiritual plagues; and would call upon every one to improve this remarkable ſeaſon of grace, and put in for a ſhare of the heavenly bleſſings ſo liberally diſpenſed.——

Finally, we exhort the children of God to continue inſtant in prayer, that he, with whom is the reſidue of the Spirit, would grant us freſh, more plentiful and extenſive effuſions, that ſo this wilderneſs, in all the parts of it, may become a fruitful field:——That the preſent appearances may be an earneſt of the glorious things promiſed to the church in the latter days; when ſhe ſhall ſhine with the glory of the Lord ariſen upon her, ſo as to dazzle the eyes of beholders, confound and put to ſhame all her enemies, rejoice the hearts of her ſolicitous and now ſadned friends, and have a ſtrong influence and reſplendency throughout the earth.——Amen! Even ſo come Lord Jeſus; come quickly!

After ſolemn repeated prayer, free inquiry and debate, and ſerious deliberation, the above teſtimony and advice is ſigned by the following paſtors of churches:

I. In the Province of the MASSACHUSETTS-BAY.

County of SUFFOLK.

* Benjamin Colman.
Joſeph Sewall, To the ſubſtance, ſcope and end.
Thomas Prince, To the ſubſtance.
John Webb.
William Cooper.
Thomas Foxcroft.
* Samuel Checkley.
Joſhua Gee.
* Andrew Elliot.
John Moorhead. [Theſe ten in Boſton.]
James Bayley of Weymouth.
* John Fowle of Hingham.
Thomas Balch of Dedham.
Henry Meſſinger of Wrentham.
Elias Haven of Wrentham.
James Allin of Brookline.
* Joſeph Baxter of Medfield.
* Ezra Carpenter of Hull.

County of ESSEX.

James Diman of Salem, To the ſubſtance, ſcope and end.
Samuel Wiggleſworth of Ipſwich.
Nathanael Rogers of Ipſwich.
* Simon Bradſtreet of Marblehead.
John Chipman of Beverly, To the ſubſtance, ſcope and end.
Jedidiah Jewet of Rowley.
James Chandler of Rowley.
Samuel Bacheller of Haverhill.
John White of Gloceſter.
John Emerſon of Topsfield, To the ſcope and ſubſtance.
John Warren of Wenham.
Ames Cheever of Mancheſter.

County of MIDDLESEX.

* Hull Abbot of Charleſtoun.
* Thomas Prentice of Charleſtoun.
Daniel Bliſs of Concord.
William Hobby of Reading.
John Cotton of Newton.
Joſeph Emerſon of Malden, To the ſcope and ſubſtance.
* Ebenezer Turell of Medford.
Daniel Emerſon of Dunſtable.
Phineas Hemmingway of Townſhend.

County of WORCESTER.

* Joſeph Dorr of Mendon.
* Ebenezer Parkman of Weſtborough.
David Goddard of Leiceſter, To the ſubſtance.
Solomon Prentice of Grafton.
John Seccomb of Harvard.
Nathan Webb of Uxbridge.

County of PLYMOUTH.

Nathanael Leonard of Plymouth.
Jonathan Ellis of Plymouth.
* Nathanael Eells of Scituate.
Samuel Veazie of Duxborough.
Samuel Hill of Marchfield.
John Porter of Bridgewater.
Othniel Campbell of Plympton.
* Benjamin Baſs of Hanover.
* Thaddeus Maccarty of Kingſton.
John Cotton of Hallifax.

County of BARNSTABLE.

Francis Worſter of Sandwich.

County of BRISTOL.

Joſiah Crocker of Taunton.
Habijah Weld of Attleborough, To the ſubſtance, ſcope and end.
Samuel Tobey of Berkley.

County of YORK.

Samuel Moody of York.
Samuel Chandler of York.
Thomas Smith of Falmouth.

II. In the Province of NEW-HAMPSHIRE.

Ward Cotton of Hampton.
Joſeph Adams of Newington.
James Pike of Summerſworth.
Amos Main of Rocheſter.
Joſhua Tufts of Litchfield.

III. In the Colony of RHODE-ISLAND.

Joſiah Cotton of Providence, To the general ſcope and tendency.

N. B. They to whoſe names *'s are affixed, ſigned the teſtimony and advice with an exception in the following terms. " We concur

with the teſtimony for the ſubſtance of it, excepting that article of itinerancy, or miniſters and others, intruding into other miniſters pariſhes without their conſent, which great diſorder we apprehend not ſufficiently teſtified againſt, therein."

N. B. By reaſon of diſtance, the miniſters of Connecticut-Colony, and of the county of Hampſhire in the Maſſachuſetts-Province could not conveniently attend the interview.

[ Chriſtian Hiſtory, N° 25. ]

We are informed by Mr. Prince one of the ſcribes of the ſaid aſſembly, " That very few of the miniſters preſent in the [above] aſſembly complained of errors or diſorders in the congregations they belonged to: that ſeveral declared they had had none from the beginning: but, in the extraordinary revival of religion among their people, the work had been carried on with great ſerioufneſs and regularity: that others declared, that where there had been ſome diſorders and miſtakes at firſt in ſome, through the great numbers ſuddenly and mightily awakened, the great diſtreſs of ſome in their convictions, the great joy of others upon their laying hold on Chriſt and finding a wondrous change within them, the frailties of ſome, and the ſurprize of all; yet in a little while they ſaw and owned their miſtakes, came into a more ſettled way of thinking, ſpeaking and behaving, and the diſorders ceaſed; declaring alſo that both errors and diſorders had been greatly magnified and multiplied above what they really were in the congregations they belonged to: and that as far as they could learn the greateſt errors and diſorders were in thoſe places where the miniſters oppoſed the work, and thereby loſt much of their reſpect and influence. To this may be added, that whereas ſeveral of the rev. paſtors preſent in the ſaid aſſembly ſubſcribed the teſtimony and advice, as to the ſubſtance, others to the ſubſtance, ſcope and end; and others without reſtriction: this ſeemed chiefly to ariſe from this particular paſſage in the ſaid advice, viz. " That miniſters do not invade the province of others, and in ordinary caſes preach in another's pariſh without his knowledge and againſt his conſent." In which particular article ſome of the paſtors thought that miniſters and others preaching in other miniſters pariſhes was not ſufficiently teſtified againſt. Other paſtors feared that this article was in danger of being conſtrued and perverted to the great infringement of Chriſtian and human liberty of conſcience. And other paſtors apprehended that this article was ſufficiently guarded by this limitation to ordinary caſes: leaving it to the ſerious conſcience both of miniſters and others to judge when the caſes are ordinary or not ordinary.

II. *Atteſtations of twelve Miniſters in Connecticut Colony, Norwich, June 23d,* 1743.

[ Chriſtian Hiſtory, N° 25. ]

We the ſubſcribers, miniſters of the goſpel, in (and in the neighbourhood of) this town, being occaſionally met here, have juſt had a ſight of a paragraph in the weekly poſt-boy of the 30th of May laſt,

wherein it is propoſed by a number of miniſters, that ſuch of their brethren as are perſwaded there has been of late a happy revival of religion in many parts of the land, might have an interview at Boſton the day after the commencement approaching, and deſiring that thoſe who may be hinder'd in providence, from giving their preſence at the deſigned interview, would ſend their atteſtations and communicate their thoughts ſeaſonably in writing. Since we are not like to be at the propoſed interview, we take this opportunity to ſignify to you that, for our own parts we are abundantly ſatisfied that there has of late, for about three years paſt, been a great and wonderful revival of religion in the ſeveral places to which we miniſter, and in divers others which we are acquainted with; wherein, through the mighty power and grace of God, great numbers of perſons of all ſorts, but eſpecially young people, have been greatly awakened, deeply convinced of ſin; and many, as far as we can judge upon careful obſervation and examination, truly humbled at the foot of a ſovereign and righteous God, and ſavingly brought to believe on the Lord Jeſus Chriſt for everlaſting life: and have ſince lived ſo as to give credit and confirmation to their pretenſions; and do now adorn their profeſſion in an humble and holy life and Chriſtian converſation; walking in the fear and love of God, and bringing forth fruits meet for repentance, in the exerciſes of the graces and virtues of the Chriſtian life.

Although many who have made a profeſſion of Chriſtianity and converſion have run into imprudent things, and diſcovered much ſpiritual pride, by raſh cenſorious judgings, haſty ſeparations from their miniſters and brethren, and ſome have embraced wrong notions and principles in religion; (though there has been little of that in the places where we live) yet we know of great numbers who have been happily preſerved from ſuch falls and failings, and who carry themſelves like the meek and humble diſciples of the bleſſed Jeſus; and ſome who have been led aſtray through the ſubtilty of Satan, have, by grace, been recovered and in a great meaſure convinced of thoſe follies and miſtakes, and humbled for the pride and naughtineſs of their hearts. And all of a bad tendency and nature that we have ſeen does not give us any reaſon to think that there has not been a great and glorious work of divine grace carried on among us, and a great reformation and revival of religion; for which we deſire to praiſe and adore the ſovereign mercy of God.

Our time is now ſhort, and we cannot pretend to give a particular account of the work of God among our people, or of the bad things which have been the concomitants of this bleſſed work; yet thus much we thought ourſelves obliged to ſay to the praiſe of divine grace, and the glory of him who is the author of all good. We are your brethren, &c.

| | |
|---|---|
| Joſeph Meacham of Coventry. | John Owen of Groton. |
| Benjamin Lord of Norwich. | Samuel Moſeley of Windham. |
| Hezekiah Lord of Preſton. | Jonathan Parſons of Lyme. |
| Solomon Williams of Lebanon. | Eleazer Wheelock of Lebanon. |
| Daniel Kirtland of Norwich. | Benjamin Pomroy of Hebron. |
| Jabez Wight of Norwich. | David Jewet of New-London. |

III. *Extract of the Attestation of six Ministers of the Eastern Association in the County of York, Scarborough, June 23d, 1743.*

[ Christian History, N° 22. ]

We the subscribers, pastors of the Eastern association, taking into serious consideration the state of religion in our several charges, and throughout the land at this day, look on ourselves bound in the most express manner to declare ourselves with respect thereto. And in as much as it incontestibly appears to us from what we have seen among ourselves and in other places, that by an extraordinary divine influence, there hath been an happy revival of religion in our land; we dare not but publicly speak out our grateful sense thereof to the honour of the free and sovereign grace of God. But whereas at the same time there have been great complaints of prevailing errors in doctrine and disorders in practice, such as, asserting, that secret impulses on the minds of persons without due regard to the written word of God may be depended on as the rule of their conduct; that assurance is of the essence of saving faith; and, that sanctification is no evidence of justification: all which we judge are contrary to the pure doctrines of the gospel: and as to disorders in practice; such as, persons assuming to themselves the prerogative of God to look into and judge the hearts of others, censuring and condemning their brethren, and especially their ministers, as blind and unconverted, &c. and upon these pretended grounds making an actual separation from their respective pastors, though they openly disavow the above mentioned-errors, and are regular in their lives: all which errors and disorders being of pernicious consequence, as tending to obscure the glorious work of God, bring it into disrepute and obstruct the progress of it, we would in like manner bear our joint and solemn testimony against. And though we are fully persuaded the human mind under the operations of the divine Spirit, may be overborn with joy and terror; yet the transports and agitations that have appeared in some places from the ungoverned passions of people, and the excess of joy and sorrow, we judge to be no certain indication of the special presence or work of the Spirit of God. But at the same time we lament the impious spirit of such as from hence take occasion to reproach the work of the divine Spirit in the hearts of the children of God.

Benjamin Allen of Falmouth.
Wm. Thompson of Scarborough.
Samuel Jefferds of Wells.
John Hovey of Arundel.
Nicholas Loring of North-Yarmouth.
Moses Morrill of Biddeford.

At an association meeting, Scarborough June 23d, 1743. Voted, "That the above declaration be delivered to the rev. Mr. Smith to be by him communicated at discretion to the ministers who are to meet at Boston the day after the approaching commencement, as the sentiments of the association with relation to the present religious appearances in the country." BENJAMIN ALLEN, Moderator.

IV. *Extract of the Atteſtation of ſeven Miniſters in the County of Hampſhire, June 30th,* 1743.

[ Chriſtian Hiſtory, N° 23. ]

Whereas an advertiſement hath lately been publiſhed, &c.——We whoſe names are ſubſcribed to this, living at a great diſtance, and our circumſtances not well allowing us to go ſo great a journey at the time propoſed, would hereby ſignify; that according to what underſtanding we have of the nature of Chriſtianity, and the obſervation we have had opportunity to make, we judge that there has been within the laſt two years and an half, a bleſſed out-pouring of the Spirit of God in this county, in awakening and converting ſinners, and in inlightning, quickening and building up ſaints in faith, holineſs and comfort; which has been attended in great numbers with an abiding alteration and reformation of diſpoſition and behaviour. And particularly we would hereby declare to the glory of God's grace, that we judge that there has been a happy revival of religion in the congregations that have been committed to our paſtoral care, and that there are many in them that, by abiding manifeſtations of a ſerious, religious and humble ſpirit, and a conſcientious care and watchfulneſs in their behaviour towards God and man, give all grounds of charity towards them, as having been ſincere in the profeſſion they have made. And however there has been, eſpecially in ſome places, a mixture of enthuſiaſm and falſe religion, and ſome have run into great errors in their conduct, and ſome have fallen away, and there is a declenſion in others that is to be lamented; yet we think the effect has been ſuch, and ſtill continues to be ſuch, as leaves no room reaſonably to doubt of God's having been wonderfully in the midſt of us, and ſuch as has laid us under great obligations for ever to admire and extol the riches of his grace in doing ſuch great things for us.——

Begging of him that he would be with you in your meeting, and guide you in your thoughts and concluſions with reſpect to theſe things, and direct you to that which may be for his glory and the proſperity of Zion, and deſiring your prayers to God for us, and the flocks committed to our care, we remain, &c.

Stephen Williams of Springfield.
Peter Raynolds, of Enfield.
Jonathan Edwards of Northampton.
Samuel Allis of Somers.
John Woodbridge of Hadley.
David Parſons, jun. of Hadley.
Edward Billing of Cold-Spring.

V. *Atteſtation of eleven Miniſters in the County of Fairfield in Connecticut Colony, Woodbury, October 5th,* 1743.

[ Chriſtian Hiſtory, N° 91. ]

*To the Publiſher of the Chriſtian Hiſtory.*

Sir, As ſome of us, the aſſociated miniſters of the Eaſtern diſtrict of the county of Fairfield in Connecticut, have, with ſenſible pleaſure, read the joint teſtimony of ſo large a number of our rev. brethren, to the

glorious work of the bleſſed Spirit of grace and truth, in the late wonderful revival of real religion in the land; ſo all of us would now jointly, though brieſly, declare that we look upon ourſelves, and all the miniſters and people of God throughout the land, laid under infinite obligations for ever to admire and adore rich, free and ſovereign grace, ſo amazingly diſplayed in viſiting a profeſſing people, in a day of ſuch general ſecurity, indolence and formality; cauſing ſo great an awakening of all ſorts of perſons, convincing ſo many of ſin, righteouſneſs and judgment, and bringing ſuch numbers, of different ages, hopefully to cloſe ſavingly with the dear Jeſus, on the ſelf-denying terms of the goſpel, ſo as that it hath far exceeded even any hopes and expectations of ours, as well as any thing of this nature, we ever ſaw in our day. We cannot but be ſenſibly touched with ſorrow to ſee, that there are many, who (not duly diſtinguiſhing betwixt this bleſſed work, and ſome evils that have attended it, by the miſconduct both of ſome of the inſtruments and ſubjects) ſtumble and are in hazard of falling: as well as to find reaſon to fear, that in ſome places the work itſelf is oppoſed. But it moſt of all affects our ſouls with grief, to find, that God has ſo awfully withdrawn the influences of his Holy Spirit from the means of grace. O that God in his infinite mercy would remove the preſent dreadful ſpiritual judgments, that in infinite juſtice are fallen upon us an ungrateful and gainſaying people; that in the midſt of wrath he would remember mercy, and yet return in loving-kindneſs and tender mercy, and give us a latter harveſt more plentiful than the former; would go on to accompliſh the glorious things ſpoken of the city of our God, until he make Jeruſalem the joy of the whole earth! To conclude, we cannot omit giving in our public teſtimony, from our own happy experience and obſervation, that the frequent interchange of miniſterial labours has been remarkably owned and bleſſed of God to the hopeful awakening of many ſouls; and could heartily wiſh that miniſterial communion, and an hearty reception as well as joyful improvement of each other's miniſterial gifts and occaſional labours, might ſtill be encouraged and maintained amongſt goſpel-miniſters throughout the land, as that which would give an hopeful proſpect of the Lord's return, and ſo of the revival of religion from its preſent ſad declining ſtate.

Anthony Stoddard of Woodbury.
Samuel Cook of Stratfield.
John Graham of Woodbury.
Hezekiah Gold of Stratford.
Jedidiah Mills of Ripton.
Ebenezer White of Danbury.
Eliſha Kent of Philippi, in the province of New-York.
Benajah Caſe of New-Fairfield.
Joſeph Bellamy of Woodbury.
David Judſon of Newtown.
Reuben Judd of Woodbury.

VI. *The Names of twenty Miniſters who gave their ſingle* [*two of them their joint*] *Atteſtations.*

[ Chriſtian Hiſtory, N° 21, 22, 23, 24, 25, 26. ]

John Rogers, ſen. of Ipſwich.
Jeremiah Wiſe of Berwick.
Peter Thatcher of Middleborough.
William Shurtleff of Portſmouth.
Jonathan Ruſſel of Barnſtable.
John Rogers, jun. of Kittery.

Tim. Woodbridge of Hatfield. }
Cheſter Williams of Hadley. }
Daniel Putnam of Reading.
Oliver Peabody of Natick.
John Tucke of Goſport.
David Hall of Sutton.
Benjamin Bradſtreet of Gloceſter.
John Wales of Raynham.
Ivory Hovey of Rocheſter.
Nathaniel Appleton of Cambridge.
Jonathan Parker of Plimpton.
David M'Gregore of Londonderry.
John Blunt of New-Caſtle.
Benjamin Ruggles of Middleborough.

[For the Atteſtations themſelves, ſee *Prince's Chriſtian Hiſtory*, in the Numbers above referred to.—I conclude this Article with the following Extract of a Letter from Mr. Allin, miniſter at Brookline (one of the ſubſcribers to the Teſtimony at Boſton, mentioned Art. I. of this Section) to Mr. Cooper miniſter at Boſton, wrote the day after the meeting of the aſſembly.]

[ Chriſtian Hiſtory, N° 50. ]

R. and D. S. "Mr. Balch has been pleaſed to come thus far out of his way, to bring me the glad-tidings of your united teſtimony to the work of God. I am not able to expreſs the joy with which I received the news; and conſequent upon it, I was not able to come to town to-day, being very much indiſpoſed by the head-ach, &c. But, Sir, I was thoughtful of you, the committee I mean; and now thank the Lord, that my ſecret ſupplications are ſo ſuddenly and fully anſwered. I did not give in, as ſome did, a verbal teſtimony yeſterday to the effuſions of the Divine Spirit in a work of conviction and grace among us: I thought my being preſent was ſufficient; and then my natural temper ever reſtrains me from ſpeaking upon ſuch occaſions before thoſe much wiſer and better than myſelf; but I have ſince wiſhed I had, to the glory of free and ſovereign grace, made a ſhort declaration in the following manner; That there has been a very diſtinguiſhing and remarkable work of God going on in the land, I have been ſo much a witneſs to in many towns where I have occaſionally been within theſe two years; that I think I am as firm in the belief of it, as that there is a ſun in the heavens, or of my own exiſtence. For what but the God that formed it, can ſo impreſs the mind with a ſenſe of ſin, and its deſtructive conſequents, as to cauſe the greateſt ſorrow of heart, and ſtreams of penitential tears to flow from the eyes? What can create in the ſoul earneſt, reſtleſs, and vehement deſires after the love, grace, and fellowſhip of Chriſt, but that God, that firſt formed the ſpirit of man within him, and can turn the heart as a river of water? Who but the God of grace can make the drunkard temperate, and the prodigal ſon a ſober ſerious man, &c? Which things have been common in other places to my frequent obſervation: nor are we deſtitute of ſome ſignal inſtances of free and ſovereign grace among us here. There have been ſcores of perſons under awakenings; yea, I have ſometimes thought there has not been a ſingle perſon of my congregation, but has been under more or leſs concern about the important matters of another world, and what he ſhould do to be ſaved: though theſe impreſſions, I fear, are worn off in many, but in others I have no reaſon to doubt but they

have been carried on to a ſound and ſaving converſion. Additions to the church have been conſiderable for numbers, of ſuch as I hope thro' grace ſhall be ſaved, and chiefly of younger perſons, and one of but eleven years of age, and another in the eleventh and laſt hour of life, being above ſeventy; three of a liberal education; two of them ſince hopeful young preachers. In ſome few the terrors have been ſo great, that they have cried out in diſtreſs; in others the liberal communications of divine light and joy have had the like effect. One of our young converts died the laſt Fall in a very glorious and triumphant manner; the only one that has died among us ſince the bleſſed work began. I was called to viſit her about ten the evening before ſhe died; and finding her very low in ſpirit as well as body, I tarried all the night, ſometimes diſcourſing, and ſometimes praying with her: but ſhe received no comfort. In the morning after prayer, ſhe turned her face to the wall, and lay ſtill for a little time; and then broke out, and ſaid, "Now I am ready to die! now I am ready to die!" I immediately ſtept to her, and ſaid, "Child, have you found Chriſt? Oh yes, ſaid ſhe, I have found him, I have found him!" I aſked her, "If ſhe was now aſſured of the love of Chriſt to her?" She anſwered, "I am ſure, I am ſure! Now I can leave parents, and friends, and all for Chriſt! Come Lord Jeſus!——Oh ſweet Jeſus! Oh the anthems of joy!——Oh ſweet, ſweet, ſweet!" and other expreſſions of the like nature: in which happy frame ſhe continued about two or three hours, and then breathed out her ſoul into the boſom of Jeſus her beloved. Theſe things are the Lord's doings, and loudly call for our admiration and praiſe.

VII. *Extract of a Letter from Mr. Gilbert Tennent to Mr. Prince at Boſton, containing Atteſtations from ſeveral Miniſters; alſo ſome Account of the Revival in the Provinces of New-Jerſey, New-York, and Penſylvania, dated Philadelphia, Auguſt 24th,* 1744.

[ Chriſtian Hiſtory, N° 88, 89, 90. ]

R. and D. B. I ſympathize with you in lamenting the loſs of ſo valuable a relative as pious Mr. Thatcher of Middleborough; who ſeemed to have as much at heart the intereſts of vital religion as any I have ever met with, and whoſe diſtinguiſhed exemplary ſerioufneſs in religion was adorned with uncommon attainments in humility. The removal of ſuch a faithful and affectionate watchman is a public loſs, which both deſerves and demands our ſincere but ſubmiſſive ſorrows. I am glad that it pleaſed the ſovereign God to make my poor labours of any ſervice among you; I deſire ever to bleſs his holy name for that undeſerved mercy. I am thankful for the *Chriſtian Hiſtory*, and well pleaſed with the deſign and management of that work; I hope it will be a mean in God's hand of conveying with honour to poſterity a memorial of the late bleſſed revival of religion, which has been ſo virulently oppoſed, and unjuſtly aſperſed by many. As to my drawing up any particular account of memorable things that have been this way of a religious nature, my neglect of taking notes thereof in the proper time, together with the brokenneſs of my memory, and many

incumbrances forbid the attempt. I ſhall therefore in the room thereof ſend you a prefatory atteſtation, which I drew up and prefixed to the ſecond edition of Mr. Dickinſon's *Diſplay of Special Grace &c.* which was ſigned by ſeveral miniſters this way, [part of which follows]

"We whoſe names are underwritten, with pleaſure embrace the preſent occaſion, to give a joint and public teſtimony to the reality and truth of the late revival of religion in this land; which is called generally and juſtly the work of God. If any ſhould inquire what we mean by the work of God, we think the judicious author of the following dialogue has given a plain and pertinent anſwer to this inquiry, which we declare our high approbation of. A work of conviction and converſion ſpread not long ſince in many places of theſe provinces, with ſuch power and progreſs, as even ſilenced for a time the moſt malignant oppoſers: they were then either afraid or aſhamed openly to contradict ſuch aſtoniſhing diſplays of the divine almightineſs, in alarming multitudes of ſecure ſinners out of their fatal ſtupor, and exciting in them the utmoſt ſolicitude about the everlaſting concerns of their ſouls; many of whom gave us a rational and ſcriptural account of their diſtreſs, and afterwards of their deliverance from it, agreeable to the method of the goſpel of Chriſt. Their comforts as well as ſorrows appeared by all the evidences we can have of ſuch things to be agreeable to ſcripture and reaſon. It affects us to think, how poor ſouls flocked to the dear Immanuel, the bleſſed Lord Jeſus, as doves to their windows: what multitudes in our religious aſſemblies, trembled like the jailor, under the apprehenſions of God's dreadful vengeance: and how many melted into the ſofteſt contrition, or were tranſported into joy and praiſe, while they beheld the amiable glories of redeeming grace and love! And theſe ſenſations have been followed in many by a goſpel converſation. What paſſionate affections have in many been excited to the King of ſaints! What tender concern have they expreſſed for the honour of God's name, and the good of his kingdom? What bowels of pity have they had over the periſhing ſouls of others, and what tenderneſs and circumſpection has appeared in the courſe of their behaviour! In ſhort, we are fully perſuaded that we have had all that evidence of the reality of a work of God among us which can be reaſonably expected in the preſent ſtate of things, ſince miracles have ceaſed. What if there were ſome things exceptionable in the conduct of ſome of the inſtruments and ſubjects of this work? Is this ſo ſtrange an incident in a ſtate of imperfection, as to give us ground of ſurprize or prejudice againſt the whole work? But here we muſt obſerve, that diverſe falſe reports have been invented and ſpread induſtriouſly both by word and writing, in order to blacken the characters of ſeveral miniſters whom God has been pleaſed of his pure goodneſs to honour with ſucceſs; and other charges againſt their conduct have been invidiouſly aggravated beyond their proper foundation and ſet in a falſe light, and ſome of the ſubjects of this work have been doubtleſs treated in the ſame manner.

It is ſhocking to think that any ſhould dare to oppoſe a work atten-

ded with ſuch commanding evidence as has been among us! We would beſeech all ſuch to conſider ſolemnly the following paragraph of Mr. Robe miniſter in Kilſyth in Scotland, in his preface to his narrative, viz. "I ſeriouſly beg of any who are prejudiced againſt this diſpenſation of God's extraordinary grace, and look upon it as a deluſion; that they will ſhew themſelves ſo charitable and good, as to direct me and other miniſters, what we ſhall anſwer diſtreſſed perſons of all ages, who come to us crying bitterly that they are loſt and undone, becauſe of unbelief and other ſins, what ſhall we do to be ſaved? And as a young girl about twelve, who had been in diſtreſs for ſome time, called for me to a ſeparate place in a houſe where I was, and aſked me with great ſedateneſs, what ſhall I do to get Chriſt? Shall we tell them, they are not Chriſtleſs and unconverted, when we evidently ſee many to be ſuch! Shall we tell them that their fears of the wrath of God is all but deluſion, and that it is no ſuch dreadful thing as they need to be much afraid of it! Shall we tell perſons lamenting their curſing and ſwearing, Sabbath-breaking and other immoralities, that it is the devil that makes them now ſee theſe evils to be offenſive to God and deſtructive to their ſouls! Shall we tell them, who under the greateſt uneaſineſs, inquire at us, what they ſhall do to get an intereſt and faith in Jeſus Chriſt, that Satan is deluding them when they have or ſhew any concern this way! In fine, ſhall we pray, and recommend it to them to pray (to God) to deliver them from ſuch deluſions! It would be deviliſh to treat the Lord's ſighing and groaning priſoners at this rate; and yet ſuch treatment is a natural conſequence of reckoning this the work of the Devil and a deluſion."

We think that our brother, Mr. Jonathan Dickinſon of Elizabethtoun in New-Jerſey, who is the author of the following Dialogues, has, with much judgment and ſolid reaſoning therein, baffled the common cavils of oppoſers againſt the work of God, and anſwered the objections of the ſcrupulous."

Philadelphia, June 1ſt, 1743. Gilbert Tennent, William Tennent, Samuel Blair, Richard Treat, Samuel Finley, John Blair.

I may add that both our preſbyteries, viz. of New-Brunſwick and New-Caſtle, have, in their late declaration of May 26th, 1743, printed at Philadelphia, manifeſted their cordial concurrence with the proteſtation of the preſbytery of New-York, in which are theſe words, viz. "We proteſt againſt all thoſe paſſages in any of the pamphlets which have been publiſhed in theſe parts, which ſeem to reflect upon the work of Divine power and grace which has been carried on in ſo wonderful a manner in many of our congregations; and declare to all the world, that we look upon it to be the indiſpenſible duty of all our miniſters to encourage that glorious work with their moſt faithful and diligent endeavours."

This proteſt was ſigned May the 29th, 1742, by the following members of the Preſbytery of New-York, viz.

Jonathan Dickinſon, Ebenezer Pemberton, Daniel Elmore, Silas Leonard, John Pierſon, Simon Horton, Azariah Horton, Miniſters.

Nathanael Hazard, Timothy Whitehead, David Whitehead, Elders.

I truſt I may ſay to the glory of God's grace, that it pleaſed the moſt high God to let me ſee conſiderable ſucceſs in the places where I laboured ſtatedly many years before I came hither.

*New-Brunſwick in the Province of New-Jerſey, and Staten-Iſland in the Province of New-York.*

The labours of Mr. Frelinghouſa, a Dutch miniſter, were much bleſſed to the people of New-Brunſwick and places adjacent, eſpecially about the time of his coming among them, which was about twenty-four years ago. When I came there, which was about ſeven years after, I had the pleaſure of ſeeing much of the fruits of his miniſtry: divers of his hearers with whom I had opportunity of converſing, appeared to be converted perſons, by their ſoundneſs in principle, Chriſtian experience, and pious practice: and theſe perſons declared that his miniſtrations were the means thereof. This, together with a kind letter which he ſent me reſpecting the neceſſity of dividing the word aright, and giving to every man his portion in due ſeaſon, through the divine bleſſing, excited me to greater earneſtneſs in miniſterial labours. I began to be very much diſtreſſed about my want of ſucceſs; for I knew not for half a year or more after I came to New-Brunſwick, that any one was converted by my labours, although ſeveral perſons were at times affected tranſiently.

It pleaſed God to afflict me about that time with ſickneſs, by which I had affecting views of eternity. I was then exceedingly grieved that I had done ſo little for God, and was very deſirous to leave one half year more if it was his will, that I might ſtand upon the ſtage of the world as it were, and plead more faithfully for his cauſe, and take more earneſt pains for the converſion of ſouls. The ſecure ſtate of the world appeared to me in a very affecting light; and one thing among others preſſed me ſore; viz. that I had ſpent much time in converſing about trifles, which might have been ſpent in examining people's ſtates towards God, and perſuading them to turn unto him: I therefore prayed to God that he would be pleaſed to give me one half year more, and I was determined to endeavour to promote his kingdom with all my might at all adventures. The petition God was pleaſed to grant manifold, and to enable me to keep my reſolution in ſome meaſure.

After I was raiſed up to health, I examined many about the grounds of their hope of ſalvation, which I found in moſt to be nothing but as the ſand: with ſuch I was enabled to deal faithfully and earneſtly, in warning them of their danger, and urging them to ſeek converting grace. By this method many were awakened out of their ſecurity; and of thoſe divers were to all appearance effectually converted: and ſome that I ſpoke plainly to were prejudiced. And here I would have it obſerved, that as ſoon as an effectual door was opened, I found many adverſaries, and my character was covered with unjuſt reproaches, which through divine goodneſs did not diſcourage me in my work. I did then preach much upon original ſin, repentance, the nature and neceſſity of converſion in a cloſe examinatory and diſtinguiſhing way; labouring in the mean time to ſound the trumpet of God's judgments, and alarm the ſecure by the terrors of the Lord, as well as to affect

them with other topicks of perſuaſion; which method was ſealed by the holy Spirit in the conviction and converſion of a conſiderable number of perſons, at various times, and in different places, in that part of the country; as appeared by their acquaintance with experimental religion, and good converſation.———I may further obſerve, that frequently at ſacramental ſeaſons in New-Brunſwick, there have been ſignal diſplays of the divine power and preſence: divers have been convinced of ſin by the ſermons then preached, ſome converted, and many much affected with the love of God in Jeſus Chriſt. O the ſweet meltings that I have often ſeen on ſuch occaſions among many! New-Brunſwick did then look like a field the Lord had bleſſed: it was like a little Jeruſalem, to which the ſcattered tribes with eager haſte repaired at ſacramental ſolemnities; and there they fed on the fatneſs of God's houſe, and drunk of the rivers of his pleaſures. But alas! the ſcene is now altered.———While I lived in the place aforeſaid, I do not remember that there was any great ingathering of ſouls at any one time; but thro' mercy there were pretty frequently gleanings of a few here and there, which in the whole were a conſiderable number. But having never taken a written account of them, I cannot offer any preciſe conjecture at their number. But at Staten-iſland one of the places where I ſtatedly laboured, there was, about fifteen or ſixteen years ago, a more general concern about the affairs of ſalvation, which hopefully iſſued in the converſion of a pretty many. Once in the time of a ſermon upon Amos vi. i. (before which the people were generally ſecure,) the Spirit of God was ſuddenly poured down upon the aſſembly; the people were generally affected about the ſtate of their ſouls; and ſome to that degree, that they fell upon their knees in the time of the ſermon[a], in order to pray to God for pardoning mercy: many went weeping home from that ſermon; and then the general inquiry was, What ſhall I do to be ſaved?———I may farther obſerve that ſome few of thoſe that I truſt were converted in the places aforeſaid long ſince, were compelled to cry out in the public aſſembly, both under the impreſſions of terror and love.——During the late revival of religion, New-Brunſwick felt ſome drops of the ſpreading rain, but no general ſhower.

*Philadelphia and other places in the Province of* PENSYLVANIA.

As to the city of Philadelphia, where now by the providence of God I labour ſtatedly, many have been hopefully converted here, during the late diſplay of God's grace in this land. Mr. Whitefield was the inſtrument that God was pleaſed to improve principally, in the awakening and converſion of ſinners here: yet the labours of others have been alſo attended with ſome ſucceſs. This town by all that I can learn, was in a deep ſecurity generally, before Mr. Whitefield came among them; but his preaching was ſo bleſſed, that a great number were brought under a religious concern about the ſalvation of their ſouls;

a June 1ſt, 1754, Mr. G. Tennent, (who was in Scotland this Summer, as agent for the truſtees of the college of New-Jerſey, along with Mr. Davies) when I read this part of the letter to him, ſaid the deſcription was rather too low, for that the people generally fell upon their knees, and that it was one of the moſt affecting ſights he ever ſaw.

multitudes were enquiring the way to Zion with their faces thitherward, weeping as they went. Some years ſince, there were ſo many under ſoul-ſickneſs in this place, that my feet were pained with walking from place to place to ſee them; and there was then ſuch an eagerneſs to hear religious diſcourſe, that when they ſaw me going to a houſe they would flock to it; and under what was ſpoken, they were ſometimes generally and to all appearance deeply affected: and thus it was in more public aſſemblies; there were ſometimes general meltings. And altho' ſeveral perſons have loſt their religious impreſſions, and returned with the dog to his vomit, and ſome others have fallen into erroneous ſentiments; yet God has preſerved many from thoſe evils, who give a rational and ſcriptural account of their converſion, and crown the ſame by their practice. Neither is it ſtrange that ſome ſhould be carried away here, by the fair ſpeeches and cunning craftineſs of thoſe that lie in wait to deceive; ſeeing that the greater part of this place have never had the benefit of a ſtrict religious education, and therefore were never well fixed in the thorough knowledge of a conſiſtent ſyſtem of principles. None that I know of in this town, who were well acquainted with the doctrines of religion in their connection, and eſtabliſhed in them, have been turned aſide. The laſt Sabbath of May laſt, I gave the ſacrament of the Lord's ſupper the firſt time that ever it was diſpenſed to the ſociety to which I belong, (conſidered as a ſociety:) the number of communicants was above one hundred and forty. Theſe perſons I examined about their gracious ſtate, as well as doctrinal knowledge; and upon trial, almoſt all of them gave a ſcriptural and ſatisfactory account of the grounds of their hope. Now the chief part of theſe, according to their own account, have been brought to Chriſt during the late revival of religion.——And there are divers other perſons in this city, who, in a judgment of ſcriptural charity, have got ſaving benefit during the late marvellous manifeſtation of God's grace, who do not join in communion with us.——Tho' there is in many a conſiderable decay as to their livelineſs and affectionateneſs in religion; yet through divine goodneſs they grow more humble and merciful, and it is evident by their converſation that the general bent of their hearts is for God.——Since I have come here, my labours ſeem to be chiefly ſerviceable to inſtruct and eſtabliſh in the great truths of religion, and to comfort pious people: there have been but a few inſtances of conviction and converſion of late in this town that I know of.

In ſome places of this province ſome years ago, particularly in Nottingham, Fogs-Manor, Whitelecreek, Niſhamine, and elſewhere, there have been ſuch general lamentations in the time of preaching, that the ſpeaker's voice has been almoſt drowned with the cries of the diſtreſſed, even after they have been entreated again and again to reſtrain themſelves; yea and ſometimes when the ſpeaker diſcourſed in a goſpel-ſtrain, divers perſons in ſome places in this province have fallen down to the ground, in the time of ſermon, as tho' they were ſtabbed with a ſword: and what tho' ſome have loſt their impreſſions, and relapſed into their ſordid impieties; this is no more than what the ſcriptures inform us did happen in the apoſtolick times: yet it is well known that

many of them (ſo far as we are capable of judging by mens ſpeech and practice) have been brought to a ſound converſion.

I think it needleſs here to offer a reply to the cavils of oppoſers, which are as numerous as invidious and impertinent: but this I muſt ſay, that mine eyes and ears have ſeen and heard ſo much of the appearances and fruits of the late revival of religion, that I muſt reject religion altogether, and turn infidel, if I ſhould diſpute and oppoſe the ſame. May it pleaſe the gracious God to pardon thoſe unhappy men, who have ſet themſelves in oppoſition to the work of the moſt high God, and painted it in black and odious colours, and let them ſee their ſin and danger before it be too late.

Dear Sir, I did not think, when I began to write, to offer any more than our prefatory atteſtation; but being urged to mention ſomething of what I had ſeen and heard, and finding a pleaſure in the ſubject, I have added (with the ſtricteſt regard to truth and ſoberneſs) theſe few haſty hints concerning ſome matters of fact which I know to be true; and ſhall leave to your own diſcretion to do with them as you ſhall ſee meet. Yours, &c. GILBERT TENNENT[a].

VIII. *Mr. William Tennent's ſhort Account as to ſeveral Places in the Provinces of New-York, New-Jerſey, and Penſylvania, in his Letter to Mr. Prince at Boſton, October* 11*th*, 1744.

[ Chriſtian Hiſtory, N° 91. ]

About four weeks ſince, at the invitation of the people, and deſire of our preſbytery I gathered a church, and celebrated the Lord's Supper at a new erected congregation in the towns of Maidenhead and Hopewell, about thirty miles North-weſterly from hence. In examining ſuch as offered themſelves to the holy ordinance, as to their Chriſtian experience, I was agreeably ſurprized to find ſo many on whom (in the judgment of charity) the bleſſed Spirit had wrought a ſaving change, in this late glorious day of grace. Their account of the Lord's dealing with them was ſcriptural, free from enthuſiaſm. It was ſoul-refreſhing to behold the beautiful variety, and yet ſweet harmony, that was in their relations: eſpecially, becauſe all their exerciſes which they ſpoke of, directly tended to abaſe themſelves, and exalt the Lord; to break them off from the corrupt root of Adam, and ingraft them into the ever glorious Stem of Jeſſe. God's method of working with them, to bring them to himſelf, was much the ſame as in this place: only that ſome of them, when under conviction, were ſo violently exerciſed, as that they cried out publickly; which circumſtance ſome there have endeavoured to abuſe, to the diſparagement of the whole work. The perſon that the Lord ſaw cauſe chiefly to uſe in this work, as his meſſenger to the people, was his truly faithful ſervant Mr. John Rowland, who for his painful labours and plain dealing was counted by many as an enemy, and treated as ſuch; ſo that at length he was forced to remove into Penſylvania.

a June 3d, 1754, Mr. G. Tennent ſays, that the ſubjects of the revival in the places mentioned in this letter, ſo far as he knows, do generally perſevere.

May the Lord forgive them for Christ's sake. The sacramental season was blessed to the refreshing of the Lord's dear people there, as well as to others of them who came from other places. So that some who had been much distressed with doubts about their state, received soul-satisfying sealings of God's everlasting love: others were supported and quickened, so that they returned home rejoicing and glorifying God.

*New-York, New-Jersey, and Pensylvania.*

I can freely declare that I have seen God's Spirit accompanying his preached word in many places belonging to these three provinces, of New-York, New-Jersey and Pensylvania; by which precious souls have been subdued to himself: which I apprehend is only an earnest of much greater blessings to his church: for he has said, that he will make "the knowledge of himself to cover the earth as the waters do the sea." Zion shall yet "look forth (out of all the clouds of contempt cast on her) as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." I doubt not but "the light of the gospel-sun shall yet increase as the light of seven days;" for the mouth of the Lord hath spoken it. Even so come, Lord Jesus, come quickly. Yours, &c.

WM. TENNENT.

[N. B. The account of Mr. Rowland's success in Amwell, &c. is to be found in Sect. I. of this chapter, taken from his letter to Mr. Prince, minister at Boston, printed at Philadelphia 1745, which Letter contains also the following short account of his success in Pensylvania.]

"In the year 174--, I came and lived in Charlestoun in Chester county, in Pensylvania, and have continued, according to the order of the presbytery, preaching among them and the people of New-Providence. But as my ministry has been chiefly succeeded at New-Providence, since I came into these parts, I shall only speak of what I have observed of the work of God in this town.

The people of New-Providence, before I came into these parts to preach, were but an ignorant sort of people, unacquainted with religion, both as to principles and practice; though they would pretend some to be of one denomination, and some of another, yet a vain name was all. Loosenes prevailed much in the place; and there was not one to speak to another in a suitable way and manner, neither of the vileness, deformity, and unprofitableness of the ways of sin, nor of the glory, and excellency, and profitableness of the ways of God. I knew not if any of them observed family-prayer, or asked a blessing on their food. This was the case among them, as they told me themselves at several times; and I inquired of them again, when I began to write this account.

The conviction and conversion of the people of New-Providence, was within about two months of one another: it was the time of my travelling among them into these places, that the Lord chose to bless for their ingathering to Jesus Christ; and since I have laboured statedly among them, it has been as much my endeavour to build up those, who were called into the fellowship of God, as to convince sinners of their misery; and to this end my labours were blessed again among them throughout the year 174--. As to their conviction and conversion unto

God, I may ſay that they are capable to give a ſcriptural account of them. I forbear to ſpeak of many extraordinary appearances; ſuch as ſome ſcores crying out at one inſtant, falling down and fainting.

Theſe people are ſtill encreaſing, bleſſed be the Lord; they are labouring to walk in communion with God, and with one another; and for this end they meet, by way of ſociety, in the meeting-houſe two or three hours at a time in praiſe and prayer; and they find this an excellent mean to prepare them for the holy Sabbath. They are careful to maintain the worſhip of God in their families, and to uſe all agreeable means to encreaſe their knowledge in the things of God.

I chuſe to ſpeak no more, though I may truly ſay, that what I have ſpoke of the glorious work of God, both in this place and in the towns of Amwell, Hopewell, and Maidenhead, is but a very little to what I might have ſaid." J. R.

## IX. *Some Account of the Perſeverance of the Subjects of the above Revival, who lived in and about Boſton.*

[ From two Manuſcript Letters from A— W— in Boſton, to a Miniſter in Glaſgow. ]

Boſton, September 5th, 1751.——R. and D. S. "I have communicated your requeſt to Mr. Hobby, and others, for their atteſtations of the continuance of thoſe who were the ſubjects of the work, who aſſure me, they can and will do it, and forward it to you. I can give teſtimony of great numbers who fell under my own obſervation, men of vile principles, of very looſe morals, that in that day were remarkably wrought upon, and now are very exemplary Chriſtians, and have lived ſo for many years paſt. Some particulars I ſhall ſend by another opportunity, if it pleaſe God to grant it." Yours, &c. A. W.

Boſton, January 22d, 1752.———R. and D. S. "I promiſed to anſwer that part of your letter deſiring teſtimonies of the perſeverance of ſuch as were awakened in the remarkable day of God's grace in this land.———Some miniſters have promiſed me to give you an account thereof, and as far as my teſtimony will go; I will mention a few of the inſtances who fell within my own obſervation.

The firſt I ſhall begin with is a man who always lived a very vicious life, as hard drinking, profane curſing and ſwearing, &c. He ſeldom attended on public worſhip, and when at meeting on the Lord's-day, he endeavoured to ſet himſelf to ſleep away the time; and if, when awake, the miniſter ſaid any thing that touched his conſcience it generally ſet him in a rage at him. This was his courſe of life till by the preaching of Meſſrs. Whitefield and Tennent he was brought to ſerious conſideration of his ways, thrown into great concern, under ſtrong convictions of conſcience for his wicked life. The bleſſed Spirit never left him till it effectually did the work; and manifeſted the love of God to his ſoul, as he apprehends; and he has ever ſince brought forth fruit unto holineſs, and lives to this day a moſt pious and devout life, broke off from his old companions (who very frequently ſcoff at him) and converſes only with the people of God.——He lives about five miles down our

river on a farm; and every year invites to his houſe a miniſter who preaches, and ſome Chriſtian friends, and entertains them generouſly—I have been there ſeveral times. The laſt year Mr. Moorehead preached there.

The next I ſhall mention is more remarkable. He had lived a moral life for the ſake of reputation among men, but had no fear of God; for he hardly believed there was one, and for many years uſed his utmoſt endeavours to bring his acquaintance to be atheiſts. When about ten years ago (there being a remarkable ſtir, and many awakened, and it is hoped converted) he heard many give account of the manner of God's working on their hearts, he ridiculed them and the work. In this time he was riding by a meeting-houſe where people were at worſhip; he had a mind to go in, but then he reluctted, and agitated for ſome time; but, at laſt, went in with this reſolution he would not be overcome; but it pleaſed the Lord, ſoon to touch his heart, and he felt a ſtrange emotion of ſpirit, ſuch as he had bantered and ridiculed; broke out of the aſſembly, and endeavoured to get rid of his concern; mounted his horſe and was reſolved he would ride it away. But his concern increaſed, and was ſo powerful even on his body, that he was forced to alight off his horſe. Then he proſtrated himſelf on the ground; and cried for mercy to God whom he lived in defiance of. With help he got home to his own houſe, and when he related what was the matter with him, it aſtoniſhed all who beheld him. He laid aſide all thoughts of worldly buſineſs, and continued in a deſpairing condition for ſome months, crying out for mercy, till it pleaſed God to let in ſome gleam of light, which advanced till it came to a hopeful converſion; and now he ſpeaks of the wonderful goodneſs of God to ſo vile a wretch as him, and lives an exemplary holy life, declaring his experiences to all who will attend thereto. When he gave me the account, it was with many tears of joy, and greatly affected my heart.

Now I will give you a relation of one in my own family, a Negroe man whom I had about ten years; a ſtupid ignorant creature; no pains were wanting to learn him to read, but all ineffectual; he ſeemed to have very little ſenſe of religion, although much pains were taken. When Mr. Whitefield was firſt here, our dear friend Mr. William Cooper ſent to me to ſend him my chaiſe and ſervant to carry him and Mr. Whitefield to Cambridge. Accordingly I complied.—Mr. Whitefield preached at the college on thoſe words, "Come unto me all ye that labour and are heavy laden, and I will give you reſt." When they returned in the evening, he (the ſervant) repeated a conſiderable part of the ſermon to the other ſervants in the kitchen, ſome part of which I over-heard as I ſat in my own room, and indeed it was a very pleaſing ſurprize. This ſermon took ſuch hold of him to bring him under ſtrong convictions of his ſinful miſerable ſtate by nature, as well as practice, that he grew very thoughtful about his ſoul, earneſtly ſeeking an intereſt in the Lord Jeſus Chriſt, which we have abundant reaſon to hope he obtained. Mr. Whitefield thought ſo, and Mr. Cooper alſo, for he frequently converſed with them about divine things. In ſome months Mr. Cooper admitted him to the Lord's table, and ſaid to me of him,

that he never had from any perſon in his life a more rational and ſcriptural account of converſion than from him. And he evidenced it by a ſober life, and fidelity as a ſervant, which continued during life, which was about ten years; then he was ſeized with a conſumption and died; he lingered ſome months——A few days before he departed, on being inquired of as to his willingneſs to leave the world, he ſaid in a rapture he was willing to go, that he might be with his Saviour, who had made him many a ſweet viſit for whole nights together, by the manifeſtation of his love to his ſoul, &c. So Ethiopia ſtretched forth her hands.——There are many like inſtances of that nation.——One man I know who had lived a very profligate life, frequently attended on Mr. Whitefield's preaching with no other view but to take part of ſentences, go to the tavern and repeat them to make nonſenſe, falſehood, &c. But it pleaſed a ſovereign God, to ſtrike him home under one ſermon that brought him down to the duſt; he loſt his ſtrength in the meeting-houſe that he could not walk, but was carried home; and it worked well, even to ſaving good to his ſoul.——Has been ever ſince an exemplary Chriſtian, often expreſſing the diſtinguiſhing mercy of God towards him ſo vile a ſinner.

I will now paſs from the open profane to ſome more civilized and moral in their behaviour; and firſt, I will mention a number of miniſters, more than twenty, who all declared that Mr. Whitefield's miniſtry was ſo ſet home upon them, that they look on him as their ſpiritual father. One of them has ſaid to me, he believed he ſhould ſoon have arrived to deiſm; but God had mercy in ſtore for him. He went once to hear Mr. Whitefield preach with no other deſign than to pick a hole in his coat; but God picked a hole in his heart, which was afterwards healed by the blood of Chriſt. He lives as a Chriſtian, and preaches in the moſt lively manner the great doctrines of the goſpel, viz. original ſin, free juſtification by Chriſt alone, election, &c. things that he formerly deſpiſed and meddled not with, and is very ſucceſsful. Talking with him lately, he ſaid (on my inquiring how the awakened and as he hoped the converted, held out) that but one perſon in his congregation that he eſteemed ſavingly wrought upon had fallen back: and he had a goodly number of them perſevered.

I know four ſiſters, moral, gay, polite perſons, who indulged themſelves in what they called innocent diverſions of life, thought abſtaining from groſs ſins, and being courteous, affable, and doing no-body any harm was all was required. This they did, and thought they were ſwimming away to Heaven in a life of pleaſure. But God in infinite mercy convinced them of their folly and danger, and ſhewed them religion was quite another thing. They can now talk of divine things in an experimental manner. One of them in the time of their awakening was addreſſed by a young gentleman for marriage; ſhe refuſed to let him proceed, ſaying ſhe would firſt make ſure ſhe was married to the Lord Jeſus Chriſt; and there is the higheſt ground to believe ſhe is ſo.

I will cloſe with one as remarkable as any, and mention the name; ſhe was grand-daughter to that Mackintoſh taken in the rebellion againſt king George the firſt, and ſentenced to perpetual impriſonment.

That gentleman's ſon came into this country to marry his uncle's daughter, by whom he had this and another. Father and mother died when they were young. She married a young gentleman of a good family, and having a plentiful eſtate (her income was about five hundred pounds ſterling per annum) bred in the beſt manner among us; ſhe appeared morally virtuous and diſcreet, though indulged in dancing, &c. little or no thought of any ſort of religion; being careſſed in all gay company. She was going one day to pay a ceremonious viſit, and in her way thither ſhe paſſed by Mr. Prince's meeting-houſe, where ſhe ſaw great numbers of people flocking in; ſhe aſked of ſome of them what the occaſion was; they told there was a lecture there; ſhe ſtood ſtill and pauſed a while, having ſome curioſity to go in and ſee what ſuch folks did there, but reluctcd and was off and on, but at laſt went in, which was before the worſhip began; but in ſome little time Mr. Bur (now preſident of New-Jerſey's college) mounted the deſk. When ſhe ſaw him ſhe deſpiſed his looks being ſmall of ſtature, and wiſhed herſelf out of the meeting-houſe, thinking ſuch a perſon could not ſay any thing worth ſuch crowding after; but ſhe thought it would be indecent to go out, and ſo tarried; but ſhe ſoon found that which ſhe never felt before; the Spirit of God accompanied the word in a moſt powerful manner, and ſhe brought to think of taking care of her ſoul, and how ſhe ſhould obtain an intereſt in the Lord Jeſus Chriſt. Soon after this Mr. Whitefield arrived here; him ſhe followed in public and private, and by his preaching and frequent converſing, I believe ſhe obtained a good meaſure of knowledge and grace.——She ſoon was ſick of her gay company and their way of living; got acquainted with the vitally pious; in this way ſhe continued four or five years, when it pleaſed God to lay her on a bed of ſickneſs for ſome months; with which her life ended. She had been frequently at my houſe with Mr. Whitefield, ſo I had great opportunity to hear her talk. She was naturally of a modeſt meek diſpoſition, and when it came to be ſweetened with grace, ſhe was very amiable. She was ſoon ripe for Heaven at little more than twenty years old. The day before ſhe died, ſhe ſent a ſervant to me and deſired I would come and ſee her, I cheerfully embraced the opportunity and went immediately. When I got to the houſe, I was immediately carried into her chamber, where I found her juſt ready to leave the world, with her loins girt, and her lamp trimmed, waiting for the Bridegroom. As ſoon as ſhe caſt her eyes upon me, ſhe reached out her hand, which I took hold of; ſhe graſped it, and, with a faint voice, ſaid, I ſent for you to thank you for all your acts of friendſhip, and the notice taken of me at your houſe, and take leave; I am going, I am going to leave a vain world; I have had clear views of a better. Oh now I want ſome advice and direction from my dear ſoul-friend Mr. Whitefield.——But then ſtopped and ſaid, "Why ſhould I do ſo? he is gone about his Lord and Maſter's work, and it will be but a little time, and we ſhall meet, where we ſhall be eternally employed in ſinging praiſes for redeeming love and grace, and never part more," &c. &c. There were preſent ſome young perſons of her relations and friends, to whom ſhe gave excellent ad-

vice to have done with the gaieties and pleasures of the world, and wished they could have such a view of them as she then had: think only of taking care of your souls: look upon me, a poor helpless object, and think it may soon be your turn to be in the same condition; and added, "I never found satisfaction in worldly pleasures; but in religion I have had the highest delight." This, and such-like, was all her talk. She desired I would pray, "That it would please the Lord to be with her in her last moments, that she might hold out speaking for his cause, and manifest his love to her soul, and take her to himself."—So we parted. The next day she took her flight (I doubt not) to the regions of glory.——Although she had not the benefit of Mr. Whitefield, she had of Mr. Prince, who for more than a month visited her every day, prayed and conversed with her. She would not be contented without him. He speaks highly of her grace[a].

Now, Sir, I will close with saying, 'tis a great pleasure to be re-collecting the wonderful work of God in those times; but I also would lament the small appearance of such things at this present day; but prayer is duty, and another such time may come.——Those instances which I have mentioned are all fallen within my own knowledge, and I have kept close to strict truth, and could mention scores more of as remarkable instances. May God have the praise! Yours, &c. A. W.

a [Here he adds] I cannot conclude, without mentioning a very remarkable occurrence in her life, though a short one, viz. Soon after her father and mother deceased, there came from Scotland a man who called himself ——— Shaw Mackintosh; said he was uncle to this young gentlewoman, and a sister she had; immediately got acquaintance with and caressed them highly; assured them he made his voyage to New-England purely to take care of them; for there was great danger of being made a prey of, being wholly destitute of friends, and having no relations. He continued here sometime, endeavouring to insinuate himself into their affections by soft and tender words and carriage. He proposed to them, that he would carry them to Scotland among their relations, where there would be care taken of their education, &c. but they could not be prevailed with, saying they chused to stay among people they had been brought up with, who were very kind to them. Finding that would not do, he contrived this stratagem to force them away.——He made an entertainment for them at his lodging one Saturday evening, the most quiet in the week always with us; and, after supper, he would wait on them to their lodging, which was near the water-side: but, before they reached quite home, some ruffians he had provided took each of these children into their arms, run down to the water-side, threw them into a boat, and carried them about nine miles down the river, put them on board a ship he, their uncle, said he was going in, and told them he had provided all things necessary for them.——The ship was to come to sail that night; but, as providence ordered it, the wind came about contrary. After they got on board, a storm ensued, the children distressed almost to death.——But, being missed from their lodgings late at night, a servant was sent to their uncle's lodgings to fetch them home, but was informed they had been gone from hence some hours: so stir was made, and inquiry after them; and some people dwelling near where the boat lay, informed, that in the evening they heard children's voices crying as if in great distress, and the uncle not to be found neither; it was suspected he had conveyed them away.—The governor was applied to, who granted warrants to search every ship, and the next morning they were found, as above, and brought up to town; the uncle also, who was committed to prison for sometime, but never had his deserved punishment.——But they were released, and he went off without his prizes.—There was reason to fear, from many circumstances heard afterwards, the design was to make away with them, and then the father's relations would have been heirs to their estate, which is more than a thousand pounds Sterling per annum.

## SECTION XXII.

*In 1743, the ſame Work ſpreads to Virginia.——The uncommon Manner in which it began.——Mr. Robinſon's preaching greatly bleſt.——And Mr. Blair's.——And Mr. Roan's.——Oppoſition.——The Synod of New-York applied to.——Mr. Tennent and Mr. Finley come.——Then Mr. W. Tennent, and Mr. Sam. Blair.——The Lord's Supper given.——Mr. Davies is ſent to them in 1747.——Next Year he has ſeven meeting-houſes to officiate in.——Three of them in Hanover, the other four in the Counties of Henrico, Caroline, Louiſa, and Goochland. Three Hundred Communicants.——A Number of Negroes.——Their artleſs Simplicity, and paſſionate Aſpirations after Chriſt.——Strange Hiſtory of Iſaac Oliver deaf and dumb from his Birth.——Itinerant Preaching bleſt where ſettled Paſtors wanting.——Severals awakened in Lunenburgh and Amelia under the Miniſtry of Mr. Robinſon ——An Awakening in Auguſta under the Miniſtry of Meſſrs. Dean and Byram.——And in Frederick County.——And in Maryland.——And in Kent County and Queen Anne's, under the Miniſtry of Mr. Robinſon.——But eſpecially in Somerſet County in Maryland.*

[ From a Letter from Mr. Davies, Miniſter at Hanover in Virginia, to Mr. Bellamy of Bethlem in New-England, dated June 28th, 1751. ]

R. and D. S. If the publication of a narrative of the riſe, progreſs, and preſent ſituation of religion in Virginia, may not only gratify good people, but (as you give me reaſon to hope) animate their prayers for us, and alſo encourage preachers to come into theſe parts, I ſhould charge myſelf with a criminal neglect if I refuſed to publiſh the marvellous work of the Lord among us.——I hope I may obſerve without the umbrage of calumny what is but too evident to ſerious people of all denominations among us, that religion has been, and in moſt parts of the colony ſtill is, in a very low ſtate. A ſurprizing negligence in attending public worſhip, and an equally ſurprizing levity and unconcernedneſs in thoſe that attend. Family religion a rarity, and a ſolemn concern about eternal things a greater. Vices of various kinds triumphant, and even a form of godlineſs not common.——But univerſal fame makes it needleſs for me to enlarge on this diſagreeable ſubject.——Before the revival in 1743 there were a few who were awakened, as they have told me, either by their own ſerious reflections, ſuggeſted and inforced by divine energy, or on reading ſome authors of the laſt century, particularly Bolton, Baxter, Flavel, Bunyan.——There was one Mr. Samuel Morris, who had for ſome time been very anxious about his own ſalvation, who after obtaining bleſſed relief in Chriſt became zealous for the ſalvation of his neighbours, and very earneſt to uſe means to awaken them. This was the tendency of his converſation; and he alſo read to them ſuch authors as had been moſt uſeful to himſelf, particularly Luther on the Galatians, and his table diſcourſes, and ſeveral pieces of honeſt Bunyan's. By theſe means ſome of his neighbours were

made more thoughtful about their ſouls; but the concern was not very extenſive. I have prevailed on my good friend juſt now named, who was the principal private inſtrument of promoting the late work, and therefore well acquainted with it, to write me a narrative of its riſe and progreſs, and this, together with what he and others have told me, I ſhall preſent to you, without any material alterations.——" In the year 1740 Mr. Whitefield had preached at Williamſburg at the invitation of Mr. Blair our late commiſſary. But we being ſixty miles diſtant from Williamſburg he left the colony before we had an opportunity of hearing him. But in the year 43 a young gentleman from Scotland had got a book of his ſermons preached in Glaſgow, and taken from his mouth in ſhort hand, which after I had read with great benefit, I invited my neighbours to come and hear it; and the plainneſs and fervency of theſe diſcourſes being attended with the power of the Lord, many were convinced of their undone condition, and conſtrained to ſeek deliverance with the greateſt ſollicitude. A conſiderable number met to hear theſe ſermons every Sabbath, and frequently on week days. The concern of ſome was ſo paſſionate and violent, that they could not avoid crying out, weeping bitterly, &c. And that, when ſuch indications of religious concern were ſo ſtrange and ridiculous, that they could not be occaſioned by example or ſympathy, and the affectation of them would be ſo unprofitable an inſtance of hypocriſy, that none could be tempted to it. My dwelling-houſe at length was too ſmall to contain the people, whereupon we determined to build a meeting-houſe, meerly for reading. And having never been uſed to ſocial extempore prayer, none of us durſt attempt it.——By this ſingle mean ſeverals were awakened, and their conduct ever ſince is a proof of the continuance and happy iſſue of their impreſſions. When the report was ſpread abroad, I was invited to ſeveral places to read theſe ſermons, at a conſiderable diſtance, and by this means the concern was propagated.——About this time, our abſenting ourſelves from the eſtabliſhed church, contrary, as was alledged, to the laws of the land, was taken notice of, and we were called upon by the court to aſſign our reaſons for it, and to declare what denomination we were of. As we knew but little of any denomination of diſſenters, except Quakers, we were at a loſs what name to aſſume. At length recollecting that Luther was a noted reformer, and that his books had been of ſpecial ſervice to us, we declared ourſelves Lutherans; and thus we continued till providence ſent us the rev. Mr. William Robinſon. This Mr. Robinſon was a zealous, laborious miniſter of Chriſt, who by the permiſſion of the preſbytery took a journey through the new ſettlements in Penſylvania, Virginia, and North-Carolina. He founded a congregation at Lunenburgh. In Amelia alſo, a county ſomewhat nearer us than the former, his labours were extenſively bleſt; and while he was there, ſome of our people ſent him an invitation to come and preach at our reading-houſe. Being ſatisfied about the ſoundneſs of his principles, and being informed that the method of his preaching was awakening, we were very eager to hear him. On the 6th of July 43 he preached his firſt ſermon to us from Luke xiii. 3. and continued with us preaching

four days ſucceſſively. The congregation was large the firſt day, and vaſtly increaſed the three enſuing. 'Tis hard for the liveliest imagination to form an image of the condition of the aſſembly on theſe glorious days of the Son of man. Such of us as had been hungring for the word before, were loſt in an agreeable ſurprize and aſtoniſhment, and ſome could not refrain from publicly declaring their tranſport: we were overwhelmed with the thoughts of the unexpected goodneſs of God, in allowing us to hear the goſpel preached in a manner that ſurpaſſed our hopes. Many that came through curioſity were pricked to the heart, and but few in the numerous aſſemblies on theſe four days, appeared unaffected. They returned alarmed with apprehenſions of their dangerous condition, convinced of their former entire ignorance of religion, and anxiouſly enquiring what they ſhould do to be ſaved. And there is reaſon to believe there was as much good done by theſe four ſermons, as by all the ſermons preached in theſe parts before or ſince.——Before Mr. Robinſon left us, he ſucceſsfully endeavoured to correct ſome of our miſtakes, and to bring us to carry on the worſhip of God more regularly at our meetings. After this we met to read good ſermons, and began and concluded with prayer and ſinging of pſalms, which till then we had omitted.——The bleſſing of God remarkably attended theſe more private means, and it was really aſtoniſhing to obſerve the ſolemn impreſſions begun or continued in many by hearing good diſcourſes read. I had repeated invitations to come to many places round, ſome of them thirty or forty miles diſtant, to read. Conſiderable numbers attended with eager attention and awful ſolemnity, and ſeverals were in a judgment of charity turned to God, and thereupon erected meeting-houſes, and choſe readers among themſelves, by which the work was more extenſively carried on.——Soon after Mr. Robinſon left us, the rev. Mr. John Blair paid us a viſit; and truly he came to us in the fulneſs of the goſpel of Chriſt. Former impreſſions were ripened and new ones made on many hearts. One night in particular a whole houſe-full of people was quite overcome with the power of the word, particularly of one pungent ſentence, and they could hardly ſit or ſtand, or keep their paſſions under any proper reſtraints. So general was the concern during his ſtay with us, and ſo ignorant were we of the danger of apoſtacy, that we pleaſed ourſelves with the thoughts of more being brought to Chriſt at that time, than now appears to have been, though there is ſtill the greateſt reaſon to hope that ſeverals bound themſelves to the Lord in an everlaſting covenant, never to be forgotten.——Some time after this, the rev. Mr. Roan was ſent us by the preſbytery of Newcaſtle. He continued with us longer than any of the former, and the happy effects of his miniſtrations are ſtill apparent. He was inſtrumental in beginning and promoting the religious concern in ſeveral places where there was little appearance of it before. This, together with his ſpeaking pretty freely about the degeneracy of the clergy in this colony, gave a general alarm, and ſome meaſures were concerted to ſuppreſs us. To incenſe the indignation of the government the more, a perfidious wretch deponed he heard Mr. Roan utter blaſphemous expreſſions in his ſermon. An indictment

was thereupon drawn up againſt Mr. Roan (though by that time he had departed the colony) and ſome who had invited him to preach at their houſes were cited to appear before the general court, and two of them were fined. While my cauſe was upon trial, I had reaſon to rejoice that the throne of grace is acceſſible in all places, and that helpleſs creatures can ſend up their deſires unſeen, in the midſt of a croud. Six witneſſes were cited to prove the indictment againſt Mr. Roan, but their depoſitions were in his favour; and the witneſs who accuſed him of blaſphemy, when he heard of the arrival of Meſſrs. Tennent and Finley, he fled, and has not returned ſince; ſo that the indictment was dropped. But I had reaſon to fear being baniſhed the colony, and all circumſtances ſeemed to threaten the extirpation of religion among the diſſenters in theſe parts.——In theſe difficulties, having no perſon of a public character to appear in our favour, we were determined to acquaint the ſynod of New-York with our caſe. Accordingly four of us went to the ſynod, May 1745, when the Lord favoured us with ſucceſs. The ſynod drew up an addreſs to our governor, the honourable Sir William Gooch, and ſent it with Meſſrs. Tennent and Finley, who were received by the governor with reſpect, and had liberty granted them to preach among us. By this means the dreadful cloud was ſcattered for a while, and our languid hopes revived. They continued with us about a week, and though the deluge of paſſion in which we were at firſt overwhelmed, was by this time ſomewhat abated, yet much good was done by their miniſtry. The people of God were refreſhed, and ſeveral careleſs ſinners were awakened. Some that had truſted before in their moral conduct, and religious duties, were convinced of the depravity of their nature, and the neceſſity of regeneration, though indeed there were but few unregenerate perſons among us at that time, that could claim ſo regular a character, the moſt part indulging themſelves in criminal liberties, and being remiſs in the duties of religion, which, alas! is too commonly the caſe ſtill in ſuch parts of the colony as the late revival did not extend to.——After they left us, we continued vacant for a conſiderable time, and kept up our meetings for reading and prayer in ſeveral places, and the Lord favoured us with his preſence. I was again repeatedly preſented and fined in court for abſenting myſelf from church, and keeping up unlawful meetings, as they were called; "but the Buſh flouriſhed in the flames."——The next that were appointed to ſupply us, were the rev. Meſſrs. William Tennent and Samuel Blair. They adminiſtered the Lord's ſupper among us; and we have reaſon ever to remember it as a moſt glorious day of the Son of Man. The aſſembly was large, and the novelty of the manner of the adminiſtration did peculiarly engage their attention. It appeared as one of the days of Heaven to ſome of us; and we could hardly help wiſhing we could, with Joſhua, have delayed the revolutions of the heavens to prolong it. After Meſſrs. Tennent and Blair were gone, Mr. Whitefield came and preached four or five days, which was the happy means of giving us farther encouragement, and engaging others to the Lord, eſpecially among the church people, who received the goſpel more readily from him than from miniſters of the Preſbyterian de-

nomination. After his departure, we were deſtitute of a miniſter, and followed our uſual method of reading and prayer at our meetings, till the rev. Mr. Davies, our preſent paſtor, was ſent us by the preſbytery to ſupply us a few weeks in the Spring 1747, when our diſcouragements from the government were renewed and multiplied: for, upon a Lord's-day a proclamation was ſet up at our meeting-houſe, ſtrictly requiring all magiſtrates to ſuppreſs and prohibite, as far as they lawfully could, all itinerant preachers, &c. which occaſioned us to forbear reading that day, till we had time to deliberate and conſult what was expedient to do; but how joyfully were we ſurprized before the next Sabbath, when we unexpectedly heard that Mr. Davies was come to preach ſo long among us, and eſpecially that he had qualified himſelf according to law, and obtained the licenſing of four meeting-houſes among us, which had never been done before. Thus man's extremity is the Lord's opportunity. For this ſeaſonable interpoſition of Divine providence, we deſire to offer our grateful praiſes, and we importune the friends of Zion to concur with us."——(Thus far Mr. Morris' Narrative. Then the rev. Mr. Davies proceeds to give account of the ſtate of their affairs ſince he came among them in April 1747.)——Upon my arrival, I petitioned the general court to grant me a licenſe to officiate in and about Hanover, at four meeting-houſes, which, after ſome delay, was granted, upon my qualifying according to the act of toleration.——I preached frequently in Hanover, and ſome of the adjacent counties; and though the fervour of the late work was conſiderably abated, and my labours were not bleſſed with ſucceſs equal to thoſe of my brethren, yet I have reaſon to hope they were of ſervice in ſeveral inſtances.——The importunities they uſed with me to ſettle with them were invincible; and, upon my departure, they ſent a call for me to the preſbytery.——After I returned from Virginia, I ſpent near a year under melancholy and conſumptive languiſhments, expecting death; in the Spring 1748, I began ſlowly to recover, though I then looked upon it only as the intermiſſion of a diſorder that would finally prove mortal. But upon the arrival of a meſſenger from Hanover, I put my life in my hand, and determined to accept of their call, hoping I might live to prepare the way for ſome more uſeful ſucceſſor, and willing to expire under the fatigues of duty, rather than in voluntary negligence.——The Hon. Sir William Gooch, our late governour, always diſcovered a ready diſpoſition to allow us all claimable privileges, and the greateſt averſion to perſecuting meaſures; but, conſidering the ſhocking reports ſpread abroad concerning us by officious malignants, it was no great wonder the council diſcovered a conſiderable reluctance to tolerate us. Had it not been for this, I perſuade myſelf they would have ſhewn themſelves the guardians of our legal privileges, as well as generous patriots to their country, which is the character generally given them.——In October 1748, beſides the four meeting-houſes already mentioned, the people petitioned for the licenſing of three more, which with great difficulty was obtained. Among theſe ſeven, I have hitherto divided my time. Three of them ly in Hanover county, the other four in the counties of Henrico, Carolina, Louiſa, and Goochland. The neareſt are twelve or fifteen

miles diſtant from each other, and the extremes about forty. My congregation is very much diſperſed, and notwithſtanding the number of the meeting-houſes, ſome live twenty, ſome thirty, and a few forty miles from the neareſt. Were they all compactly ſituate in one county, they would be ſufficient to form three diſtinct congregations.——Many of the church people alſo attend when there is ſermon at any of theſe houſes. This I looked upon at firſt as mere curioſity after novelty, but as it continues, and in ſome places ſeems to increaſe, I cannot but look upon it as a happy token of their being at length throughly engaged. And I have the greater reaſon to hope ſo now, as experience has confirmed my former hopes. Fifty or ſixty families having thus been happily entangled in the net of the goſpel by their own curioſity, or ſome ſuch motive.——There are about three hundred communicants in my congregation, of whom the greateſt number are, in the judgment of rational charity, real Chriſtians. Beſides ſome, who, thro' exceſſive ſcrupulouſneſs, do not ſeek admiſſion to the Lord's table.——There is alſo a number of Negroes. Sometimes I ſee an hundred and more among my hearers. (Pſal. lxviii. 31.) I have baptized about forty of them within theſe three years, upon ſuch a profeſſion of faith as I then judged credible. Some of them, I fear, have apoſtatized; but others, I truſt, will perſevere to the end. I have had as ſatisfying evidences of the ſincere piety of ſeverals of them, as ever I had from any perſon in my life, and their artleſs ſimplicity, their paſſionate aſpirations after Chriſt, their inceſſant endeavours to know and do the will of God, have charmed me. But, alas! while my charge is ſo extenſive, I cannot take ſufficient pains with them for their inſtruction, which often oppreſſes my heart.——There have been inſtances of unhappy apoſtaſy among us; but, bleſt be God, not many in proportion to the number brought under concern.——At preſent there are a few under promiſing impreſſions; but, in general, a lamentable ſecurity prevails. Oh for a little reviving in our bondage!——I might have given you a particular account of the converſion of ſome perſons here, as indeed there are ſome uncommon inſtances of it, but I ſhall only obſerve in general, that abſtracting from particular circumſtances, the work of converſion has been carried on in ſuch ſteps as are deſcribed by experimental divines, as Allein, Shepherd, Stoddard, Flavel, &c. And nothing confirms me more in the truth of their opinions concerning experimental piety, than this agreement and uniformity as to the ſubſtance, in the exerciſes of thoſe that can make the faireſt claim to ſaving grace.——There is one Iſaac Oliver here, whoſe hiſtory, could I write it intelligibly to you, would be very entertaining. He has been deaf and dumb from his birth, and yet I have the utmoſt reaſon to believe he is truly gracious, and alſo acquainted with moſt of the doctrines, and many of the hiſtorical facts of the Bible. I have ſeen him repreſent the crucifixion of Chriſt in ſuch ſignificant ſigns, that I could not but underſtand them. Thoſe that live in the houſe with him can hold converſation with him very readily. There is ſo much of the devout ardour of his ſoul diſcovered at times, as is really affecting, and I have ſeen him converſe in ſigns about the love and ſufferings of Chriſt, till he has been

tranſported into earneſtneſs, and diſſolved in tears. The above Mr. Morris, with whom he lives, has told me, that eight years ago he appeared remarkably changed, and ever ſince is very conſcientious in the whole of his behaviour; generally delights to attend both public and family-worſhip, though he cannot hear a word; and is obſerved ſometimes to retire to ſecret prayer, though he ſignifies that he is praying with his heart, when about his buſineſs, or in company, which is peculiarly practicable to him, as in all places he enjoys retirement.——I could relate ſeveral peculiarities about him; but as they are unintelligible to myſelf, or might ſeem incredible to thoſe that are unacquainted with him, I omit them. So much, however, I know of him, that I cannot but look upon him as a miraculous monument of Almighty grace, that can perform its purpoſes on men, notwithſtanding the greateſt natural or moral impediments; and I ſubmit it to the judgment of others, whether a perſon ſo incapable of external inſtructions, could be brought to know the myſteries of the kingdom of Heaven any other way than by immediate revelation. Beſides the people here, ſeverals of my brethren, who have been here, particularly Meſſrs. Samuel Blair and John Roan can atteſt this relation.——I forgot to inform you, in its proper place, that the rev. Mr. Davenport was ſent by the ſynod to Hanover laſt Summer, and continued here about two months. And, bleſt be God, did not labour in vain. Some were brought under concern, and many of the Lord's people much revived, who can never forget the inſtrument of it.——Thus, dear Sir, I have given you a brief account of what I am perſuaded you will readily own to be the work of the Lord. We claim no infallibility, but we muſt not fall into Scepticiſm. If we could form no judgment of ſuch a work, why ſhould we pretend to promote the converſion of men, if we cannot have any ſatisfying knowledge of it, when it appears? Indeed the evidence of its Divinity here is ſo irreſiſtible, that it has extorted an acknowledgment from ſome, from whom it could hardly be expected.——Were you, Sir, a narrow bigot, you would, no doubt, rejoice to hear that there are now ſome hundreds of diſſenters in a place, where, a few years ago, there were not ten; but I aſſure myſelf of your congratulations on a nobler account, becauſe a conſiderable number of periſhing ſinners are gained to the bleſſed Redeemer, with whom, though you never ſee them here, you may ſpend a bliſsful eternity.——After all, poor Virginia demands your compaſſion, for religion at preſent is but like the cloud which Elijah's ſervant ſaw. Oh that it may ſpread and cover the land!

As to other counties where diſſenters are ſettled.——There are two congregations, one in Albemarle, and one in Auguſta county, belonging to the ſynod of Philadelphia, that have miniſters ſettled among them: but thoſe that have put themſelves under the care of Newcaſtle preſbytery (which are vaſtly more numerous) notwithſtanding their repeated endeavours, are ſtill deſtitute of miniſters. There are as many of them as would form five diſtinct congregations, three at leaſt in Auguſta, one in Frederica, and one at leaſt in Lunenburgh and Amelia. Notwithſtanding the ſupplies our preſbytery have ſent them, ſome of them, particularly Lunenburgh, have been above a year together with-

out one ſermon. I hope one of them may ſoon be provided by a pious young man, Mr. Todd, ſent by New-Brunſwick preſbytery, but I have no proſpect as to the reſt; for I can now count up at leaſt ſix or ſeven vacant congregations in Penſylvania, and two or three in Maryland, beſides the five mentioned in the frontier counties of Virginia, and a part of my own congregation, which I would willingly declare vacant, had they opportunity of obtaining another miniſter. And there are but twelve members in Newcaſtle preſbytery, and two or three candidates that are preingaged to vacancies in Penſylvania. We have indeed of late licenſed ſeveral pious youths, but our vacancies increaſe almoſt as faſt as our miniſters, by the ſettlement of new places, or the breaking out of religious concern in places where there was little before; and ſome of our moſt uſeful members are lately called home by death; ſuch as Meſſrs. Robinſon and Dean, and now Mr. Samuel Blair. May the Lord induce faithful miniſters from New-England, or where-ever they might be ſpared, to come and help us!——While theſe congregations have been deſtitute of ſettled paſtors, itinerant preaching among them, has, by the bleſſing of God, been very uſeful. Mr. Robinſon underwent great hardſhips in North-Carolina without much ſucceſs, by reaſon of the fewneſs and ſavage ignorance of the inhabitants; but the caſe is now happily altered. A new congregation, I think upon Pee-dee river, ſent a petition lately to our preſbytery for a miniſter.—Beſides this, I hear of ſeveral other places in North-Carolina, that are ripening very faſt for the goſpel. "O that the Lord would ſend forth faithful labourers into his harveſt!"——Mr. Robinſon was the inſtrument of awakening ſeverals in Lunenburgh and Amelia, with whom I lately ſpent a fortnight, at their earneſt deſire; and there is a proſpect of doing much ſervice, were they furniſhed with a faithful miniſter.—I met with moſt encouragement in a part of Amelia county, where very few had heard any of my brethren. The aſſemblies were large even on week-days, and ſometimes there appeared much ſolemnity and affection among them. There appears great probability of ſucceſs, if they had a faithful miniſter. It was really afflicting to me that the neceſſity of my own congregation conſtrained me to leave them ſo ſoon.——In Auguſta there is a great number of ſolid lively Chriſtians. There was a pretty general awakening there ſome years ago under the miniſtry of Meſſrs. Dean and Byram. I believe three miniſters might live very comfortably among them.——In Frederick county there has alſo been (as I am informed by my brethren who have been there) a conſiderable awakening ſome years ago, which has had a bleſſed iſſue in many, and the congregation have been ſeeking a miniſter theſe ſeveral years.——In Maryland alſo, there has been a conſiderable revival (ſhall I call it?) or firſt plantation of religion, in Baltimore county, where I am informed Mr. Whittleſey is like to ſettle.——In Kent county and Queen Anne's, a number of careleſs ſinners have been awakened and hopefully brought to Chriſt. The work was begun and chiefly carried on by the inſtrumentality of that favoured man Mr. Robinſon, whoſe ſucceſs, whenever I reflect upon it, aſtoniſhes me. Oh! he did much in a little time, and who would not chuſe ſuch an expeditious pilgrimage through

this world? There is in theſe places a conſiderable congregation, and they have made repeated eſſays to obtain a ſettled miniſter.——There was a great ſtir about religion in Buckingham, a place on the ſea-ſhore, about four years ago, which has ſince ſpread and iſſued in a hopeful converſion in ſeveral inſtances. They alſo want a miniſter.——But the moſt glorious diſplay of Divine grace in Maryland has been in and about Somerſet county. It began, I think, in 1745, by the miniſtry of Mr. Robinſon, and was afterwards carried on by ſeveral miniſters that preached tranſiently there. I was there about two months, when the work was at its height, and I never ſaw ſuch a deep and ſpreading concern: the aſſemblies were numerous, though in the extremity of a cold Winter, and unwearied in attending the word; and frequently there were very few among them that did not give ſome plain indications of diſtreſs or joy. Oh! theſe were the happieſt days that ever my eyes ſaw. Since that, the harveſt ſeems over there, though conſiderable gleanings, I hear, are ſtill gathered.—They have of late got Mr. Henry for their miniſter, a young man, who, I truſt, will be an extenſive bleſſing to that part of the colony.—I ſhall prize it, dear Sir, as a great bleſſing, if you and others of the Lord's ſervants and people in diſtant parts, favour us with your prayers.——And ſhall be glad to correſpond with them. Our acquaintance with the various parts of the church qualifies us to adapt our prayers to their ſtate.——May your Divine Maſter bleſs you and ſucceed your miniſtrations, and pour out his Spirit on the land where you reſide. I am, &c[a].

a May 22d, 1754, Mr. G. Tennent and Mr. Davies being at Edinburgh, as agents for the truſtees of the college of New-Jerſey (an inſtitution that promiſes well, if the Lord vouchſafe it his bleſſing, for the ſucceſs of the goſpel) Mr. Davies informs, that one Mr. Brown is lately ordained in Auguſta county, where there were ſundry congregations vacant ever ſince their firſt ſettlement; that he has the care of two meetings, and as he is a youth of piety, prudence, and zeal, there is reaſon to expect that his labours will be of extenſive ſervice in that wilderneſs, not only in his own more peculiar charge, but in the neighbouring places that have no miniſter of their own.—Alſo, that Mr. John Wright, who ſupplies Mr. Davies' charge in his abſence, has wrote, that ſince he has officiated in his place, there are conſiderable appearances of ſucceſs in Caroline and Henrica, where Mr. Davies was apprehenſive he laboured much in vain.——When Mr. Davies left Virginia in Auguſt laſt, there was a hopeful appearance of a greater ſpread of a religious concern amongſt the Negroes.—A few weeks before he left home, he baptized in one day fifteen Negroes after they had been catechiſed for ſome months, and given credible evidences of their ſincerely embracing the goſpel.—He alſo ſays, that Iſaac Oliver, the dumb man mentioned in his letter above, has behaved as one would expect from ſuch promiſing beginnings, his conduct being ſuch as becomes the profeſſion of the goſpel.

# CHAP. VI.

## In Scotland 1742, &c.

### SECTION I.

*Of the Work at Cambuſlang.——Care to detect Impoſtors.——Things previous to the Work, viz. Preaching on Regeneration: A Weekly Lecture: Meeting of the Societies for Prayer.——Feb. 18th, 1742, About fifty Perſons brought under great Concern.——Numbers reſort to the Place.——In a few Weeks the Number of the Awakened above three hundred.——The good Fruits, ſuch as Reformation, Remorſe, Forgiveneſs, Reſtitution, Family-worſhip, Love to the Scriptures, &c. ——The Subjects of this Work of different Ages and Characters.—— Atteſtations by Miniſters, Preachers and others.*

[ From the Narrative printed at Glaſgow 1742. ]

*Atteſtation to the Facts in the following Narrative, by Mr. M'Culloch Miniſter at Cambuſlang, May 8th, 1742.*

I Have peruſed the following ſhort narrative, and can atteſt the facts contained in it; partly from perſonal knowledge, partly from the moſt credible informations: but think it a loſs, that it is not more full. I have ſeen a larger paper compiled by different hands; which beſides the facts related in this, contains ſeveral uſeful reaſonings, tending to prove, that the favourable judgment formed by many, and even by ſome, who through want of due information, heſitated at firſt, about this work, is ſupported by all that kind of evidence, that things of this nature are capable of, in ſuch a ſpace of time. And conſequently, that there is good ground to hope, that by the divine bleſſing, the confirmation ariſing from perſeverance, will be daily encreaſing, as hitherto it has been, &c. &c. WILLIAM M'CULLOCH.

*A Narrative of the extraordinary Work at Cambuſlang, in a Letter to a Friend, May 8th, 1742.*

Sir, As the report of the good work at Cambuſlang, which has for ſeveral weeks engaged the attention of numbers in this city and country in the neighbourhood, is now ſpread over a great part of the nation; it is no wonder that one who lives at the diſtance you do, ſhould be curious to have a true relation of it: and as I would be glad of any opportunity to ſerve you, it is very agreeable to me, to think I can gratify you in this matter; eſpecially in what concerns the people in that pariſh, and ſome other pariſhes near it; having had opportunity to converſe fully with the miniſter of Cambuſlang, and with many of the people there, who are under this ſpiritual exerciſe, and alſo with ſome

other miniſters, who have ſeverals in their pariſhes that appear to be under the ſame happy impreſſions.

There is one thing in the entry I muſt appriſe you of, viz. that I am to confine myſelf to a ſimple narration of facts, as the evidences on which the opinion of many concerning the preſent happy change that is wrought on that people, is founded: without entering into any reaſoning, but leaving it to yourſelf to draw proper concluſions from the facts, after comparing them with ſcripture rules and inſtances.

I muſt alſo acquaint you, as it was natural to expect, when, on a ſingular occaſion of this ſort, great numbers of people from adjacent towns and country, came flocking to a place that became ſo remarkable; that in ſuch a promiſcuous multitude ſome counterfeits would readily happen; it was the early care of miniſters who intereſted themſelves moſt in that matter, to enter into a ſtrict examination of thoſe who appeared to be under a more than ordinary concern, ſo as to obtain ſatisfaction to themſelves, whether the work was ſolid; being juſtly apprehenſive, that the powers of darkneſs would not fail to employ their devices, to bring contempt on what might tend ſo much to the honour of the goſpel. In thoſe watchful endeavours it muſt be owned, that ſome impoſtors were found to have mixed with the ſincere; but there is reaſon to bleſs God, that, ſo far as yet appears, they have been very few; and as theſe have been ſeverely rebuked, ſo the moſt awful warnings have been given, againſt all ſuch inſincere pretenſions, which warnings, there is ground to believe, have had very good effects.

Now, Sir, to give the ſhort hiſtory of this matter. The miniſter of that pariſh, in his ordinary courſe of ſermons, for near a twelvemonth before this work began, had been preaching on theſe ſubjects which tend moſt directly to explain the nature, and prove the neceſſity of regeneration, according to the different lights in which that important matter is repreſented in holy ſcripture: and for ſome months before the late remarkable events, a more than ordinary concern about religion appeared among that people; one good evidence of which was, that about the end of January laſt, a petition was given in to the miniſter, ſubſcribed by about ninety heads of families, deſiring a weekly lecture ſhould be ſet up; which was readily granted, and the day fixed on Thurſday, as the moſt convenient for the temporal intereſts of the pariſh. On Monday the 15th of February 1742, there was a general meeting, at the miniſter's houſe, of the particular ſocieties for prayer, which had ſubſiſted in the pariſh for ſeveral years before. On Tueſday there was another meeting for prayer there, the occaſion of which was a concert with ſeveral ſerious Chriſtians elſewhere, about ſolemn prayer, relating to the public intereſts of the goſpel; in which concert only a ſmall number of people in Cambuſlang were engaged at firſt, but others getting notice of it deſired to join, and were admitted: the people who met for prayer theſe two days, apprehended that they had been ſo well employed, and found ſo much leiſure for it, that they had a third meeting on Wedneſday: but on all theſe three days they returned timeouſly in the evening to their own houſes, ſo far is it from being true that they ruſhed from

ſome of theſe meetings to the church and continued immured there for ſome days and nights, as was reported.

Before Thurſday, February 18th, they had week-days ſermons only on Thurſdays according to the above-mentioned deſire of the pariſh; and before that day, though ſeveral particular perſons came to the miniſter, from time to time, under deep concern about their ſalvation, yet there came no great numbers together. But on that day after ſermon a conſiderable number of people, reckoned by ſome preſent about fifty, came together to the miniſter's houſe, under convictions and alarming apprehenſions about the ſtate of their ſouls, and deſiring to ſpeak with him. From this unexpected number, coming in an evening, in ſo great diſtreſs, and the neceſſity of the miniſter's exhorting them in general, and converſing with many of them ſeparately, you will eaſily perceive that he behoved to ſpend that night with them, as he did moſt part of two or three more ſince this work began, which is now about twelve weeks.

After this, numbers daily reſorted to that place, ſome to hear the word, ſome to converſe with people who were under this remarkable concern, and others with different views: and the deſires and exigencies of thoſe were ſuch that the miniſter found himſelf obliged, without any previous intimation, to provide them daily ſermon, a few days excepted, and after ſermon uſually to ſpend ſome time with them in exhortations, prayers and ſinging of pſalms, being eſpecially encouraged thereto by the extraordinary ſucceſs with which God was pleaſed, from time to time, to bleſs his own ordinances, in ſo much that, by the beſt information that could be had, the number of perſons awakened to a deep concern about ſalvation, and againſt whom there are no known exceptions as yet, has amounted to above three hundred. And, through divine mercy, the work ſeems to be ſtill making conſiderable progreſs every week, and more for ſome weeks of late than ſome times formerly. Of the number juſt now mentioned the far greater part have given already, both to miniſters and other ſerious Chriſtians, a good account of what they have felt in their convictions and humiliation for ſin, of the way of their relief by faith in the mercy of God through Jeſus Chriſt, and of the change they feel in the prevalent inclinations and diſpoſitions of their hearts. As to their devotion and other parts of their practice, which is that which chiefly attracts the attention and regard of this country; there are comfortable accounts given of it, by thoſe who have the beſt and moſt frequent opportunities of knowing their daily behaviour. The pariſh of Cambuſlang being of ſo ſmall extent, that moſt of the people live within a mile of the church, and ſome who have the beſt intelligence, being almoſt every day with the miniſter, he and they have abundant opportunities to know the practices of ſuch of the people I am ſpeaking of, as live within their bounds. And the account they give of it is, that they appear to be in a very hopeful way; and the like good accounts are given by ſeveral miniſters and others, of ſuch of thoſe people as belong to other neighbouring pariſhes.

Among the particular good fruits, already appearing, both in Cambuſlang and elſewhere, the following inſtances ſeem very encouraging;

a viſible reformation of the lives of perſons who were formerly notorious ſinners; particularly, the laying aſide of curſing and ſwearing, and drinking to exceſs, among theſe who were addicted to that practice: remorſe for acts of injuſtice, and for violation of relative duties confeſſed to the perſons wronged, joined with new endeavours after a conſcientious diſcharge of ſuch duties: reſtitution which has more than once been diſtinctly and particularly inculcated in public, ſince this work began; forgiving of injuries; all deſireable evidences of fervent love to one-another, to all men, and even to thoſe who ſpeak evil of them; and among thoſe people both in Cambuſlang and other pariſhes, more affectionate expreſſions of regard than ever to their own miniſters, and to the ordinances diſpenſed by them; the keeping up divine worſhip in families, where it was neglected very often by ſome and intirely by others; the erecting of new ſocieties for prayer, both of old and young, partly within the pariſh, where no leſs than twelve ſuch ſocieties are newly begun, and partly elſewhere, among perſons who have been awakened on this occaſion: and, together with all theſe things, ardent love to the holy ſcriptures, vehement thirſting after the public ordinances, earneſt deſires to get private inſtructions in their duty from miniſters and others, with commendable docility and tractableneſs in receiving ſuch inſtructions.——This thirſt after knowledge is particularly remarkable in thoſe who were more ignorant; ſeverals who cannot read, and ſome of them old perſons, being ſo deſirous to be better acquainted with the word of God that they are reſolved to learn to read, and ſome of the younger ſort actually putting themſelves to ſchool.——I would farther add, that theſe good impreſſions have been made on perſons of very different characters and ages; on ſome of the moſt abandoned as well as the more ſober: on young as well as old; on the illiterate as well as the more knowing; on perſons of a ſlower as well as thoſe of a quicker and more ſprightly genius; and, which ſeems to deſerve ſpecial attention, on perſons who were addicted to ſcoffing at ſacred things, and at this work in particular at the beginning of it.

The ſum of the facts, I have repreſented to you is, that this work has been begun, and carried on under the influence of the great and ſubſtantial doctrines of Chriſtianity, preſſing jointly, the neceſſity of repentance towards God, of faith in the Lord Jeſus Chriſt, and of holineſs in all manner of converſation; that it came after ſuch preparatives as an extenſive concern about religion gradually increaſing; together with extraordinary fervent prayer in large meetings, particularly relating to the ſucceſs of the goſpel; that great and ſucceſsful pains have been taken, to diſcover and diſcountenance hypocritical pretences, and to warn people againſt what might have the leaſt appearance of enthuſiaſm, or deluſion: that the account given by a very large number of people of their inward exerciſes, and attainments, ſeems to agree with the ſcripture ſtandard; and are bringing forth in practice, fruits meet for repentance, comprehending the ſeveral branches of piety, and of the moſt ſubſtantial morality, that can intitle men, to the regards of the friends of religion and virtue.

And now, Sir, I have given you a plain, and ſimple account of the moſt material facts, relating to this extraordinary work at Cambuſlang, and theſe awakened there belonging to other pariſhes; together with the proper documents by which theſe facts are ſupported; in all which I have avoided diſputing, and ſtudied brevity. I leave it to you to judge, how far ſuch facts make it evident, that this work is from God; when (to uſe the words of a pious divine treating of a ſubject of the ſame nature) [a] " He that was formerly a drunkard lives a ſober life; when a vain, light and wanton perſon becomes grave and ſedate; when the blaſphemer becomes a praiſer of God; when carnal joy is turned into heavineſs, and that profeſſedly on account of their ſoul's condition; when the ignorant are filled with knowledge of divine things, and the tongue that was dumb in the things of God ſpeaks the language of Canaan;"——When ſecure ſinners——" have been rouſed with a witneſs about the ſtate of their ſouls, Luke xi. 21, 22; theſe who were ignorant can ſpeak ſkilfully about religious things; and even the graceleſs are increaſed in knowledge;——Swearers drop their oaths and ſpeak reverently of God; vain perſons who minded no religion, but frequented taverns and frolicks, paſſing their time in filthineſs, fooliſh talking and jeſting, or ſinging paltry ſongs, do now frequent Chriſtian ſocieties (for prayer); ſeek Chriſtian converſation and talk of ſoul-concerns, and chuſe to expreſs their mirth in pſalms and hymns and ſpiritual ſongs; they who were too ſprightly to be devout, and eſteemed it an unmanly thing to ſhed tears for their ſouls ſtate, have mourned as for an only ſon, and ſeemed to be in bitterneſs as for a firſt born, Zech. xii. 10.——And perſons who came to mock at the lamentations of others, have been convinced, and by free grace proſelyted to ſuch ways as they formerly deſpiſed." I am, &c.

It may be of uſe to readers, who live at a diſtance, in peruſing the following atteſtations, to know, as to the ſituation of Cambuſlang, that it lies about four miles from Glaſgow; the ſeveral pariſhes, whoſe miniſters, heritors and elders, ſign moſt of the atteſtations, ly very near it, viz. the pariſhes of Kilbryde, Bothwell, Old Monkland and Barony. That Mr. Matthew Connell and Mr. William Hamilton live but about three miles from Cambuſlang, and are the eldeſt miniſters of the preſbytery of Hamilton, in whoſe bounds that pariſh lies. That the two preachers who ſign a joint atteſtation, and are young men of known probity, have frequently aſſiſted Mr. M'Culloch of late; that Mr. Duncan reſides in the pariſh, and Mr. Young has reſided a conſiderable time in the Gorbals near Glaſgow, where many of the awakened people dwell. Alſo that Mr. Williſon and Mr. M'Kneight who live at a good diſtance from Cambuſlang, ſpent ſome time there, inquiring into this work as their atteſtations bear.

a See Mr. Finley's ſermon, intituled *Chriſt Triumphing*, &c.

*Extracts of Atteſtations, to the Facts in the Narrative, relating to the Fruits of this Work.*——I. *By Mr. Williſon one of the Miniſters of Dundee, dated Glaſgow, April 15th,* 1742.

R. D. B. Seeing ſome are deſirous to have my thoughts of the work at Cambuſlang, I am willing to own, that I have travelled a good way to enquire and get ſatisfaction about it. And having reſided ſeveral days in Mr. M'Culloch's houſe, I had occaſion to converſe with many who had been awakened and under convictions there; I found ſeverals in darkneſs and great diſtreſs about their ſouls condition, and with many tears bewailing their ſins and original corruption, and eſpecially the ſin of unbelief, and ſlighting of precious Chriſt, and ſome who had been in this caſe for theſe ſeveral weeks paſt; yet I ſaw nothing in any tending to deſpair, but on the contrary their exerciſe pointed ſtill at the great remedy, for oft they would be breaking out in hopeful expreſſions, ſuch as, "Tho' he ſlay me I will truſt in him."——Others I found in a moſt deſirable frame, overcome with a ſenſe of the wonderful love, and lovelineſs of Jeſus Chriſt, even ſick of love, and inviting all about them to help them to praiſe him.——I ſpoke alſo with many who had got relief from their ſoul-trouble, and in whom the gracious work of the Spirit of God appeared in the fruits and effects of it, according to my apprehenſion; ſuch as their ingenuous confeſſing of their former evil ways, and profeſſing a hatred of ſin; very low and abaſing thoughts of themſelves; renouncing the vanities of the world, and all their own doings and righteouſneſs, and relying wholly upon Chriſt for righteouſneſs and ſtrength; and expreſſing great love to Chriſt, to the Bible, to ſecret prayer, to the people of God, and to his image in whomſoever it was, without reſpect of perſons, or parties; and alſo love to their enemies; and when they heard of ſome who called the work at C———g a deluſion of the devil, they ſhewed no reſentment againſt them, but wiſhed their eyes might be opened, and earneſtly wiſhed they could bring all their enemies, and all the world to their dear Redeemer.——I converſed with ſome who had been very wicked, and ſcandalous, but now wonderfully changed: tho' ſome were very rude and boiſterous before, they now had the mildneſs, and meekneſs of the lamb about them. When they ſpoke of their former ways they bluſhed, and wept, and ſaid, none in all the country round were ſo vile as they, and earneſtly deſired to exalt free grace: and when I was cautioning them againſt new temptations and relapſes, they ſhewed a ſenſe of their own weakneſs, and were afraid on that account to come near their old companions, tho' they would fain had them alſo brought to Chriſt: they ſaid, they would wiſh rather to die than go back to old ſins, and if ever they ſhould be left to any of them, they would incline to leave the country, becauſe of the diſhonour it would bring on the work of God, which they could not bear to ſee.——Tho' I converſed with a great number both men and women, old and young, I could obſerve nothing viſionary or enthuſiaſtic about them; for their diſcourſes were ſolid, and experien-

ces ſcriptural; and all the comfort and relief they got from trouble, ſtill came to them, by ſome promiſe or word of ſcripture caſt into their minds, and it was pleaſant to hear them mention the great variety of theſe words up and down the Bible. And ſome who could not read, told their words of conſolation, not knowing well if they were in the Bible or not, and upon aſking if they were Bible words or not, they greatly rejoiced to find they were.——I had heard much of this ſurpriſing work by letters, and from eye-witneſſes before I came, but all that made ſlight impreſſions on me, when compared with what I was eye and ear-witneſs to myſelf.——Upon the whole, I look on the work at C——g, to be a moſt ſingular, and marvellous out-pouring of the Holy Spirit; and I pray it may be a happy forerunner of a general reviving of the work of God in this poor decayed church, and a bleſſed mean of union among all the lovers of our dear Jeſus.——I am ſorry I cannot ſtay to aſſiſt you further in this good work; my buſineſs, and circumſtances oblige me to return homewards. May the Lord himſelf ſtrengthen and encourage you in his work, and graciouſly carry on what he has begun, and take to him his great power, that he may reign glorioufly thro' all the land. I remain with all ſincerity, R. D. B. &c. Jo. Willison.

II. *By Mr. Connell, Miniſter at Kilbryde, dated Kilbryde,* 19. 1742.

R. D. B. Many have aſked my opinion of the work at Cambuſlang which I freely gave (as now I write to you) that I looked upon it as a work of God's Spirit: when I compared the exerciſe of ſeveral perſons that had been there, with the ſcripture accounts of conviction and converſion, I have been under a neceſſity to conclude that it is neither deluſion nor impoſture, as has been given out by thoſe who are unacquainted with the dealings of God of that kind, or under the influence of party zeal.——Some I have ſeen crying out of the evil of ſin and of their danger by it, ſadly bewailing their guilt and miſery, expreſſing a moſt earneſt deſire of an intereſt in Chriſt, which they ſaid, they would value more than all the world, but bitterly complaining of want of love to him, want of faith in him, and undutiful carriage towards him through their paſt life; and if now it might be their attainment, for former coldneſs and deadneſs to have love to Chriſt; for unbelief faith in him; and for an undutiful behaviour towards him, a ſincere and hearty embracing of him in the goſpel offer; and living the reſt of their time to the praiſe and glory of his name: this they would account their greateſt happineſs, and the remedy of all the evils in their caſe; and, for this effect, they begged the help of prayers.——Others I have ſeen who lamented their loſt time and opportunities, and the vanity and folly of their youth, ſaying, many good ſermons and prayers they had heard, but all had been loſt to them, and had no good effect upon them, being wholly carried away with youthful vanities and follies; but added, now we are reſolved in the ſtrength of the grace of Chriſt (for, ſaid they, of our ſelves we can do nothing) to improve time and opportuni-

ties better, to value ſermons and prayers, to read the ſcriptures, to keep company with the fearers of God, and to ſhun fellowſhip with the wicked as much as poſſible, bleſſing God that he had not taken them away, before they ſaw the neceſſity of all theſe.——Others I have converſed with, who, like doves of the vallies, were mourning for their iniquities, principally becauſe they did ſtrike againſt God and wound their redeemer, uſing the expreſſions, Pſal. li. 4. and Zech. xii. 10. But with good hope through the merits of Chriſt and mercy of God in him, that it would be well with them.——Others I have obſerved at one time much dejected and under a cloud, at another time poſſeſſed of a good meaſure of ſpiritual joy, as it happens with the beſt of ſaints.——Others I have heard cry, they had ſpent their money for that which is not bread, and their labour for that which did not ſatisfy, having given their time and ſtrength to the world and the things of it, which now they reſolved againſt, there being matters of greater moment, which they ſaw and were convinced, they ſhould be mainly taken up about.——And to trouble you with no more (for I could write you a volume on this ſubject) a young woman, after having given me a diſtinct account of her diſtreſs and outgate, ſaid, I have lived above twenty years in the world, and all that time the devil had poſſeſſion of my heart, and I am ſure he is a bad gueſt, but bleſſed be God, I hope he is now in a great meaſure diſpoſſeſſed, and ſhall never, through the ſtrength of Chriſt, recover that power over me that formerly he had. Mean time I obſerve to you, this perſon had all along been of a blameleſs life, and not chargeable with any ſcandal, but with tears regretted her careleſs way of going about ſecret duty, reading the ſcriptures and hearing ſermons, or neglecting theſe altogether; but with much humility and ſeriouſneſs, in the ſtrength of divine grace, expreſſed her reſolution, that ſhe would do ſo no more.——Upon the whole, in moſt of all I have ſeen and converſed with, I obſerved, and have daily occaſion to obſerve, the effects of Godly ſorrow mentioned by the apoſtle, 2 Cor. vii. 11. &c.——Praying the pleaſure of the Lord may more and more proſper in your hands, and begging the help of your prayers for me and this people, I am, &c.

MATTHEW CONNEL.

III. *By Mr. John Hamilton, Miniſter of Barony, dated Glaſgow, April 26th,* 1742.

I underſtand it is expected from me, that I ſhould declare my ſentiments of the extraordinary work at Cambuſlang; as a good many of my pariſhioners have lately been awakened there, to a great concern about their ſouls happineſs.——As ſoon as I was informed of their condition, I made it my buſineſs, to wait on them, and found a good many perſons under the deepeſt exerciſe of ſoul, crying out moſt bitterly, of their loſt and miſerable eſtate, by reaſon of ſin; of their unbelief, in deſpiſing Chriſt, and the offers of the goſpel; of the hardneſs of their heart and their former groſs careleſſneſs and indifferency about religion: and tho' ſome of them ſaid, they had regularly attended

the preaching of the gospel, yet they acknowledged with much regret, their misimprovement of it; how many sweet sermons they had heard without any benefit, and they came to a church with no design to be instructed, but only, as they said, to see, and be seen.——I have heard them expressing a great deal of sorrow for these things, and seemingly, in the most serious and sincere manner; and not so much, as some of them have told me, from the fear of punishment, to which they had thereby exposed themselves, as from a sense of the dishonour they had done to God, and the blessed Redeemer; and frequently aggravated their sins, from this consideration, that they had been the betrayers, and murderers of the Lord of glory.——And tho' I have seen some of them under extreme affliction and distress, I could never observe the least disorder in their judgments: but their complaints were always suitable to their condition. Neither have I observed any of them carried away with despairing thoughts of the mercy of God: but all of them learned to be seeking relief, in the method the gospel proposes; and expressed the warmest desires after an interest in Christ, to obtain which they said they would cheerfully lay down their lives, and part with every thing, that was dear to them in the world.——I have at several different times conversed with many of these persons, and have received no small satisfaction from such conversations. When speaking of prayer, they have told me, how much that duty had been neglected by them, and in what a cold lifeless manner it was performed; from which therefore, they neither did nor could reap any satisfaction: but now they said, it was an exercise, in which they found much sweetness and comfort.——Their love to the holy scripture all of them express in the most lively and moving manner, frequently calling it a precious and invaluable treasure; greatly surprized how they could possibly slight it so much in time past, and declaring they now saw many things in it, highly useful and comfortable to them which they never imagined had been there.——They express a great deal of love to, and desire after the public ordinances; when I have asked some of them, if they had such affection as the psalmist speaks of in the beginning of cxxii Psalm, when it was said to him let us go up to the house of the Lord, they have told me, that tho' it was quite otherwise with them before, yet now they found a vast pleasure in attending the church, and public worship of God, and a great unwillingness in them to withdraw from it, when the service was over.——They are likewise exceedingly desirous of more private instruction in their duty, and take all opportunities of waiting on those, that can be of use to them, and such of them as are near at hand, do frequently come to my house, and receive my advice and assistance; and I never saw persons more docile than they are. I must own indeed that when I first conversed with them I found some of them pretty ignorant of the principles of religion: but this was what they seemed deeply grieved and afflicted for, and much condemned their former sloth and negligence; and since that time, have been making use of the proper means of knowledge, and I think I can say, with no contemptible success, considering the short time they have had.——Some of them seem to discover devout breathings of soul

after God, and the bleſſed Redeemer, and reſolutions thro' grace, to depend upon him in the worſt of circumſtances, often making uſe of theſe words of Job xiii. 15. "Though he ſlay me, yet will I truſt in him." I have been much ſurprized to ſee how readily, nay even judiciouſly, ſome of them who had been formerly ignorant and unconverted, have ſpoke of the moſt important points of practical religion, and with what facility they have adduced paſſages of ſcripture very ſuitable to what they were ſpeaking about.——There is another branch of Chriſtian duty, that I do think they are likewiſe ſtudying a conformity to; and that is love to mankind. I have heard them often wiſhing, and deſiring that all men might be brought to Chriſt, and the knowledge of the truth; and particularly expreſſing a great regard for all that are the Lord's people. So far as I have yet acceſs to know them, they ſeem to be of a meek and quiet ſpirit, and willing to forgive; telling me they deſire to wiſh well, and to pray even for the happineſs of thoſe who had been injurious to them.——More might be ſaid upon this ſubject, but I chuſe rather to be ſparing, till time make a clearer diſcovery of them. ——The perſons I have converſed with, were of different characters: ſome of them had all along been pretty ſober and regular in their lives, and duly enough attended the ordinances of the goſpel, others of them were very careleſs this way, and addicted to many ſins: but even thoſe who were more blameleſs in their lives, have declared, that their hearts till now were never touched with any thing they heard from the word of God; that they had never lived under the influence of religion, and were groſly unconcerned about their ſalvation.——Theſe now are the appearances, I obſerve among ſome of my people, who were awakened to a concern about their ſouls at Cambuſlang; which do ſtrongly incline me to think that it is the work of God. JOHN HAMILTON.

IV. *By Mr. William Hamilton Miniſter at Bothwell, May 7th,* 1741.

R. and D. B. I have ſeen the atteſtation by Mr. Matthew Connell in Kilbryde, as alſo that by Mr. John Hamilton in Barony of Glaſgow. As I have no new thing to add, ſo I heartily join in the ſame ſentiments with my above-named brethren, as to the reality of that extraordinary work at Cambuſlang, being in very deed a gracious work of the Spirit of God, deſigned, I firmly believe, for the ſaving conviction and converſion of many periſhing ſouls, not only in that pariſh, but in the neighbourhood. May the Lord, in his infinite mercy, ſhed abroad the influences of his ſaving grace through all the corners of the land.——There are a good number of my people, moſtly young people, who have been awakened at Cambuſlang, and have much the ſame account to give of them with my above-named brethren: all of them are very ſerious and concerned about their ſouls caſe, and are very ſolicitous to have others brought to acquaintance with Chriſt, and the way of ſalvation through him: which has had this (I hope) bleſſed effect, that there ſeems to be a more than ordinary ſerioufneſs among a goodly number in ſeveral corners of this congregation, more conſcience made of family-worſhip, in ſeveral families who made but too little account of it before;

as likewiſe there are ſome new ſocieties for prayer and Chriſtian conference ſet up in this congregation, wherein ſeveral perſons, beſides theſe awakened at Cambuſlang, have joined. I hope theſe things, through the bleſſing of God, may prove the beginning of much good in this and in other places. May that bleſſed God, who has begun a good work, either with you, or any other place, carry on and perfect the ſame until the day of Jeſus Chriſt.——May the Lord direct and aſſiſt you and all his ſervants, to a right and faithful management of our great Maſter's work amongſt our hands. I add no more, but am Your's, &c.

WILLIAM HAMILTON.

V. *By Mr. William Hamilton Miniſter at Douglas, May 6th,* 1742.

R. and D. B. While I was with you, it gave me great pleaſure to ſee ſo much concern upon peoples ſpirits about the ſalvation of their precious and immortal ſouls, a thing very rare amongſt us: ſome whom I had occaſion to diſcourſe with, appeared to be in the utmoſt diſtreſs upon account of ſin, both original and actual, and that principally as it is that abominable thing which God hates. Others, whoſe conſciences God had awakened with a ſenſe of guilt, but had now got believing views of Chriſt Jeſus, as a moſt complete Saviour, both able and willing to ſave, and whom God had determined, by the power of his Spirit, to yield themſelves to the Lord. They, in a very ſtrong manner, expreſſed love to their God and Saviour, and to all his commands, both of the firſt and ſecond table of the law; and declared, that it was their firm purpoſe and reſolution, through the aſſiſtance of the Holy Spirit, to walk in all the commandments and ordinances of the Lord blameleſs; and ſeemed more afraid of offending God, than of any ſufferings they might be expoſed to in a world: and their practices, ſo far as I can hear, are, as yet, agreeable to their reſolutions; ſo that I not only hope, but think I have good ground to believe, that work begun and for ſome time paſt carried on amongſt the people of Cambuſlang, and ſtrangers that have reſorted thither from many diſtant parts, ſhall appear, to the conviction of all good men, to be the work of God, from the after holy life and converſation, of not a few of theſe, whoſe conſciences have at this time been awakened to a ſenſe of their loſt and undone ſtate by nature. That the Lord may more and more aſſiſt, ſtrengthen, and ſupport you, and give you and all faithful miniſters of the goſpel many ſeals of their miniſtry, is the hearty prayer of, D. B. &c.

WILLIAM HAMILTON.

VI. *By Mr. M'Kneight Miniſter at Irvine, May 6th,* 1742.

R. and D. B. As I had by information from letters, conceived a good opinion of the extraordinary and ſurprizing work at Cambuſlang before I went thither, upon an invitation from you to preach there laſt Sabbath; ſo my ſaid opinion has been very much confirmed by what I was eye and ear-witneſs to, during my abode with you, from Saturday to Tueſday laſt; being ſtill more and more perſuaded that it is the

real work of the Spirit of God.—While I joined with your congregation in publick worſhip, I obſerved amongſt the vaſt numbers that flocked to hear the goſpel preached at Cambuſlang, not only the ſerious looks, the grave deportment, and the cloſe attention to what was ſpoken, but alſo the weeping eyes of many that appeared to be in the greateſt diſtreſs and trouble.—Again in the evenings, after publick worſhip was ended, and when I had occaſion to converſe with ſeveral of theſe afflicted perſons, I found their wounds and anguiſh of ſoul, together with their tears, did proceed not from a whimſical and enthuſiaſtick imagination, but from a deep conviction of the great evil and demerit of ſin original and actual, particularly of their ſin of unbelief, and ſlighting precious Chriſt, and gracious offers of ſalvation by him; and when I exhorted and directed them to believe in the Lord Jeſus Chriſt, as the apoſtle Paul did the convinced and trembling jaylor, Acts xvi. 31. they anſwered, "Lord, help me to believe; gladly would I believe, but I cannot." However, while under their ſoul-exerciſes for ſin, and becauſe of God's wrath, I heard them expreſſing ardent deſires after Chriſt, and an intereſt in him, and ſalvation by him; and a great thirſt after the word, the knowledge of God and of divine things, and after a ſaving faith in a crucified Jeſus, which gave me ground to hope that our dear Redeemer Jeſus, would ſoon accompliſh theſe longing deſires in relieving them from their diſtreſſes of both body and mind.——Likewiſe, I converſed with others who were under piercing and deep convictions of ſin, and have felt the ſharp arrows of the Almighty ſticking faſt in their ſouls, and to whom the Spirit of God had, upon their believing in Jeſus Chriſt, applied his precious blood to heal theſe wounds, and hereupon hath granted them relief and comfort, hath delivered their ſouls from death, their eyes from tears, and their feet from falling; for which diſtinguiſhing mercies, they were exalting free grace, ſaying with the apoſtle Paul, "It is by grace we are what we are; and bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt."——They, when I converſed with them, declared diſtinctly the way and manner, how their convictions began and wrought, and how the relief they got from ſoul-troubles came to them. They alſo diſcovered the gracious work of the Spirit of God upon their ſouls, in their confeſſion of ſin with ſhame, ſorrow, and bluſhing; in their profeſſing a hatred of it, and loathing themſelves on the account thereof, crying out, "Behold, we are vile, we abhor ourſelves, and repent in duſt and aſhes;" in their love to God, and his ordinances; in renouncing their own righteouſneſs, and relying wholly on Chriſt for righteouſneſs and ſtrength; in their high eſteem of, and ardent love to their dear Redeemer; in their charity and love to one another, and eſpecially to thoſe who are the real diſciples of the Lord Jeſus, and bear the image of their heavenly Father; in their tender ſympathy with, and affectionate concern for thoſe that fall under diſtreſs and anguiſh of ſpirit for ſin; and in their endeavours to relieve them, by good advices and proper exhortations, and to comfort the dejected and diſquieted in mind, with the conſolations wherewith they themſelves had been comforted. Theſe

are a few of the good fruits of the Spirit of God I obſerved among ſe-verals I converſed with at Cambuſlang.——Therefore I cannot but bear a teſtimony, that, in my apprehenſion, the ſurpriſing work with you, dear brother, for theſe ſeveral weeks paſt, is of God. And if the work be of God, then neither the devil, nor all his agents, ſhall be able to overthrow it, &c. &c. WILL. M'KNEIGHT.

VII. *By Mr. M'Laurin, one of the Miniſters of Glaſgow, May 12th, 1742.*

Having had occaſion not only to converſe with ſeverals in this city, who have been lately awakened at Cambuſlang, to a deep concern about ſalvation; and upon inquiry to get good accounts of their behaviour; but alſo to beſtow ſome pains, in converſations and inquiries of that kind, in the pariſh of Cambuſlang itſelf; by theſe means, I am in a condition to affirm on good grounds, ſeveral of the moſt material things in the above Narrative and Atteſtations: but in regard of the intended brevity of this paper, I judge it proper, to avoid too particular repetition of things already atteſted by ſo many good hands.——By the accounts which ſeveral of theſe people give of their impreſſions of things of eternal importance, with great appearances of ſincerity, ſupported by the accounts given by others of their conduct, they ſeem, in the judgment of charity, to be perſons to whom the following ſcripture characters agree; viz. that "they are of broken hearts and contrite ſpirits; that they come to God through Jeſus Chriſt as the way, the life, and the truth; that they endeavour, by the grace of God, to give all acceptation, to the true and faithful ſaying, that Chriſt came to ſave ſinners; that they have the love of God ſhed abroad in their hearts, and earneſt deſires to have his law written on their hearts:" while they are ſtill deeply ſenſible of the remainders of evil, that cleave to them and others in this imperfect ſtate.——By the accounts given of their practice by thoſe who have the neareſt view of it, they appear to have forſaken the ſins to which they were addicted; to delight in the duties to which they were averſe; to watch againſt tentations, to which they formerly yielded; and inſtead of ſeparating one part of religion from another, to have a ſtrict regard to the precepts of both tables of the divine law: herein exerciſing themſelves to have conſciences void of offence toward God, and toward men.——From the beſt obſervations I could make on their diſpoſition and behaviour, compared with the obſervations made by others, they ſeem, in a particular manner, to excell in meekneſs, humility, ſelf-denial and charity: in the wiſdom from above, deſcribed in ſcripture (James iii. 17.) as "firſt pure, then peaceable, gentle and eaſy to be intreated, full of mercy and good fruits," &c. in averſion from things that tend to ſtrife rather than to edification: and in ardent deſire of the converſion and ſalvation of others.——I would not be underſtood to aſſert ſuch things of all whom I know to have pretended to ſeriouſneſs about religion on this occaſion; being particularly concerned to atteſt from perſonal knowledge, in conjunction with Mr. M'Culloch, that part of the above Narrative which re-

lates to pains taken, with ſome ſucceſs, in detecting deceivers: a correſpondence having been ſet on foot, and being indeed kept up ſtill, and ſeverals here having begun and reſolving to continue a proper ſcrutiny from time to time, in order to ſuch diſcoveries.——Mean time, whatever ungrateful diſcoveries may have been made already, which indeed are not many, or may hereafter be the reſult of ſuch inquiries; people of candour will own, that the faults of a few particular perſons ought not to be charged on a body of ſerious people, who to other evidences of ſincerity, add that of a hearty concern, that deceivers or backſliders may be detected, admoniſhed and by the divine bleſſing reclaimed.——Whereas an unknown perſon very lately wrote a letter to Mr. M'Culloch, dated April 29th, (in which was incloſed another letter with a twenty ſhillings note to Mr. J. J. merchant in this city, on account of wrong done to his father of two or three ſhillings value many years ago) and that unknown perſon deſires that in the printed account, that was expected of the work at Cambuſlang, there might be ſome inſtructions about reſtitution; it is thought ſufficient, in regard of the ſhortneſs of this paper, to refer that perſon and others, to the ſcriptures cited in our larger Catechiſm, where it treats of the eighth commandment; and to approved commentaries on the ten commandments in general, aſſerting and proving the neceſſity of that duty[a].——While friends of religion will judge themſelves obliged to deſire, that all who have been awakened to ſerious concern about it, may prove real converts, perſevering to the end: they and others ſhould remember, that tho' ſeverals ſhould backſlide, which God of his mercy prevent, it can be no argument againſt the ſincerity of the reſt.——So far as we have credible accounts of works to which this bears a reſemblance, it does not appear by what I can recollect or learn from perſons well ſkilled in church-hiſtory, that ever there were ſo great numbers awakened to ſo deep concern about their ſouls, attended with ſo promiſing evidences, as theſe mentioned in the above Narrative and atteſtations, without a happy iſſue: it appears therefore agreeable to the rules of charity and juſt reaſoning, to hope for the like good iſſue as to this preſent caſe.——It conſiſts with my knowledge, that as to ſuch of the people whom this paper treats of, as ſeem to have attained to joyful hopes, on which ſome particular ſcripture promiſes appear to have a remarkable influence; care is taken to examine them, and to direct them to examine themſelves about the eſſential evidences of intereſt in Chriſt and ſo all the promiſes in general. JOHN M'LAURIN.

VIII. *By Meſſrs. Young and Duncan Preachers of the Goſpel, May—1742.*

Having had acceſs to examine ſeveral perſons that have been awakened to a ſerious concern about ſalvation, by means of the miniſtrations of the goſpel at Cambuſlang, we find with many of them what we cannot but conſtruct, in the judgment of charity, to be promiſing appearances, or hopeful beginnings of a good work of grace; ſuch as, a deep

a See Mr. Durham on the Ten Commands.

ſenſe of their ſinful and guilty ſtate, and apprehenſion of the extreme need of the Saviour Jeſus Chriſt, to be juſtified by his blood, and ſanctified by his Spirit: their plain confeſſion of their great ignorance, and blindneſs in the things of God, and myſteries of his kingdom, and earneſt deſire to know the truth as it is in Jeſus; and laborious diligence to be better acquainted with the firſt principles of his doctrine: deeply lamenting their heart pollutions and abominations, as well as their great neglect of God's worſhip, and careleſs regard of the great ſalvation formerly; and with ſome, their groſs vices, and ſcandalous profanations of God's name and day; their frequent complaints of the ſin of unbelief in Chriſt, and of the deadneſs and hardneſs of their hearts, and anxious concerns and prayers to have them ſoftened with the ſpiritual views of Chriſt as crucified, into the exerciſes of godly ſorrow and repentance, and reduced in captivity to the obedience of the faith: their cautious guard againſt ſin and temptation: their tender circumſpection over themſelves, leſt the corrupt converſation of others, the hearing of which ſometimes is unavoidable, might ſtifle their ſerious concern, and extinguiſh religious impreſſions: their frequent watchfulneſs unto the duties of worſhip, reading the ſcriptures, &c. &c. And being tenderly ſenſible when the Spirit breathes on their ſouls in ſuch exerciſes, as a Spirit of life and liberty; and anon when he with-holds his ſenſible influences and conſolations of grace, their hearts are troubled.——And when we conſider that the young are early inquiring the ways to Zion, ſeeking the Lord with weeping and ſupplication; that ſinners are taught God's ways; the openly profane and profligate, who were running headlong in the paths of the deſtroyer, and enticing and corrupting others into the ſame pernicious courſes, ſtopt in their carreer, and reformed by ſovereign victorious grace, frequenting Chriſtian fellowſhips, and abounding in Chriſtian conference, and heartning and encouraging others to walk in wiſdom's ways: we have good ground to rejoice at this remarkable ſucceſs of the goſpel, and to bleſs the name of God for giving ſuch a ſenſible teſtimony to the word of his grace, and to plead in prayer to him, that he would ſpread it far and wide, &c. &c. JAMES YOUNG, AL. DUNCAN.

At Cambuſlang, May 6th, 1742.———In regard the pariſh of Old Monkland at preſent wants a miniſter, we ſubſcribing heritors and elders of the ſaid pariſh, hereby teſtify, that there is a conſiderable number of perſons belonging to this pariſh, who have been awakened at Cambuſlang, to a deep concern about their ſalvation; and that we have converſed with ſeverals of them, who, to our apprehenſion, ſeem to be in a hopeful way. ROBERT DONALD and ALEX. SCOTT, Elders.

IX. *By Mr. D. Connel Preacher of the Goſpel, Kilbryde, May 14th, 1742.*

You deſire ſome account from me of what I have obſerved or know with regard to the work at Cambuſlang, which I ſhall give without art

or diſguiſe.——I have converſed with a good many in this pariſh that have been affected there. Some have told me that by what they heard in ſermon, they had great deſire raiſed in their minds to be burdened with ſin, that ſo they might come to Chriſt: and then have got ſo great a ſenſe of ſin and guilt as they could well bear. Others that have come to me in great diſtreſs, when I aſked them how they came to be in that condition, anſwered, that while they were hearing ſome private exhortations of the miniſter, a great many of their ſins were brought to their remembrance. They thought they had been doing nothing but ſinning all their days; that they were empty of all good, and that they were undone without Chriſt. Some have told me, they met with great oppoſition in going to attend upon the ordinances, but they became reſolute and went: and what places of ſcripture firſt faſtened any ſenſe of ſin upon their minds; how this was more and more increaſed, and what text kept them from deſpair amidſt the greateſt terror one could readily be under. Others, that all things in the world were now become taſteleſs to them, ſeeing the danger their ſouls were in. I have ſeen ſome ſitting alone all in tears, and when I aſked them what was the matter; they ſaid, they were afraid leſt their convictions ſhould go off without any good effect; and expreſſed a ſtrong deſire after Chriſt. Others that ſeemed to be under great concern, being aſked what they wanted; ſaid, conviction of ſin and faith in Chriſt. I have been greatly ſurpriſed, to hear ſuch a diſtinct account of the provoking nature of ſin, and the terms of our acceptance with God, given by thoſe that are reputed the moſt ignorant, and who I believe knew ſcarce any thing at all of religious matters till this work began. I cannot ſay that among all I have converſed with here, I have found one in deſpair, but have heard them expreſſing a great ſenſe of their inability to believe.——I have heard them expreſſing the higheſt eſteem of the mercy of God, and the mediation of Chriſt; the moſt earneſt deſire after an intereſt in him; and telling the promiſes and declarations of mercy, and repreſentations of Chriſt in the ſcripture, that were the foundation of their hope, and praiſing Chriſt as one altogether lovely.——I have heard them expreſſing a ſenſe of the evil of ſin, and their own vileneſs by it; earneſt deſires after perfection in holineſs, and fears leſt they ſhould fall back into their former ſinful ſtate; mentioning the promiſes that ſupported them under theſe fears, and telling what love and joy and praiſe theſe produced, when caſt into their minds.——Their earneſt deſires and diligent endeavours after more knowledge; the deep ſenſe and ſweet reliſh of divine truths they ſeem to have; their readineſs to apply what they hear to themſelves, even theſe things that diſcover more of the corruption of their hearts, or errors of their lives to them; the pouring out of their ſouls to God in prayer, which they ſpeak of; the perplexity and dejection I have ſeen them in, when, as they told me, they have not been able to do this; the ſteddineſs and fixedneſs of their minds on ſpiritual things, not only in ſtated duties, but when about their worldly affairs, that they inform me of; their grief when vain thoughts fill their minds, and reſtleſneſs till they recover their former ſpirituality; their

charitable dispositions towards men, of which I could give a variety of instances; their great care to do the will of God, and fear lest they trust in their own righteousness. These and other things I have observed in or heard from them, and about them, put it out of doubt with me, that the finger of God is in this work, which I pray may more and more appear. I am, &c. DAVID CONNEL.

## SECTION II.

*Of the Work at Kilsyth, &c.——Subjects of Sermons previous to it.——News of the Work at Cambuslang.———April 16th, Mr. Willison preaches on Psal. xl. 2, 3.——Next Sabbath, Mr. Robe on Gal. iv. 19.——Sabbath, April 25th, one awakened.——A religious Meeting of Children at Kirkintilloch.——May 16th, an extraordinary Power attends the Word.———Extracts of Letters from Mr. Robe to Mr. M'Laurin, giving an Account of the Progress of the Work.——The Awakening in several other Parishes, viz. Cumbernauld, St. Ninians, Gargunnock, Calder, Campsie, Badernock, and Muthil,——Attestation of the good Fruits at Kilsyth.*

[ From Mr. ROBE's Narrative. ]

In the year 1740, I began to preach upon the doctrine of regeneration. The method I followed, was first to press the importance and necessity of it, which I did from John iii. 3. "Except a man be born again, he cannot see the kingdom of God." Next, I shewed the mysteriousness of the way and manner of the Holy Spirit in effecting it, from John iii. 8. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." I proceeded, thirdly, to explain and apply the various scripture views and expressions of it: as, 1st, being born again, from the fore-quoted John iii. 3. 2dly, A resurrection, from Rev. xx. 6. "Blessed and holy is he that hath part in the first resurrection. 3dly, A new creation, from Eph. ii. 10. "For we are his workmanship created in Christ Jesus unto good works." 4thly, Christ's conquest of the sinner to himself, from Psal. cx. 3. "Thy people shall be willing in the day of thy power." 5thly, The circumcision of the heart, from Ezek. xliv. 9. "Thus saith the Lord God, no stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger among the children of Israel." This was also intended to shew the necessity of regeneration, in order to the receiving the Lord's supper worthily, to be dispensed in the congregation about that time. Here this project was interrupted until the end of last year; when I, resuming it, preached regeneration as it is, 6thly, The taking away the stony heart, and the giving the heart of flesh, from Ezek. xi. 19. 7thly, The putting of God's law in the mind, and writing it in the heart, from Heb. viii. x.——I sometimes could observe, that the doctrine of these sermons was acceptable to the Lord's people, and that there was more than ordinary serious-

neſs in hearing them; yet could ſee no further fruit. But now I find, that the Lord, who is infinitely wiſe, and knoweth the end from the beginning, was preparing ſome for this uncommon diſpenſation of the Spirit that we looked not for; and that others were brought under convictions, iſſuing, by the power of the Higheſt, in their real converſion, and in a ſilent way.

When the news were firſt brought me of the extraordinary outpouring of the Holy Ghoſt at Cambuſlang, I rejoiced at them. I prayed continually for the continuance of it there, and that the Lord would thus viſit us in theſe bounds, and ſpake of it ſometimes to the congregation, which was not without ſome good fruit, as I have learned ſince. Particularly, I was informed by the miniſter of Cambuſlang, and another brother, that a young man from the pariſh of Falkirk, who had been awakened at Cambuſlang, and was in a hopeful condition, ſaid, that the occaſion of his coming there, was his hearing me the Sabbath immediately preceding praiſe the appearance of the Lord at the foreſaid place; and that this ſtrongly inclined him to go thither.——There were few of the people under my charge went to Cambuſlang, notwithſtanding of what they heard me ſay of it. Some of the better ſort went once or twice: but I ſcarce heard of any who needed moſt of the work of the Comforter, to convince them of ſin, righteouſneſs, and judgment, that went there, until the 13th of May, when there were a good many; but came all away, as far as I knew them, without any deep or laſting impreſſions upon them. It was matter of diſcouragement to me, when I heard that my brethren in Cumbernauld, Kirkintilloch, Calder, and Campſie, had ſeveral perſons in their pariſhes awakened at Cambuſlang, and that I had not one ſo much as the leaſt touched to my knowledge. What appeared the moſt hopeful was, that there appeared a concern more than ordinary among the hearers of the goſpel; and that there were propoſals for ſetting up ſocieties for prayer, which had been long intermitted.

Upon the Thurſday's evening, being the 15th of April laſt, Mr. Williſon, miniſter at Dundee, came to my houſe in his return from Cambuſlang, whither he went the Saturday before. I deſired him to preach to us upon the Friday morning, which he readily complied with; a great multitude of people met, tho' the warning was very ſhort. He preached a diſtinct, plain, and moving ſermon, from Pſal. xl. 2, 3. "He brought me up alſo out of an horrible pit, out of the miry clay, and ſet my feet upon a rock, and eſtabliſhed my goings. And he hath put a new ſong in my mouth, even praiſe to our God: Many ſhall ſee it, and fear, and ſhall truſt in the Lord." Several of theſe now awakened date their firſt ſerious concern about their ſouls from their hearing this ſermon, and the bleſſing of the Lord upon it.

The following Sabbath I entered upon the view of regeneration, as it is expreſſed, Gal. iv. 19. "My little children, of whom I travail in birth again until Chriſt be formed in you." I had more than ordinary tenderneſs in reading of that text, and could ſcarce do it without tears and emotion. I obſerved much ſerioufneſs among the hearers.——Laſt Sabbath of April, being the 25th, one woman was awakened in this con-

gregation to a very diſtreſſing ſight of her ſin, and danger thereby. She lived in the pariſh of Campſie, which lieth to the Weſtward of this pariſh. She was obſerved by ſome under great uneaſineſs in the congregation, but made no out-cry. She went away when the congregation was diſmiſſed, but was not able to go far: ſhe was found ſoon in the fields in great diſtreſs, and crying out, What ſhe ſhould do to be ſaved? She was brought back to me, and I converſed with her all that evening in the preſence of ſeveral judicious perſons. She fainted once or twice. I obſerved every thing narrowly and exactly about her, becauſe it was a new thing to me, and I knew the objections made againſt the work at Cambuſlang. She ſeemed to be a healthy woman, and about twenty years of age. She ſaid, that, in hearing the ſermon, ſhe was made to ſee that ſhe was unlike Jeſus Chriſt, and like the devil, and in a ſtate of unregeneracy. She had ſtrong impreſſions of the greatneſs of the wrath of God ſhe was lying under and liable to. She went away compoſed and calm, in a hopeful condition. She continued many weeks, now and then much diſtreſſed; but hath ſome time ago attained, thro' grace, to ſenſible relief; and, by the teſtimony of the neighbourhood, her converſation is ſuch as becometh the goſpel.

About this time ſixteen children, or thereby, in the town of Kirkintilloch, were obſerved to meet together in a barn for prayer; the occaſion of which was, that one of them ſaid to the reſt, What need is there that we ſhould always play; had we not better go and pray? wherewith the reſt complied. [Their miniſter,] Mr. Burnſide, as ſoon as he heard of it, carefully enquired after them, met frequently with them, for their direction and inſtruction. And, as I am informed, they make progreſs, and continue in a hopeful way. This made much noiſe in the country ſide, and deep impreſſions both upon young and old.

This week I viſited the families of a part of this pariſh, where I obſerved more than ordinary ſerioufneſs amongſt the people, and more than ordinary liberty, freedom and earneſtneſs in my dealing with them. However, it was matter of trouble and exerciſe to me, that none under my charge, that I knew of, were awakened; and I was much, in my way of thinking, like ſeveral of theſe now awakened, who were concerned at firſt, leſt the Lord had paſſed them by, when he was awakening others. Such were my fears about this pariſh.——Nothing appeared more than ordinary upon the firſt Sabbath of May. Near this time, and a little before, there were ſocieties for prayer erected in the pariſh. I was alſo informed that ſeveral young girls in the town of Kilſyth, from ten to ſixteen years of age, had been obſerved meeting together for prayer in an out-houſe they had acceſs to.——May 9th, being the ſecond Lord's-day of that month, were four or five awakened, to a diſtreſſing ſight of their ſinful and loſt eſtate, though only two of them were known to me upon the ſaid day. I prayed, and hoped that this might be like ſome drops before a plentiful rain.——May 11th, there was a great and a good day of the Son of Man at Auchinloch, in the pariſh of Calder, which lieth four miles North and Eaſt from Glaſgow. Mr. Warden their miniſter preached at the aforeſaid place. There was a great cry in the congregation, and about fourteen brought under

great concern and anxiety about their ſpiritual and eternal ſtate.——May 12th, I went to Cambuſlang, and preached there, as did alſo ſome other miniſters upon the next day. I was witneſs there to a great day of the Mediator's power, and learned much, that, by the Lord's bleſſing, hath been uſeful to me in aſſiſting the Lord's people brought under ſpiritual diſtreſs here.——May 14th, being Friday, I left Cambuſlang in the morning. I met an event in my way homeward, which much ſurprized me; and I could not but obſerve the Lord's hand remarkably in it. I came to a houſe, which I was told belonged to Meſſrs. Gray, and that their bleachfield was there. I remembered that theſe gentlemen were married to the daughters of a gentleman whom I knew, and highly eſteemed from my youth; and, ſince I found myſelf at their gate, I inquired for them, with a purpoſe not to alight. One of the gentlemen and his lady were at home; they urged me to come into their houſe, tho' it ſhould be only for a little; which I did. They told me, that ſix of their ſervants had been awakened at Cambuſlang ſome days ſince, and deſired me to converſe with them. I had ſuch a ſtrong inclination to get forward in my journey, that I declined it. They deſired me to pray in their family, which I chearfully complied with. After prayer, I ſpoke a few words, as the Lord helped me, to their numerous ſervants who were preſent, relating to the caſe of thoſe who were under ſoul-diſtreſſing convictions of their ſin and danger, as alſo of theſe who never had been under them. Having diſmiſſed them, I went to take my horſe. Ere I got to him, a noiſe was heard among the ſervants; and we were told that one of them was fallen into great uneaſineſs, and was crying bitterly. I returned to the houſe, and ſhe was brought to me. I had converſed but a very ſhort time with her, when a ſecond was brought to me, then a third, in a little after that two together, laſt of all a ſixth, crying out of their loſt and undone ſtate, and what they ſhould do. I prayed and converſed with them for ſome time. I was much moved with this providence. "The Lord, who leads the blind in a way they know not," led me to this houſe without any thought or purpoſe of mine, yea, contrary to my inclination, which was to haſte forward. He managed my averſion (which I now ſee to have been ſinful) to converſe with the firſt ſix under diſtreſs, to bring about his own holy and glorious ends: for, if I had converſed with them, I had not ſeen the other ſervants.

May 16th, I preached, as I had done for ſome time paſt, from Gal. iv. 19. In the forenoon I inſiſted upon an uſe of conſolation, and in the afternoon preſſed all the unregenerate to ſeek to have Chriſt formed in them. An extraordinary power of the Spirit from on high accompanied the word preached. There was a great mourning in the congregation, as for an only ſon. Many cried out, and theſe not only women, but ſome ſtrong and ſtout-hearted young men, and ſome betwixt forty and fifty.——After the diſmiſſion of the congregation, an eſſay was made to get the diſtreſſed into my barn; but it could not be done; the number of them, and of their friends attending them, were ſo many, I was obliged to conveen them in the kirk. I ſung a Pſalm, and prayed with them; but, when I eſſayed to ſpeak to them, I could

not be heard, ſuch were their bitter cries, groans, and the voice of their weeping.——After this, I ordered that they ſhould be brought unto me in my cloſet one by one. I ſent alſo for Mr. Oughterſon, miniſter at Cumbernauld, to aſſiſt me in dealing with the diſtreſſed that evening, who readily came. In the mean time I appointed Pſalms to be ſung with theſe in the kirk, and that the precentor, with two or three of the elders, ſhould pray with the diſtreſſed; which the extraordinarineſs of this event ſeemed to me to warrant. At the ſame time I diſcharged any to exhort or ſpeak to them in the congregation, that I might cut off occaſion of calumny and objection from them who ſeemed to deſire it.—The noiſe of the diſtreſſed was ſo great, that it was heard from afar. It was pleaſant to hear theſe who were in a ſtate of enmity with God, deſpiſers of Jeſus Chriſt, and Satan's contented ſlaves, ſome of them crying out for mercy; ſome, that they were loſt and undone; others, "What ſhall we do to be ſaved?" others praiſing God for this day, and for awakening them; and others not only weeping and crying for themſelves, but for their graceleſs relations. And yet it would have moved the hardeſt heart, that, as the children of Iſrael under Pharaoh's oppreſſion, when I ſpake unto many of them, they hearkened not, for anguiſh of ſpirit, and the ſenſe of the cruel bondage they were under.——There appeared about thirty awakened this day, belonging to this and neighbouring congregations. About twenty of them belonged to this pariſh, ſome few to the pariſh of Campſie, and the remainder to that of Kirkintilloch: but I have found ſince, in converſing with the diſtreſſed, that the number of the awakened far exceeds thirty.——Wedneſday 19th, We had ſermon, for the firſt time, upon a week-day. I preached, as did alſo Mr. Warden, miniſter at Campſie, and Mr. M'Laurin, miniſter at Glaſgow, who had come hither the night before, upon my invitation. The number of the awakened this day were as many as were upon the Lord's-day. The greateſt number was from the pariſh of Kirkintilloch; there were alſo ſome from the pariſhes of Campſie and Cumbernauld. The number of the awakened, belonging to this pariſh, amounted this week to forty.——May 20th, The miniſter of Kirkintilloch, Mr. M'Laurin and I, preached at Kirkintilloch. There we ſaw Zion's mighty King appearing in his glory and majeſty, and his arrows ſharp in the heart of his enemies. Many were awakened there, and brought under great ſpiritual diſtreſs.

*Extracts of Letters from Mr. Robe to Mr. M'Laurin, giving a View of the Progreſs of the Work from May 15th, to July 19th, 1742.*

Mr. M'Laurin at the concluſion of his atteſtation, page 136 of the Narrative, ſays, "When this good work began I could with the more freedom urge Mr. Robe, however hurried, to favour me with accounts from time to time of its progreſs; becauſe ſuch intelligence would be very acceptable and edifying to many others, particularly in this city. And though it could not be expected that Letters written by one having ſo much deſirable work on his hands ſhould be very full and particular; or that one writing to a friend, and in ſuch haſte, ſhould have ſuch re-

gard to ſtile, as in things intended for public view: yet as theſe letters give a pleaſant view of the gradual progreſs of that work, together with ſeveral remarkable particulars; and alſo of the warm impreſſions which a train of ſo extraordinary and deſirable events behoved to make on the mind of one, by duty and inclination, ſo deeply intereſted; at or near the very time that they happened, or while they were yet freſh in his memory; expreſſed in the natural manner uſual between intimate correſpondents; for theſe reaſons I reckon it no ſmall favour, that I have ſucceeded in taking pains to obtain his conſent, that extracts of theſe letters ſhould be publiſhed.

JOHN M'LAURIN.

Glaſgow, Jan. 28th, 1743.

Kilſyth, May 15th, 1742.——After ſpeaking of what happened in his journey from Cambuſlang, [an account of which ſee above page 358] "The Lord is ſhooting his arrows faſt; praiſe to him that they are not arrows of deſtruction as we deſerve: may his holy arm get him the victory over Satan in theſe wounded ſouls."—— He is come to this country ſide! There was a great day of power at Calder Tueſday laſt. We had a good day Sabbath laſt: I now know of ſix that came under convictions that day; and there may be others. O cry to him for a plentiful effuſion of his Spirit, and for much zeal, ſkill and humility, with ſingleneſs to—me. O if I could praiſe and magnify him; I would fain do it: pray that I may be kept out of my own eye, and that I may have Chriſt and the good of ſouls only in ſight.——

P. S. May 16th, This has been indeed one of the days of the Son of Man. The King of Glory hath ſhot his arrows very thick into the hearts of his enemies not for their deſtruction but to fall under him. There was a great cry of awakened ſinners this day: there have been ſeven and twenty awakened this day, all of them under as great agonies as we conceive theſe of the twenty-eighth of the Acts; beſides others that were carried away by their friends whoſe names I have not yet; I have dealt with them all this evening, as alſo Mr. Oughterſon for a while, having ſent for him.——O praiſe him and pray much for us, and tell every body to praiſe him for his mercy to us, and that he will ſtay a long time with us after this ſort.——There are no fewer than five in——family under deep diſtreſs:——two daughters and three ſervants. O 'tis a gracious viſit: he hath wounded and will heal. Write this good news to Mr.——O let Heaven and earth praiſe him: I expect you, and am, &c.

May 23d,——The Lord hath been graciouſly preſent this day; his Spirit yet poured forth from on high, notwithſtanding of our ſtupidity and ingratitude: there was an uncommon concern upon the congregation and attendance unto the word: there are ſeven awakened known to us this evening that were not known before: ſome newly awakened, viz. this day: others their convictions begun laſt Sabbath, brought to a diſtreſſing and complaining height this day: I am perſuaded there are many more of whom I expect to hear to-morrow. There were two others came to us upon Saturday after you left us; both of them ſome years above forty; one the ſame day above fifty; another betwixt

ſixty and ſeventy. I rejoice at the Lord's coming near old ſinners. I am much diſſatisfied with myſelf, that I am not in raptures of love, joy and gratitude. I know I need not deſire you and others of the Lord's people, both to pray and praiſe for us.

May 28th,——I have the great pleaſure to tell you that the Lord yet continues to pour forth his good and free Spirit upon unworthy us: Wedneſday laſt the congregation was much moved: Mr.——and Mr.—— and I preached: the awakened were added to: my liſt amounts to ſeventy-ſix, of which there are about forty-eight in this pariſh: beſides ſeven I am aſſured of, two of which belong to Denny, two to Airth or Larbert, two to Cumbernauld, and one to this pariſh: and ſeveral others we preſume are unknown to us. Some are come to ſolid relief; others are I hope not far from it.

June 22d,——I have juſt time to write you this. Mr.—— preached with me to-day: there was a conſiderable multitude: there appeared a concern among the people, though no outcry. I wait for the fruits, which I hope a ſovereignly gracious God will ſhew in his own time: I have ſome newly awakened ſince I wrote to you, beſides others I hear of: this night there were three with me who never ſpoke to me before. N. B. They keep their diſtreſs as long as they can hold. There was another with me yeſterday who was new; and one this morning awakened laſt Lord's-day.

June 8th,——I have juſt time to write this to you, having ſcarce a moment's ſpare time, the diſtreſſed or thoſe who are come to relief coming continually to me. The pariſh-liſt is now ſixty. I can give no diſtinct account of thoſe awakened here, in other congregations. The Lord is continuing graciouſly with us. Four or five new ones have been with me ſince Sabbath laſt. Several are come to ſolid relief. I had one this day filled with inexpreſſible joy.——I am wonderfully ſtrengthened, have great pleaſure, and made unwearied. O praiſe him who does it;——pray for a more plentiful outpouring of the Holy Spirit.

June 9th,——I wrote to you by the poſt this morning. We have had a glorious day this day. Many are added to the awakened, either altogether new, or thoſe who were formerly ſlightly touched have been deeply awakened: there are eight I am certainly informed of; beſides a great many others that I judge pretty probable; five of the firſt are in this pariſh. There was a general concern in the congregation: among theſe they ſay are——and——newly married. I find when I am weakeſt and have leaſt expectation from my ſermon, the Lord ſhews himſelf moſt. I preached from John xvi. 11. I was far from being pleaſed with the compoſure. Mr. ——'s helper preached with me from Matth. xi. 28. a good ſermon. I am much ſtraitened for help; but the Lord ſtands by me; bleſſed be he; and he will do it. Receive a third Journal. I have a beautiful one, of one who was inexpreſſibly filled with the love of Chriſt ſhed abroad in her heart——and they tell me continues yet overcome with it. Some old Chriſtians are getting wonderful reviving, and manifeſtations of the love of God.

June 11th,——Becauſe I know what joy and thankfulneſs it gives you to hear of our dear Lord's appearing in his glory and majeſty in

conquering his enemies to himſelf, I embrace the opportunity to write to you that this hath been a good week; one of the beſt I ever ſaw; though of the greateſt labour, yet of the greateſt pleaſure. I had a cloſet full of little ones yeſternight making a pleaſant noiſe and outcry for Chriſt; and two of the youngeſt, one of them but ten, fainting and ſo diſtreſt they could ſcarce go home. I cannot write unto you the wonders I ſaw: one of eleven crying out ſhe was ſick of ſin, and crying out with hands uplifted to Heaven: when I told her that if ſhe were willing to take Chriſt he would heal her; I am willing with all my heart and from the bottom of my heart to take him; I bid her wait with patience, and told her ſhe minded the fourtieth Pſalm: ſhe noted over the firſt twelve lines with great calmneſs: I hear they have been very diſtreſt laſt night and this day. I would fain hope that relief may not be far from her. O pray for the poor young babes. —— tells me juſt now ſhe is come to joy and peace in believing, for which I beg you will praiſe the Lord, and employ others to do it. Poor little —— ſpeaks to the diſtreſt like herſelf.—This is—a pleaſant country-ſide—be it was. I wiſh you were here. Wedneſday was a wonderful day when we were afraid that the work was like to ſtop: there have been ten new ones belonging to this congregation ſince laſt Lord's-day; ſo that if I count right they are about or near ſeventy; beſides thoſe who belong to other congregations of which I can have no account.

June 17th, Receive a 4th Journal, which I have with much difficulty, for want of time, got extracted from my book——It concerns the woman overcome with love. She uttered many things which I could not take down, and I ſeldom inſert any thing from my memory: the girl was with me this day, and continues in the ſame good frame, only her tears are dried up, and ſhe hath got a humble joy in her face. There is an elder Chriſtian in her neighbourhood who hath got a conſiderable reviving, and marvellous manifeſtations of the love of Jeſus Chriſt, ſhewing themſelves to be genuine by their effects.———From Lord's-day was ſeven nights the King of kings has been riding glorioſuſly upon the white horſe, ſhooting his arrows thick into the hearts of his enemies, making them ſenſible of their evil ſtate of unbelief, making them to cry out for fear of the Lord and the glory of his majeſty, at the ſame time ſubduing others to himſelf. We had twelve awakened laſt week belonging to the pariſh, fifteen Sabbath laſt, four whereof were ſtrangers belonging to Cumbernauld, Campſy and Kirkintilloch: Tueſday we had fifteen and one ſtranger; and this day I had two who were among the firſt, but never came to me until this day; which make in all belonging to the pariſh, ſince Sabbath before the laſt, forty. I make no doubt, but there are a great many ſtrangers beſides, not known to me. I have alſo had ſome with me who are come I hope to ſolid relief. Tho' I am continually employed, yet the Lord gives ſuch bodily ſtrength, as I am not much wearied; and is not wanting to me otherwiſe; he gives uncommon ſtrength, for uncommon ſervice: which I acknowledge to his glory; and beg that you and others may help me to praiſe him for it.——There was a good woman who I doubt not was a real Chriſtian who blamed the people much for cry-

ing out, and ſaid, could they not be ſerious enough without crying? Sabbath was eight days ſhe was made to cry out herſelf, and was not able to come from the place of meeting to my houſe without being ſupported by two men: ſhe acknowledges this day that ſhe juſtly met with it for her raſhneſs.——Laſt Lord's-day there were a good many awakened at Cumbernauld.——I cannot preciſely tell how many the number of the awakened are with us now, for I have not time to number them.

June 28th, I am ſo wearied this night that tho' I would incline to write at good length; yet I am not well able: yet bleſſed be the Lord, I have got as much ſtrength as has been ſufficient for the days work: There are now, praiſes to the builder-up of Zion appearing in his glory, ſuch a number of the awakened as gives me no reſpite; neither do I allow myſelf to deſire it, ſeeing I am not called to work in my own ſtrength. The Lord was graciouſly with us yeſternight: there were ſeven awakened yeſterday newly: the child of ſix was in great diſtreſs during the moſt part of the ſermon: I aſked at her at night what ſhe would give to get Chriſt: ſhe anſwered with a great deal of compoſure, "I would part with my life to have him;" at which I was amazed.—Bleſſed be the Lord we are every day getting encouragement by ſome being brought to relief: theſe who have got it, walk anſwerably: we are, God willing, to obſerve Wedneſday as a day of thankſgiving to the God of our extraordinary mercy: I beg you, and others will remember us that day.

June 30th, The Lord hath been graciouſly preſent with us this day, I looked upon it as a token for good, that we had a great congregation, ſeeing it was ſet apart for ſolemn thankſgiving to God. I am perſuaded it was the beſt obſerved day of thankſgiving, in every ſhape, ever was in Kilſyth; yet vaſtly ſhort of what ſhould been rendered, according to the benefit. We look to the great Altar, Sacrifice and High-prieſt for acceptance. I preached from Matth. xxi. 16. From which I proſecuted theſe two purpoſes, that extraordinary comings of the Lord Jeſus to his temple and ordinances, ſhould be welcomed with extraordinary praiſes, and that he is pleaſed when it is ſo. 2dly, That when he comes he will provide for his praiſe by theſe who are unlikely and unfeaſible in the world's eye; which made two ſermons in the forenoon. We had a good ſermon from Mr. Young in the afternoon. There were three newly awakened brought to me this day, belonging to this congregation: there were doubtleſs many more, for the concern was great.——Five were added to the awakened at Cumbernauld laſt Lord's-day: bleſſed be the God of our ſalvation, the face of the congregation and country-ſide is changed.

July 2d, Bleſſed for evermore be our God in Chriſt, for his continued marvellous grace. I have fifteen new awakened this week before this day. I know of two more this day: and expect others to morrow. I have been at Cumbernauld all this day, and I think the body of this pariſh. There was a very great cry in the congregation, not only while the terrors of the law were preached, but the comforts of the goſpel: the former five were awakened this day: I hear more and

more of the vast change there is upon the face of this parish: iniquity as ashamed hides its head; the wolf and the lamb dwell together——I am obliged to stop at the cry of a number of distrest coming into the closet.—There hath been brought to me, and come in about a dozen in great distress, most of them young; some of them awakened at home this day, and some at Cumbernauld: one of them was awakened while I was speaking to the rest: one weeding corn to day: they were in such distress, that I could only speak in general to them. One of them was looked on as a ———; O amazing grace: I beg you will pray for me: I will have people to converse with me all day to-morrow, and no body to preach for me on the Lord's-day; yet I will not fear, for I trust in the Lord: I doubt not but he will be my strength to all he calls to.

July 5th, The Lord is making us fishers of men indeed: he is present; and while we toiled years in his absence and to apprehension catched nothing, at every letting down of the gospel-net, some are catched; he is driving them into the net; and making some prey to be inclosed; endless praises be, and will be to him for it. Yesterday[a] was a Bochim in the congregation for unworthy communicating; and this evening there was a great cry in the church: Mr. G——— Minister at Carnock, who came here this afternoon preached: Last week the newly awakened were about thirty six, of which about twelve or fourteen were awakened at Cumbernauld Friday last: yesterday, and this day there were fifteen new, all belonging to this congregation: three of them were awakened while Mr. —— preached: we never had so great a number in so short a time. Every day I have some acquainting me with their relief, which I find in the most to be solid and good. I have conversed with about forty this day from the town of Kilsyth besides others; I trusted in the Lord for yesterday and was helped.——I had with me on Saturday an honest man from Muthil, where Mr. Hally is minister, who informs me there have been, since March, fifty awakened in that parish; for which I bless the Lord.——There is a person in this country——who is jealous that his family owed to the late——— about ten shillings: he hath put it into my hands to give it to his heirs. I know no hand so fit as yours to do it, seeing it may be some time ere I come to town, and do not know his heirs: you will please to receive it from the bearer.

July 8th, There were eighteen awakened yesterday, Sabbath last and since, all belonging to the congregation. There are only two to day, one in Denny and the other in Campsie.

July 15th, I have been busy in dealing with the distressed a good part of this day; we have only as far as I know yet about a dozen or thirteen newly awakened of them who belong to this congregation, since Thursday last, and about fourteen we know of from Gargunnock, Kippen and Campsie; besides these, one from Muthil, and one from Carnock. There was—a trilapse in fornication dropt down yesterday in the barn just as I was dismissing the distrest: she was to be led home; was with me to day; and in a hopeful way.———Tho' we

a It was the preparation Sabbath before the communion.

have had ſome [perſons awakened] every day; yet we have had fewer belonging to this pariſh theſe eight days paſt than for ſome weeks before: Yet, bleſſed be the Lord, it is made up [by] ſtrangers who have carried it home to their own congregations.

July 19th, We had a good day from the preſence of the Lord yeſterday:———There were a good many ſtrangers from beyond Stirling and from Fife: there were two of theſe at a diſtance obſerved——— under deep concern: but they went away without ſpeaking: eight have been with me: one from Gargunnock awakened yeſterday afternoon: bleſſed be the Lord, it is going comfortably over the mountain[a]: ——Two from Kirkintilloch and one from Cumbernauld, and only four of our own: bleſſed be the Lord for all. [Here end the extracts of letters. Let us return to the Narrative, page 37]

*Farther Accounts of the Number of the Awakened.——The Work appears in ſeveral other Places.*

There have been at leaſt three hundred awakened in this pariſh ſince the beginning of this work, of which about two hundred belong or did belong to this pariſh. There were indeed about fourteen or fifteen of them awakened when Mr. Whitefield preached at Cumbernauld. In the pariſh of Cumbernauld, as the miniſter informs me, there are above eighty.——In the pariſh of Kirkintilloch there are known to the miniſter about a hundred and twenty under a more than ordinary concern about their ſalvation, including the praying young, who are encreaſed now to a greater number than formerly mentioned.——In the pariſh of St. Ninians, the number of the awakened muſt be conſiderable. The firſt remarkable appearance of this good work there, was at the giving the holy ſupper, upon the firſt of this current Auguſt. The Monday was one of the greateſt days of the Mediator's power I have hitherto ſeen. By a letter from Mr. Mackie, miniſter of that pariſh, I am informed, that the number of the awakened was increaſed upon the Thurſday thereafter, when they had ſermon. He appoints days for them to come to him for inſtruction and direction.——In the pariſh of Gargunnock, lying Weſt from the pariſh of St. Ninians, there are, as I am well informed, near an hundred perſons awakened. Some of them firſt of all at Kilſyth, when the Lord's ſupper was given there; others at Campſie; others at St. Ninians, [when it was given in theſe places.] Upon the Thurſday thereafter there were eighteen awakened in their own congregation, while Mr. Warden, their own aged and diligent paſtor, preached to them. There was alſo a conſiderable awakening the week thereafter, the miniſter of Campſie, his ſon, preaching there.—— In the pariſh of Calder, according to the information I have from their miniſter, there are above an hundred awakened.——There are about the ſame number in the pariſh of Campſie[b].

a See a particular account as to Dundaff, ſituate upon the North ſide of the hills of Kilſyth, partly in the pariſh of Kilſyth, partly in St. Ninians, in Robe's Monthly Hiſtory for 1743, N° 1. page 19th, with a letter to Mr. Robe, dated Craigannat, Sept. 9th, 1743, from William Knox; and a poſtſcript confirming it by David Littlejohn and William Bow, Elders, and Peter Bell, p. 22, 24.

b See farther as to the pariſh of Campſie, in a letter to Mr. Robe, dated December 16th, 1743, from Mr. Warden, miniſter there. Robe's Monthly Hiſtory for 1743, N° 2. page 35.

The caſe of the pariſh of Badernock, lying North and Weſt from Calder, is ſingular. There were above ninety awakened perſons in that pariſh about the 6th of July laſt. They have been for ſome years paſt, and yet are, without a paſtor. The Lord hath honoured their ſchoolmaſter, James Forſyth, to be greatly inſtrumental in this good work among them. I ſhall give the following extract from a letter of his, dated Badernock, July 17th, 1742, concerning the impreſſions made upon, and the awakening of, ſeveral of the young ones. He writes, "Since the firſt of February laſt, I endeavoured to inſtruct the children under my charge, to the utmoſt of my power, in the firſt principles of religion, and that they were born in a ſtate of ſin and miſery, and ſtrangers to God by nature; I alſo preſſed them, by all arguments poſſible, to leave off their ſinful ways, and flee to Jeſus Chriſt, by faith and repentance; which, by the bleſſing of God, hath not been in vain. Glory to his holy name, that backed with the power of his Holy Spirit [what was] ſpoken in much weakneſs. I likewiſe warned them againſt the commiſſion of any known ſin, and told them their danger, if they perſiſted in the ſame; and that their ſins would find them out. The which exhortations, frequently repeated, yea, almoſt every day, came at laſt to have ſome impreſſions on their young hearts. And I think the great concern that was at firſt among them, was a mean, in God's hand, to bring the elder ſort to a more ſerious concern, and to more diligence in religious duties; yea, I heard ſome ſay, that they were aſhamed to hear and ſee theſe young creatures ſo much taken up about their ſouls ſalvation. That is ſome account of the riſe of this good and happy work. There was one of the ſchool-boys that went to Cambuſlang in March, that was firſt awakened; he, after ſome few days, ſaid to me in the ſchool, Will you let two or three of us meet together to ſing Pſalms and pray? I ſaid, I was very well pleaſed to hear that they inclined to ſuch a good exerciſe. So they joined themſelves together, and it hath had very good fruit: for, ſome few days after, there were ſome of them under concern; and, that day fourteen days they firſt met, there were ten or twelve awakened, and under deep convictions, ſome very young of eight and nine years of age, ſome twelve and thirteen. They ſtill inclined more and more to their duty; ſo that they met three times a-day, in the morning, at night, and at noon. Alſo they have forſaken all their childiſh fancies and plays; ſo theſe that have been awakened are known by their countenance and behaviour. There were ſome, that, by a word of terror in their leſſon, were very diſtreſſed, and would cry out and weep bitterly. There are ſome of them very ſenſible of their caſe, both of the ſin of their nature, and their actual tranſgreſſions, and even of the ſin of unbelief: for, when I would exhort any of them that were diſtreſſed to believe in Chriſt, becauſe he is both able and willing to ſave to the uttermoſt, they replied, That they knew he was both able and willing; but they could not believe themſelves, unleſs God gave them a heart ſo to do; for, they ſaid, they felt their heart ſo hard, that they could do nothing." This is the account he gives of the younger ſort.—As to the elder ſort, he ſays, "That the firſt among them were awakened at Cambuſlang, others at Calder and

Kirkintilloch; but that the greateſt part have been awakened at their ſociety-meetings. They met twice a-week for prayer and praiſe, where all the awakened in the pariſh, with as many others as pleaſe to come, are admitted." There are alſo ſeveral other little meetings, almoſt every day, in different places of the pariſh. At the ſecond of theſe meetings there were nine awakened; at the third there were four; at another meeting there were five or ſix.——In another letter, dated July 6th, 1742, he ſaith, "That this good work ſtill continues among them, and that there are a conſiderable number newly awakened in their pariſh, beſides ſtrangers that come to their meetings from other pariſhes."——I have been more particular and large in this article concerning Badernock, that we who are miniſters of the goſpel may learn from this, not to be lifted up from any ſucceſs we may have in our miniſtrations; ſeeing, that though the Lord maketh eſpecially the preaching of the word an effectual mean of convincing and converting ſinners, and of building up them that are converted, yet he alſo bleſſeth the reading of the word, Chriſtian communion, and religious education by parents, ſchoolmaſters and others, for the foreſaid bleſſed ends; and that he can and ſometimes doth make uſe of weak and inconſiderable inſtruments for beginning and carrying on a good work upon the ſouls of men, while men of great gifts, and even godlineſs, are not ſo ſucceſsful.

In the pariſh of Killearn, lying about ſeven miles to the North-weſt of Campſie, this good work is alſo begun. Their miniſter, Mr. Baine, hath been well affected to it from the beginning, and was early witneſs to it, and aſſiſting to carry it on at Cambuſlang. There was a conſiderable awakening in this pariſh, when the Lord's ſupper was given there upon the third Sabbath of July, eſpecially upon the Monday, when Mr. Potter, profeſſor of divinity at Glaſgow, and Mr. Mackie, miniſter at St. Ninians, preached.——In the country Weſt from Glaſgow, there are very joyful accounts of the entrance and progreſs of this bleſſed work there. In the town of Irvine there were a few awakened firſt at Cambuſlang; but now there are a good many awakened that never were at Cambuſlang, and are in like diſtreſs and anguiſh of ſoul. They are happy under the inſpection and care of their worthy miniſter, Mr. M'Kneight. In the pariſh of Long-Dreghorn, and other pariſhes about, there are ſeverals awakened. In the town of Kilmarnock there were about fifty from that place awakened at Cambuſlang; but there have been many more ſince in their own congregations. In the pariſh of Denny there are ſeverals, ſome of whom have been awakened in their own church. There are ſeveral in the united pariſhes of Dunipace and Larbert, ſome of whom have been awakened likewiſe there. In the pariſh of Torphichen, South from Linlithgow, there were ſeven awakened, when the Lord's ſupper was given there, upon the firſt Sabbath of Auguſt.

As to Muthil, the reader will be beſt informed by the following extracts of letters I have received from Mr. Hally, miniſter there.

Muthil, Sept. 28th, 1742.——R. D. B. For ſome time paſt, I have been much refreſhed with tidings of great joy, not only from New-England, and other remote parts, but alſo from different corners of our

own land, particularly from the pariſh whereof you have the paſtoral charge, from whence I hear of a gathering of the people to the bleſſed Shiloh. That you may rejoice with me, and help with your prayers at the throne of grace, I thought it proper to acquaint you with ſomething of the like glorious work in this congregation.——I do not in this miſſive, pretend to give you a full and particular account of what the Lord has done amongſt us for ſome time paſt.——In general, for about a year hence, there has been an unuſual ſtirring and ſeeming concern through this congregation, and ſome now and then falling under convictions.——A cloſer attention to the word preached, and a receiving of it with an apparent appetite, was by myſelf and others obſerved—until the Lord's ſupper was diſpenſed here, the third Sabbath of July laſt, at which time, I think, our conquering Redeemer made ſome viſible inroads upon the kingdom of Satan. I hope there are not a few, both in this and other congregations, that can ſay, "That God was in this place, and that they felt his power, and ſaw his glory.——But whatever the Lord was pleaſed to ſhed down of the influences of his Spirit upon that ſolemn occaſion, comparatively ſpeaking, may be accounted but a day of ſmall things, in reſpect of what he has been pleaſed to do amongſt us ſince.——I muſt acknowledge, to the praiſe of our gracious God, that an unuſual power hath attended the word preached every Sabbath-day ſince; few, if any Sabbaths, having paſſed, but ſome have been awakened, and particularly laſt Lord's-day, which, I hope I may ſay, was a day of the Son of Man in this place; for, beſides the general concern that was ſeen in this congregation, about eighteen perſons, which I came to know of that night, were pricked at the heart, and deeply wounded with the arrows of the Almighty,———I have been very agreeably entertained with the viſits of diſtreſſed ſouls, crying out for Chriſt, "and what ſhall we do to be ſaved?" And I may ſay, that the work of the law has been ſevere, and outwardly noticeable upon all that I have converſed with; their convictions have been deep, cutting, and abiding, not (as we have formerly ſeen) "like a morning cloud and early dew, that ſoon paſſeth away." And yet, I have not obſerved in any that I have ſpoke with, the leaſt tendency to deſpair, but giving, ſo far as I can judge, ſatisfying evidences of a kindly work of the Spirit, and the law acting the part of a ſchoolmaſter, leading them to Chriſt, in whom, I hope a great many of them are ſafely landed, and have had their ſouls filled with peace and joy in believing; and ſome have received ſuch a meaſure of the joys of heaven, that the narrow crazy veſſel could hold no more.——Tho' ſome old people have been awakened, yet this work is moſt noticeable among the younger ſort: and ſome very young (within twelve years of age) have been obſervably wrought upon, and the fruits are very agreeable; amongſt others, their delight in prayer, and their frequent meeting together for that end. And they who have noticed them, have informed me, of their ſpeaking in prayer the wonderful things of God.——As the Lord has been pleaſed obſervably to own us in the public ordinances; ſo, I think, no leſs have we felt a down-pouring of his Spirit at our evening-exerciſes upon Sabbath nights: for, immediately after public worſhip is over, ſuch crouds

of people come to the manſe, as fill the houſe, and the cloſe before the doors, diſcovering a great thirſt after the word, and ſuch an unuſual concern in hearing of it, that their mourning cries frequently drown my voice; ſo that I am obliged frequently to ſtop, till they compoſe themſelves. And many on theſe occaſions fall under deep and abiding convictions. So that I am taken up in dealing with them for ſome hours after the meeting is diſmiſſed.——Many here give ſuch evidences of a ſaving real work of the Spirit, that to call it into queſtion, would put old experienced Chriſtians to doubt of their own ſtate, yea, to call in queſtion the experiences of the ſaints recorded in ſcripture. And yet there are here, as well as elſewhere, who are contradicting and blaſpheming; they are objects of pity, and ought to be prayed for.——I give you this account of the Lord's work in this pariſh, for your own private ſatisfaction, and of thoſe with you who may join with us, in prayer and praiſes, to our gracious God, who has done ſuch great things for us.——We are mindful of you, and your congregation, and of the work of God in other parts, not only in public and in private, but in our praying ſocieties, ſeverals whereof have been of late erected in this pariſh, and many people flocking to them. We expect the like from you, and your people.——That the Lord may carry on his work with you and us, and other parts of the land; and that he may ſignally countenance that ſolemn occaſion you have in view next Lord's-day, is the earneſt deſire and prayer of, &c. WILLIAM HALLY.

I received, upon the 29th of October, a letter from the ſame worthy brother, giving a further account.——R. D. B. Yours of the 17th inſtant, I received——by which I was exceedingly refreſhed, with the account of the continuance, and progreſs of the Lord's work.——Theſe things brought about with you, here and elſewhere, are the doings of the Lord, and wonderful in our eyes; and, conſidering the almoſt univerſal deadneſs, degeneracy, deſpiſing of goſpel-ordinances, ſlighting the ambaſſadors of Chriſt, and the many other crying abominations of the land; this reviving, this ſurpriſing viſit may fill us with wonder and amazement, and make us ſay, "When the Lord turned again the captivity of our Zion we were like men that dream." But his ways are not as our ways. Glory to him, he has ſeen our ways, and is healing them. ——It gave me much pleaſure, to hear Mr. Porteous and ſome of my people, giving ſuch an account of the work of God with you, at your laſt ſacrament.——Such of my flock as attended that ſolemn occaſion, I hope, have not loſt their travel—About ſeven and twenty of them, all in a company, coming home, were, by a kind of providence overtaken upon the road, by Mr. Porteous, Mrs. Erſkine and Mr. David Erſkine, who by the bleſſing of the Lord, were made eminently uſeful to them. For ſuch was the diſtreſs of many of them, that in all appearance they had lodged in that deſert place all night, if the Lord by means of theſe inſtruments, had not ſent them ſome ſupport and relief; ſo much did their ſoul-diſtreſs affect their bodies, that they ſeemed not able to travel much further.—I doubt not but it will give you like ſatisfaction, to be informed, that the ſame good work upon ſouls, is daily advancing and going on in this pariſh. Every Sabbath-day, ſince I wrote to you laſt, I

may ſay, to the glory of free grace, has been a day of the Son of Man. The arrows of the almighty King are ſtill flying thick amongſt us, and wounding the hearts of his enemies, and laying them down, groaning at the feet of the conqueror, crying under a ſenſe of guilt, and the frightful apprehenſions of wrath, and thirſting after a Saviour.—For many months paſt, I have obſerved a general and unuſual concern upon the whole congregation, their hungry-like attention to the word, the ſerious and concerned-like airs appearing in their faces. Many being ſo deeply affected in hearing, that frequently a general ſound of weeping, through the whole congregation uſes to riſe ſo high, that it much drowns my voice. Their carriage and ſpiritual converſe in coming and going from public ordinances, and the many prayers that are put up through this pariſh——theſe good and promiſing appearances, make me, through the bleſſing of God upon his ordinances, to expect yet greater things.——I told you in my laſt, what multitudes attended our evening exerciſe upon Sabbath-nights. But now, though the day be ſhort, I am obliged to go to the kirk with them, where almoſt the whole congregation (which is very great) wait and attend. Many of them not regarding the difficulty of travelling through a long dark moor, under night: and a good number after they have heard a lecture and two ſermons and the evening exerciſe, ſtay and retire to the ſchool-houſe, and there ſpend ſome hours in prayer; and the Lord has ſignally owned them, not only to their own mutual edification but to the conviction of by-ſtanders, and ſuch as have heard them without the walls of the houſe.——Our praying ſocieties are in a moſt flouriſhing condition, and ſtill moe members flocking to them. The meetings for prayer amongſt the young boys and girls, give me great ſatisfaction, one whereof began ſoon after the ſacrament, and is now increaſed to about the number of twenty. Severals of them falling under deep concern, I was ſent for to ſpeak with them, where I found ſome of them all in tears. Since that time (that I may have them near me) I give them a room in my houſe, where they meet every night. And O how pleaſant is it to hear the poor young lambs addreſſing themſelves to God in prayer; O with what fervour, with what proper expreſſions, do I hear them pouring out their ſouls to a prayer-hearing God; ſo that ſtanding at the back of the door, I am often melted into tears to hear them. ———We have another praying ſociety of young ones, lately erected in another corner of the pariſh, where one Mr. Robertſon teaches one of the charity ſchools.——The young ones, of late, deſired his allowance to meet in the ſchool-houſe for prayer, which he very readily went into (for it is his great pleaſure to promote and encourage religion both in young and old) and there about twenty of them meet twice every week, though they have a good way (many of them) to travel in the night-time.——I may ſay in general, that ſuch a praying diſpoſition as appears amongſt this people, both young and old, was never ſeen nor heard of before, which gives me ground to expect more of divine influences to come down amongſt us; for where the Lord prepares the heart, he cauſes his ear to hear.—As to the pariſh of Madery, which you deſire to be informed about; ſoon after the ſacrament at

Fowels, a neighbouring parish, some few boys met in the fields for prayer, and when observed were brought to an house, to whom, many others, both young and old resorted since, and are now, according to my information, in a very flourishing condition.——This presbytery are resolved to divide themselves into societies for prayer, for the progress of this blessed work[a], and to have frequent meetings for this end. ———That the pleasure of the Lord may more and more prosper in your hand is the earnest prayer of Yours, &c. WILLIAM HALLY.

[ From another Letter from Mr. Hally to a Gentleman in Edinburgh, dated Muthil, August 29th, 1743, printed in Prince's Christian History, N° 75, 76. ]

About a year before this work came to be openly observed, there was a secret stirring and concern among the people. This I was informed of by some religious elders from different corners of the parish. Something of it appeared in public upon the first Sabbath of January 1741-2, which happening to be a stormy day, and I having prepared somewhat to be delivered that day, which I was fond the whole congregation should hear, and expecting but a small meeting upon Sabbath morning, I changed my text: and finding more than ordinary freedom in preaching upon it that day, I insisted upon it the next Lord's-day also. Both days I observed an unusual tenderness among many of the hearers; and I was told much more of it afterwards. I was informed of a praying disposition stirred up among the people, beyond what had been formerly observed. Thus it continued till the third Sabbath of July thereafter, at which time the sacrament of the Lord's supper was dispensed in this place, &c. [See his two former letters.]——In some a law-work has been carried on by degrees, and at length arrived at an exceeding great height. Others have been suddenly struck, as with an arrow shot into their hearts, and could be so particular as to condescend upon the particular words in the sermon that the Spirit of God made use of for their awakening.

In conversing with them, I have solemnly charged them to speak their minds freely and truly, and nowise to dissemble their case. And, upon examination, I have found them deeply affected with a sight of their lost state and condition by nature, trembling under the apprehensions of Divine wrath, grieving for the dishonour they had done to God, by sinning against him, and particularly lamenting over their sin of unbelief, in rejecting a Saviour; in slighting so many gospel-calls; in despising so much gospel-grace. I have found them thirsting after Christ, and some of them expressing their desires in a most passionate manner, viz. That they would give ten thousand worlds for an interest in him. And all this with such emotion of spirit, and with such a flood of tears, that often, out of sympathy with them, I have been obliged to shed tears too.———I have been filled with wonder to hear some of them pray, who I had reason to suspect wholly neglected secret duty till of late. Before this good work began amongst us, we had but two praying societies, and now they are increased to eighteen, to which many

a See another letter from Mr. Hally, Aug. 28th, 1744, giving some account of the perseverance of the subjects of this work at Muthil.—Robe's Monthly Hist. for 1744, N° 6, p. 53.

reſort both men and women. We have ſix praying meetings of young ones. One of them meets twice in the week in my houſe. I have frequently wiſhed to have had ſome of the contradicters and blaſphemers of this work ſtanding with me at the back of the door, to hear theſe dear young lambs (ſome of them below twelve years of age) pouring out their ſouls to a prayer-hearing God, with ſuch fervour, with ſuch copiouſneſs and propriety of expreſſion, that I have not only been filled with wonder, but melted down in tears to hear them. With great ſatisfaction I admitted about forty of theſe young ones to the communion-table at our ſacrament this Summer, which occaſion the Lord ſignally owned. There is ſomething of the like work begun and ſpreading in two neighbouring congregations, Crief and Monyvard, &c. W. H.

[ From Mr. Robe's Narrative, page 53. ]

As to the doctrines I preached in the congregation or elſewhere, they were a mixture of the law and the goſpel as much as poſſible in the ſame ſermon; and I obſerved ſuch compoſures moſt bleſſed of God. The formerly converted, and the awakened who had made progreſs, I perceived were moſt affected with the ſweet truths of the goſpel. I have ſeen the congregation in tears, and crying out, when the law of grace from Mount Zion, without any expreſs mixture of the terrors of the law, was preached. It is true indeed, ſeveral of the awakened have had their ſpiritual diſtreſs increaſed thereby, as alſo ſome of the ſecure have been awakened; but then it was from their being convinced that they had as yet no intereſt in theſe glorious bleſſings, and ſo were miſerable, and that it would be the worſt part of their eternal miſery to be deprived of them! And thus it was as terrible to them to hear heaven preached of, as hell; ſeeing they ſaw themſelves ſhut out from it by their unbelief. I obſerved, that the far greateſt part of every public audience were ſecure, unconcerned and fearleſs; and therefore I preached the terrors of the law in the ſtrongeſt terms I could, that is to ſay, in expreſs ſcripture-terms. I feared to daub or deal ſlightly with them, but told great and ſmall, that they were the children of the devil while they were in the ſtate of unbelief, and that if they continued ſo to the end, in our Lord's plain terms, they would be damned. I reſolved that I would cry aloud and not ſpare, and preach with that ſeriouſneſs and fervour, as one that knew that my hearers muſt either be prevailed with, or be damned.

I looked up and ſaw what I never ſaw before, the fields already ripe unto harveſt. I heard the Lord of the harveſt commanding me to put in my ſickle and reap; I conſidered that I had now an opportunity put in my hand that was not to laſt long, the harveſt being the ſhorteſt time of labour in the whole year: and therefore I reſolved to beſtir myſelf, and attend wholly to this very thing. I looked upon my pulpit-work, tho' great, but a ſmall part of my taſk. I knew that ſeveral of the awakened were ignorant; that all of them needed particular direction, inſtruction, and conſolation under their ſharp convictions, and wanted much, under the conduct of the Holy Spirit, a ſpiritual guide to direct them to faith in Jeſus Chriſt, to which they were ſhut up. I appointed therefore Mondays,

Tuesdays, Thursdays and Fridays, for the awakened and spiritually distressed to come to me for the foresaid purposes; which they did assiduously and diligently from morning to night, the same persons sometimes coming to me not only twice which was ordinary, but oftener in a week; yea, even upon Saturdays, which I often grudged, but durst not send them away who had come at some distance without conversing with them. At this time I could not allow myself to be diverted from this attendance by any visitants coming to my house, ministers or others. I was also greatly assisted by some ministers and preachers who stayed with me for some time; particularly at the beginning of this work Mr. Young preacher of the gospel, who had been much at Cambuslang, and had great experience and skill in dealing with the distressed, was greatly helpful to me; but of all others Mr. Gillespie minister at Carnock. He came to me upon the Monday before the Lord's supper was given in the congregation, and stayed ten days. Both of us had as much work among the distressed as kept us continually employed from morning to night; and, without him, it would have been impossible for me to have managed the work of that week. Without such dealings with them, humanly speaking, many of them must have miscarried, or continued much longer under their spiritual distress. It is very true, God will devise means to bring home his banished, as I have seen; but, where there are ministers, these are the outward means: if people in distress will not use them, they themselves are to blame, and they cannot expect a desirable out-gate; and, if we will not apply ourselves diligently to the care of distressed souls willing to make use of us, the Lord will provide without us, that his own elect may not miscarry; but wo will be to us: their blood, as well as those who shall miscarry, will be required at our hands.

I was not without temptations to slacken my hand; both my own mind, and others who wished me well, said, Spare thyself. I was afraid my body would not stand through; and others told me, I should take care of my health; but when I considered my natural temper, that it must be employed some-how, and that I spent near as much time in reading, I thought I could suffer no more by this application, and had not so much to fear from it as from any other constant sedentary employment. But most of all I was influenced from the consideration of the Lord's call to this service; that my time, health, and life were in his hand; that I had dedicated all to his service and glory; that he had promised needful strength; that he would preserve my health and life so long as he had use for them, and that it would be highly unreasonable for me to desire it longer: I resolved not to spare myself. It became soon the pleasantest work ever I was engaged in. I found the distressed profiting under the means of grace by the Lord's blessing, first coming to hate sin, and mourn for it, out of a regard to God, and then pressing after an interest in the Lord Jesus Christ. It diverted me to see young and old carrying their Bibles with them, and either reading some passage that had been of use to them, or looking out and marking some passage I recommended to them. The world appeared changed to me; and (as I noticed to them) when I came to their doors to ca-

techiſe them, once or twice in the year, the leaſt trifle hindered their attendance; but now they were glad to come twice or thrice a-week, and greedy to receive inſtruction: and what cold ſoul would not have rejoiced at ſuch a change, and welcomed them in the name of the Lord? Though I was wearied when I went to bed, yet, like the labouring man, my reſt was ſweet to me. The Lord gave me the ſleep of his beloved, and I was freſh by the morning. And now, after labouring ſo much for near theſe four months, and preaching more than at any time for a whole half-year, I mention it to the praiſe of my great Maſter's goodneſs, my body is fatter in fleſh than when I began, and my bodily ails nowiſe increaſed. The way of the Lord hath been my life and ſtrength.

I have kept a book, wherein, from day to day, I wrote down whatever was moſt material in the exerciſe of the diſtreſſed. This may appear an unſupportable labour at firſt view, eſpecially where the number of the diſtreſſed are ſo many; yet I found it to be very eaſy; it ſaved much time to me. An index I kept brought me ſoon to the part of the book where the perſon's caſe was recorded. I had then a full view of their caſe, as it was when they were firſt with me: I ſaw what progreſs their convictions had made, and knew where I was to begin with them, without examining their caſe every time from the beginning a-new, as I would have been obliged to do. It [alſo] gave a full view of their whole caſe when it came to an iſſue, and made me more able to judge of it.——I have laboured to be very cautious in pronouncing perſons to be brought out of a ſtate of nature into a ſtate of grace: I have in many caſes declared to perſons, that the grounds of eaſe and reſt they took up with, were not ſolid, nor good; which frequently had good effect. And as to others, that if their exerciſes were ſuch as they declared them to be, that they were really the ſcripture-qualifications and experiences of the converted.

[See ſeveral Journals extracted from the book juſt now mentioned in his Narrative, and in the Glaſgow Weekly Hiſtory, giving an account of the exerciſe of the ſubjects of this work, and of ſeveral edifying ſcriptures that made impreſſion upon them. The following is an extract of one remarkable inſtance.]

G. H. Was firſt awakened, May 16th, of a blameleſs life, and an ordinary communicant for ſome years paſt; her ſpiritual diſtreſs was conſiderably great. The keeping a Journal of the progreſs of the work of God upon her was omitted [for ſome time.]—June 8th, She was with me, and told me it was better with her than when ſhe was with me the 4th current. She ſaid ſhe was ſomewhat comforted by the inſtructions the Lord directed me to give her that day; and began to be chearful that night. Upon the Saturday ſhe was filled with doubts and fears, leſt ſhe was building upon a falſe foundation, and was ſo uneaſy at night that ſhe could not ſleep. Upon the Lord's-day her ſpiritual diſtreſs increaſed to a great height. In her way home, ſhe was greatly afraid leſt death ſhould ſeize her before ſhe got into Chriſt. She ſat down by the way, and compoſed herſelf to ſpiritual meditation; the following ſcripture came into her mind with great power, "Be ſtill, and know that I am

God;" the effect of which was, that it composed her to wait with patience until the Lord's time should come to relieve her, and that she was free from distressing doubts and fears, that disturbed her, and was composed in prayer.——Upon the Monday, while she was employed in her worldly affairs, she thought that she could have been content to be constantly employed in praising God. All that while that word was strongly inforced upon her, "Be still, and know that I am God."——In the evening, while she was late at her wheel, the following scriptures were impressed upon her, "Fear not, for I am with thee; be not dismayed, for I am thy God. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burnt; neither shall the flame kindle upon thee. I will deliver thee in six troubles; yea, in seven there shall no evil touch thee." She found her heart begin to rise so with wonder at the mercy of God, that she was ready to cry out in his loud praises. She rose and ran to her chamber, and broke out in the praise of God. She was so much filled with love to Christ, and views of the greatness of his love to her, that she was overwhelmed with them. It was said to her, "Daughter, be of good chear, for thy sins are forgiven thee;" which filled her so with joy, that she could not contain it: she cried out, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father; to him be glory and dominion for ever and ever. Amen." She says, she thought she could not cry loud enough to express his praises, thinking that all that was within her was too little to do it, and that she was so overwhelmed, that her heart was like to come out; yet felt no pain, but much sweetness. She cried out, "Come all ye that fear the Lord, and I will tell you what he hath done for my soul;" and said, "That if all they whoever were, or shall be, were present, she would think it too little to tell it to them; and if they who opposed this work of the Spirit of God were present, she would tell it to his praise, if they should kill her." She said, "That she was composed in a while after: but could not be satisfied, is not satisfied, nor ever will be satisfied with uttering his praises."——She said further, that she would lay her mouth in the dust, and be deeply humbled before the Lord so long as she lives, and that she thinks she could ly down with Mary at Christ's feet, and wash them with her tears, and wipe them with the hairs of her head. She said, Christ says, "I love them that love me, and they that seek me early shall find me." But alas! cried she, I have been too long a seeking him, I thought I had been seeking him before; but it was not a right seeking him: so long as I regarded sin in my heart, the Lord did not hear me.——She said, that this morning she sung the forty-sixth Psalm beginning at the tenth verse, and when she came away, she thought it was said to her, "Why weepest thou? whom seekest thou?" (it is to be observed that she continued to shed tears abundantly.) She said further, worldly thoughts are away from me now, and oh, if they would never return again! ten thousand worlds could never give me the love and joy Christ filled me with yesternight, and are not so much as to be compared with them. In the strong-

eſt manner ſhe expreſſed her hatred at ſin, and reſolutions againſt it in Chriſt's ſtrength. And when I put ſeveral queſtions to her, which ſhe ſatisfyingly anſwered; ſhe ſaid, Sir, though you put queſtions to me as was done to Peter, Chriſt knows my heart, and he who knows all things knoweth that I love him. She ſaid, ſhe reſolved to ſhew her love to Chriſt by keeping his commandments, and that ſhe was ſenſible her duties are worthleſs, and can never deſerve any thing: but that ſhe had taken Chriſt's righteouſneſs to be her righteouſneſs in the ſight of God. She broke out in ſurpriſing words of love and aſſurance, ſuch as, "He is my ſure portion, whom I have choſen for ever." O what hath he done for me, when I had ruined myſelf by ſin original and actual! Though both my parents have left me, yet the Lord hath taken me up. She ſaid with great emotion, that ſhe deſired to have all the world brought to Chriſt, and for to feel what ſhe felt and doth feel.——June 10th, She told me this day, that ſhe is ſtill under doubts and fears, leſt ſhe is too much encouraged, but the following ſcripture gives her relief, "Let not your heart be troubled; ye believe in God, believe alſo in me." And that yeſterday when ſhe heard the judgment to come preached upon; ſhe was not afraid of the threatenings; for ſhe ſaw ſecurity in Chriſt for her; and that ſhe would not be afraid if ſhe ſaw him coming in the clouds: but that it would be a blyth ſight to her, for he was her friend. And that ſuch ſcriptures as theſe came into her mind: "Be not afraid, for I am thy God;" and, "Why art thou diſquieted O my ſoul, why art thou caſt down within me? hope ſtill in God; for I ſhall yet praiſe him, who is the health of my countenance, and my God." She ſaid, that ſhe ſang the ninety-eighth Pſalm with the congregation that day, with ſuch joy and comfort, as ſhe never could before; and that ſhe might ſay, as in the fourth Pſalm, that ſhe had more joy than corn and wine could give her.

[ From Mr. Robe's Narrative, page 69. ]

[As to the viſible reformation among the people of Kilſyth, ſince this work began, the following paper will teſtify.]

R. S. In compliance with your deſire to know what remarkable reformation and change we obſerve and ſee upon the outward behaviour, lives, and converſations of the people of this pariſh; we obſerve, that whereas the profaning of the holy Sabbath by idle diſcourſe, walking abroad in companies, and ſitting about doors, were the ordinary practice of numbers in and about the town of Kilſyth; we now ſee not only this abandoned, but inſtead thereof the private and ſecret duties of prayer practiſed, and ſpiritual and religious converſation prevailing upon all occaſions, eſpecially in coming and going to and from the public ordinances: and further, that the ordinary and habitual practice of curſing, ſwearing, drinking to exceſs, ſtealing, cheating, and defrauding, and all groſs immoralities, are generally refrained; and ſeverals, that were ordinarily guilty of ſuch crimes, now deteſt and abhor the ſame. Alſo malice, envy, hatred, ſtrife, contention and revenge, are ſo much decreaſed, that we have had few or no inſtances thereof this Summer; but, on the contrary, love, peace, forgiving of

injuries, and a charitable Christian temper and disposition of mind now prevail among severals of those who have been most frequently overcome by those unruly passions.——There are also numbers of people who have either wholly or ordinarily neglected family-worship, that now ordinarily practise it, and have more than ordinary concern for the glory of God, and the good of their own souls.——There are not only a good many societies for prayer, both of young ones, and also of those of riper years, set up of late; but also severals using endeavours, and desirous to be admitted, whom formerly no arguments could prevail with to join in such religious and necessary duties; and many are observed now frequently retiring to private places for secret prayer upon the Sabbath-days, in the interval of public worship.——The obscene, idle, wicked conversation of our servants and daily labourers are now much abandoned and forsaken; serious-edifying religious Christian discourse much practised, which used to be much neglected, especially now in Harvest-time. Written by Mr. John Buchanan session-clerk, and subscribed by the following elders, at Kilsyth, the 5th day of September, 1742. And likewise the several heritors here present do attest the truth of the same.

Robert Graham of Thomrawer.
John Graham of Auchinloch.
Alexander Marshall of Ruchill.
William Patrick of Oldhall.
Walter Kirkwood.
John Buchanan Clerk.
Alexander Patrick elder.
James Rennie elder.
James Zoull.
Henry Ewar elder.
John Forrester elder.
John Achie elder.
William Adam elder.
Mark Scot.
James Ranken.
James Miller.
John Sword.
Andrew Provan.
Sept. 7. John Lapslie elder.

Kilsyth, September 8th, 1742.—I Alexander Forrester, bailie-depute of Kilsyth, do hereby certify, That so much of the spirit of mildness and friendship prevails amongst the people in this place, that there have been no pleas before our court for these several months past; whereas formerly a great many were brought before me every week.

ALEXR. FORRESTER.

[There are also particular attestations to this work, expressing a good opinion of it, by the following ministers, who were witnesses to it for a longer or a shorter time, viz. Mr. Spears at Linlithgow, Mr. Ogilvy at Aberdeen, Mr. Young a preacher, Mr. Blair at Brechin, Mr. M'Laurin at Glasgow. See the Narrative, page 112, &c.—I conclude with the following extract of a letter to Mr. Robe from a country man, Narrative, page 152.]

February 4th, 1743.——Indeed the going to Kilsyth and Cambuslang has made me to be hated by some that formerly loved me: but I desire to bless the Lord that led me by his Spirit: I many a time think that such days of power have not been seen under the gospel, since the apostles first preaching the glorious gospel. O Lord never let my soul forget what I did see at Kilsyth and Cambuslang of thy glorious power. On Saturday's night before the sacrament, after the sermon was over,

I went to the braehead Eaſtward, and looked around: the candles were burning in every place; that bleſſed echo of prayers, and ſweet ſinging of ſongs made me almoſt faint for joy, and lament over my dead heart that was ſo lifeleſs; and put me in mind of the ſweet ſongs that are ſung in Heaven at God's right hand. [On Sabbath at his table] the Lord did manifeſt himſelf to me, as he does not to the world: I never did think to ſee ſo much of Heaven as I was eye and ear witneſs to that night, on this ſide of time. "O Lord our God how excellent is thy name in all the earth! who haſt ſet thy glory above the Heavens: out of the mouths of babes and ſucklings haſt thou ordained ſtrength: becauſe of thine enemies that thou mighteſt ſtill the enemy, and avenger. The Lord is gracious, and full of compaſſion, his tender mercies are over all his works. All thy works ſhall praiſe thee O Lord, and thy ſaints ſhall bleſs thee: they ſhall ſpeak of thy glory and thy kingdom, and talk of thy power; to make known to the ſons of men his mighty acts, and the glorious majeſty of his kingdom. What tongue can ſpeak of thy power and thy glory?" We will but darken the light of thy power when we ſpeak of it. O Lord let that cloud that has appeared in the Weſt of Scotland ſpread Eaſt, Weſt, South and North, that thy glory may fill the whole earth; as the waters cover the ſeas. O Lord let thy heavenly dew come down upon our ſouls, that we may grow, as the willows by the water courſes.——O Lord, let not our ſins provoke thee to reſtrain the down-pouring of thy Spirit on theſe ſinful lands. O Lord, for thy name's ſake, paſs not by this poor pariſh; and, O Lord, may theſe that thou haſt brought in to thyſelf, in a remarkable way evidence themſelves to be thy children by their good works, they being the fruits of true faith, and love: help them to forgive their enemies, and to pray, that their ſins may be forgiven them. They have been praying for the day of the Lord: and now, becauſe it has not come in the way that they looked for, they are grieved, and wiſh it away again; it is darkneſs and not light to them. O dear Sir, exhort them to beware of carnal ſecurity, and the pride of humility, for I have found them to be two great ſins, &c.

## Section III.

*Other Places in Scotland that felt leſs or more of a Revival about this Time.——Nig, Roſckeen, Nairn, Roſemarky,——Crief, Monyvard, Auchterarder,——Edinburgh, Glaſgow, Irvine,——Coldinghame.——Killimuir Eaſter, Logie, Alneſs, Kilearn, Cromerty, Kirkmichael, Avoh, Golſpy, and Rogart.*

[ From Robe's Monthly Hiſtory for 1743, N° ii. page 54, &c. ]

By a letter from Mr. Hally, miniſter at Muthil, dated November 28th, I have the following information: "I had lately occaſion to ſee a letter from a miniſter in the ſynod of Roſs, bearing ſome very agreeable accounts of the ſucceſs of the goſpel in theſe parts, particularly in the pariſh of Nig, where, laſt Summer, eighteen new communicants were admitted. I am informed, that it is much the cuſtom through that

ſynod, to admit none to the Lord's table, till they be in a condition to give ſome ſatisfying account of their experiences in religion. As alſo in the pariſhes of Roſekeen, Nairn, and Roſemarky, God is giving ſome teſtimony to the word of his grace, though not accompanied with ſuch obſervable awakenings as have been obſerved in other corners of the land "——By the foreſaid letter, he gives the preſent ſtate of religion at Muthil, and other pariſhes in its neighbourhood, as followeth,—— "Though the public awakenings are much ceaſed with us, which I never expected would long continue, I hope theſe wrought upon in this congregation are perſevering, and bringing forth agreeable fruits. Our praying ſocieties are in a flouriſhing condition: and it is very agreeable to ſee the young lambs gathering together again, after they were a little ſcattered in the Summer by the herdings. Some of them keep their meetings twice every week. The hungry-like attention to the word preached ſtill continues in the congregation.——Though ſome of them have three, ſome four, and others five miles to travel home through a dark muir; yet few go away from the evening exerciſes. I hope there are ſome promiſing appearances in ſome neighbouring pariſhes. In Crief there are eight praying meetings; in Monyvard four; and in Auchterarder ſix. None were in any of theſe pariſhes till of late. Glory to our gracious God, who, in many places, is ſeeing our ways, and healing them."

Upon the 23d of October laſt, the Lord's ſupper was given at Edinburgh, Glaſgow, and Irvine.——The evidences of the revival of religion in and about theſe three cities, from appearances at this ſolemn time, are ſuch as theſe:

Edinburgh, October 23d. The number of the communicants, in the ſeveral churches of this great city, are within theſe two years much increaſed.———And tho' ſeveral uſual communicants have gone away with the ſeceſſion, yet the number of the communicants are ſo far from being leſſened, that they are conſiderably increaſed, beyond what they were before the ſeceſſion.——Week-days ſermons are much better attended than they have been for many years paſt.———While I was in town, about that time, I viſited ſeveral of the ſocieties for prayer, conſiſting of young people, with whom I was pleaſed. They appear to thirſt ſtrongly after inſtruction, and to be pliable and teachable to a great degree; they no doubt need much the overſight and frequent direction of their ſpiritual guides, and elder Chriſtians. And I am perſuaded, that by the Lord's bleſſing upon ſuch overſight and direction, which doubtleſs will not be wanting, many of them ſhall be a ſeed to do ſervice to the Lord, and ſhall be reckoned to him a generation.—— By all that I could ſee or hear, I am of opinion, that the ſucceſs of the goſpel, by the outpouring of the Holy Spirit at Edinburgh, upon many of the young, and of the inferior ſort, hath been extraordinary, when compared with a former dead time, of not a few years. Bleſſed be the Lord, there are alſo not a few of a ſuperiour rank, who can witneſs the out-pouring of the Holy Spirit, in his ſaving operations.

At Glaſgow, in October laſt, the increaſe of the number of tables, when the Lord's ſupper was given there, is computed by perſons fit

to give a juſt account of that matter, to amount to about eighteen tables, beyond what was uſual for a courſe of years before the late revival: and it is computed, that almoſt in all the churches there, three tables may contain about, or near 200 communicants.——This increaſe is indeed ſuppoſed to be owing, in ſome meaſure, to numbers from the adjacent country, and ſo to be a confirmation of the revival there; but alſo owing, in a good meaſure, to a more than ordinary addition, of late years, to the numbers of new communicants in the town itſelf.—As hath already been obſerved, as to Edinburgh, ſeveral old communicants having, of late years, gone off to the ſeceſſion, the number of the communicants now behoved to be leſs than in former times, were it not for an extraordinary increaſe another way.—There was a more than ordinary concern to be obſerved upon many, both in hearing the word and receiving the ſacrament; and ſeveral are ſaid to have felt effects of more than an ordinary preſence of the Lord's grace and Spirit [a].

As to Irvine, by a letter from a worthy miniſter, who aſſiſted at the giving the Lord's ſupper there, at the time mentioned, the number of communicants was much the ſame, as when it was laſt given, but about two or three hundred more than in former times, which is reckoned betwixt a fourth and a fifth part increaſed beyond former years.

From the pariſh of Coldinghame in the Merſe, near Berwick, a worthy correſpondent writes me in a letter I received this month of December, that there are theſe promiſing evidences of the out-pouring of the Holy Spirit there, beyond what hath been for ſeveral years paſt, viz. a more diligent attendance upon ordinances,——a more earneſt thirſting after them,——a more general warm impreſſion of religion, and a greater love to religious diſcourſe.——Societies for prayer not only increaſing in numbers, but the members of ſome of theſe ſocieties ſo increaſing, as the meeting, of which my correſpondent is a member, expect, in a ſhort time, to divide themſelves into two ſufficient ones; and, what is moſt of all to be regarded, the members of theſe ſocieties grow in light and life:——So that ſome of the elder Chriſtians ſay, that they never had ſuch comfort and ſatisfaction as they have now.——Their worthy miniſter, Mr. Brydon, is earneſtly diligent in improving this beginning. ——The Lord of the Harveſt aſſiſt and proſper him.——I have letters from other perſons confirming what is above.

[ From the Account of the Revival in Nig, dated Feb. 1744.—Robe's Monthly Hiſtory for 1744, N° 4. page 45, &c. ]

The following account of the revival in the pariſh of Nig in Eaſt Roſs, and lying within a mile of the town of Cromarty, is given by Mr.

a Farther information as to Edinburgh and Glaſgow, and places near them, may be had in the following paſſages of Prince's Chriſtian Hiſtory.

As to Edinburgh, &c. Mr. Williſon's letter to Dr. Colman, Feb. 28th, 1743, N° 11. — Concerning the religious ſocieties in Edinburgh. Mr. George Muir's letter to Mr. Aitken, Aug. 8th, 1743, and Mr. Bowre's to Mr. Muir, N° 34, 35.——Mr. John Erſkine's letter to a gentleman in N. England, Sept. 10th, 1743, N° 77.

As to Glaſgow, &c. Mr. M'Culloch's letter to Mr. Whitefield, N° 35.——Mr. Hamilton's to Mr. Prince, Sept. 17th, 1742. N° 10.——Mr. M'Laurin's to Mr. Cooper, Aug. 9th, 1743, N° 77.

Balfour miniſter of ſaid pariſh, at the deſire of Mr. Sutherland miniſter at Golſpy, and tranſmitted to me by him.

The revival of religion in the pariſh of Nig in Eaſt Roſs, has been upon the advance ſince the year 1730, though for moſt part in a gradual ſlow way, and with ſeveral ſtops and intermiſſions at times. As to new awakenings, the moſt conſiderable concern appeared in 1739; then ſeveral perſons awakened (and who had never done it before) applied to the miniſter about their ſpiritual intereſt, each day in the week, for one week, Saturday not excepted.——The awakening which has been here from time to time (and which continues ſtill in ſome deſireable meaſure, by which is meant the acceſſion of ſuch as did not before profeſs, or at leaſt, did not declare a religious concern) has not been in that extraordinary way, for the number of perſons awakened at a time, nor attended at all with ſuch unuſual bodily ſymptoms, as were in ſundry inſtances the effect of awakenings in ſome other parts, and moſt unreaſonably excepted to on ſuch account merely, where the bleſſed work proceeded under a more plentiful effuſion of the Spirit of grace, and where a more glorious diſplay of the power and demonſtration thereof attended the means of ſalvation. But in other reſpects the work of grace upon convinced ſouls here, appears to be in its riſe, progreſs and iſſue, in the ſame ſcriptural way, and the ſame in kind and ſubſtance, as in theſe other parts, from which Narratives have come to hand. Very few, not one in forty, who have been awakened, have fallen off from a religious profeſſion or given open ſcandal to it. The general meeting for prayer and ſpiritual conference, which ſome time conſiſted only of the members of ſeſſion, and a few others, became at length ſo numerous, that about three years ago, it was neceſſary to divide it into two, each of which is ſince conſiderably increaſed. Beſides theſe general meetings, which conveen in two places of the pariſh at a proper diſtance, each every third Monday reſpectively, and in which the miniſter always preſides, there are ten ſocieties which meet in ſeveral places of the pariſh every Saturday for prayer and other religious exerciſes. Care is taken that in each of theſe ſocieties, one or more of the elders, or ſome Chriſtians of diſtinguiſhed experience, be always preſent; and nothing as yet appears about them, but what has a tendency to promote the moſt valuable ends and intereſts of religion. Beſides thoſe who have applied for acceſs to the meetings, and who are not admitted till after giving ſome account of their concern to the miniſter, as alſo to ſome of the elders, and other Chriſtians in their neighbourhood, the body of the pariſhioners ſeem generally to be under ſerious impreſſions of religion. Worſhip is kept up in all the families of the pariſh, except three or four. The Lord's-day is very ſolemnly obſerved. After the public worſhip is over, there are meetings in all parts, where neighbouring families join in prayer, reading, and repetitions of ſermons, and yet care is taken, that ſuch meetings and exerciſes do not interfere with, nor hinder the more private exerciſes of religion in each family apart. Ordinances are very punctually attended on Lord's-days; and diets of catechiſing, in whatever part of the pariſh they are kept on week-days, are much crowded by people from other parts. The civil magiſtrate has had no crimes here

to animadvert upon for many years; and the kirk ſeſſion has very little elſe to do, but to inform, and conſult about the religious concerns of the pariſh, and to concert how theſe may be looked after and managed to greateſt advantage. And it is ſpecially to be remarked, that the people are very diligent and induſtrious in their ſecular callings, and more forward in the buſineſs of their huſbandry, than their neighbours in other parts of the country.

There is the like appearance of ſucceſs to the goſpel in other pariſhes in this country, particularly the pariſhes of Roſekeen and Killimuir Eaſter, of which the miniſters of theſe pariſhes may give information, as they are known to have the advancement of the great intereſt [of the goſpel] much at heart.—The people here were much refreſhed with the ſeveral accounts they have had of the glorious work of God elſewhere, and particularly in theſe parts of our native country, where the ſame appears with ſuch bleſſed and ſhining evidences of the divine power and preſence with miniſters and people. They affectionately remember both, in prayer and conference; and are much afflicted on account of the reproaches caſt upon this bleſſed work, and the contradiction and oppoſition given it, by thoſe of whom this would be leaſt expected.——As notes have not been taken in writing of paſt occurrences and caſes, it is judged the ſafer way to give this general account of matters only at this time; though it is not doubted if particular caſes and inſtances were recollected, with their ſpecial circumſtances, a Narrative of them would be entertaining and edifying to all that have a reliſh and value for ſuch ſubjects.

[ From Mr. Balfour's Letter, dated Nig June 20th, 1744.——Robe's Monthly Hiſtory for 1744, N° 6. page 39, &c. ]

R. D. B. Since February laſt, that I ſent you a ſtate of the revival of religion in this pariſh, the work of awakening has proceeded upon new ſubjects more currently than in any former period, and ſtill continues, to the praiſe of free grace; with ſeverals it appears to be more diſtinct and lively than formerly.

The far greater number that profeſs religion in this pariſh are illiterate, and underſtand only the Iriſh language. All that I ſhall ſay of the language is, that it is no diſadvantage to their edification and inſtruction in religion. I never converſed with more intelligent, ſavory, and diſtinctly exerciſed private Chriſtians, than ſome illiterate men in this country, or that challenged, and got more reſpect on a religious account from all ſorts of perſons of their acquaintance. It is ſurpriſing to obſerve with what induſtry many, eſpecially of the younger ſort, endeavoured to acquire reading. Some read the Pſalms in Iriſh metre, and teach others in the ſame way, without knowing or attending to the power of letters, or the uſe of ſyllabication, by conſidering words as complex characters, which are to be always pronounced in the ſame way. Some of the elder ſort likewiſe recover their reading, which they had been taught young, but neglected and had forgot afterwards. But as the generality are ſtill illiterate, that diſadvantage is much made up to them, by the hearing of others read the ſcriptures and other good books, which they tranſlate currently as they read, and without any

ſtop. Such a readineſs has been acquired this way, that it is become very practicable to thoſe that underſtand both languages. This way of reading is one of the exerciſes performed in the ſeveral weekly meetings for prayer, as alſo in many families. By theſe means the knowledge of the ſcriptures, and practical religion is greatly increaſed. It is really aſtoniſhing to me to obſerve what a copious and pertinent uſe of the ſcriptures many illiterate perſons have acquired, and with what a readineſs and fluency they pray in ſcripture language. I love not to make compariſons, nor at all to exaggerate things, but I muſt be allowed to declare ingenuouſly, they oft fill me with a conſcious bluſh, when I am among them, and hear them praying, as well as ſpeaking to religious caſes. Thus in the moſt literal ſenſe, "Faith comes by hearing." *Surgunt indocti, et Coelum rapiunt.* The men of letters diſpute Heaven, theſe live it. O what a ſweet ſignificancy is there in our Lord's words, "to the poor the goſpel is preached," πτωχοὶ ἐυαγγελίζονται. The poor are evangelized. There muſt be ſomething elſe intended than the external adminiſtration, for that was offered then, and ſtill is, to all as well as to the poor. I cannot conceive of what is peculiar in it, but what the apoſtle mentions, Rom. vi. 17. and the accompliſhment of one of the great Old Teſtament promiſes under the evangelical diſpenſation, Iſa. lvii. 13. accommodated by our Lord, John vi. 45. I beg the help of your prayers ſtill, and that you kindly remember me to the worthy brethren in your bounds, particularly Meſſrs. M'Laurin and Corſe. I am with moſt affectionate regard, &c. JOHN BALFOUR.

P. S. The ſubſequent account of the ſtate of religion in the pariſh of Roſekeen, which lies within ſix miles of the town of Tain, was lately tranſmitted to me by the miniſter of that pariſh, and is tranſcribed verbatim. The worthy man in his letter to me, deſires ſuch corrections may be made in the ſtile, as may be needful, to fit it for public view, in caſe you think proper to publiſh it. This I leave to you to do therein as you ſhall ſee occaſion.

[ State of Religion in the Pariſh of Roſekeen.—Robe's Monthly Hiſtory for 1744, N° vi. page 45, &c. ]

Mr. Daniel Beton, miniſter of the goſpel at Roſekeen was tranſported to that populous pariſh 1717, and is the firſt Preſbyterian miniſter there ſince the reſtoration. The Lord bleſſed the miniſtry of his word there at the beginning, ſo far, that he was encouraged to celebrate the ſacrament of the Lord's ſupper in the year 1721, though he had then but ſix or ſeven of his own pariſhioners that were admitted, as far as he can remember. There was a pleaſant appearance of good in his pariſh, for nine or ten years thereafter: the number of ſerious perſons encreaſing, love and holineſs maintained among them. Such of theſe as are yet in time (as moſt of them are) ſeem to be growing in grace, and in the knowledge of our Lord Jeſus Chriſt. But from the year 1732, to the year 1742, things were much at a ſtand, comparatively; tho' during that ſpace, one and one was engaged to the Lord, and a teſtimony left in the conſcience of ſome, which appeared thereafter, and the Lord's hand held to them whom he had prevailed with more

early. But from the Harveſt 1742, to Martinmaſs 1743, or thereby (which he reckons the moſt remarkable period of his miniſtry in that place) there came a ſurpriſing revival and ſtir among the people of this pariſh; about the number of ſix and thirty men and women fell under a concern about their ſalvation, during that period; were ſome weeks thereafter received into the monthly fellowſhip meeting in the pariſh; ſeverals of them were admitted ſince that time to the Lord's table, and others of them are to be admitted, if the Lord ſhall ſpare them and their miniſter, who is much broken in his conſtitution by ſharp afflictions of different kinds.——This work began moſt ſenſibly about the end of October 1742. He found, by converſing with theſe perſons, that the ſubjects the Lord bleſt moſt for their awakening, drawing, and encouraging them (together with cloſe catechiſing through his pariſh) were Hoſea xiii. 13. "He is an unwiſe ſon, for he ſhould not ſtay long in the place of the breaking forth of children." And, Gal. iv. 19. "My little children of whom I travail in birth again, till Chriſt be formed in you." And John iii. 3. "Except a man be born again," &c. But eſpecially the firſt of theſe ſubjects was the principal mean of the firſt ſtir. In the general, ſome of them were plunged in the deeps of fear and deſpondency, and are ſtill for moſt part: others have attained to more courage in a way of believing; and all of them as yet walk ſuitably to their profeſſion. And it is hoped, the Lord has not ceaſed to add to the number of theſe: for this ſeaſon ſome few are coming to the miniſter in a private way, to communicate the afflicted caſe of their ſouls by reaſon of their ſin and miſery; and honeſt people in the pariſh tell him, that others are upon the way of coming. The Lord knows what may come of theſe things, but we hope for the beſt.

Some children, boys and girls, in the eaſter end of the pariſh, about twelve in number, betwixt nine and fifteen years of age, began Winter laſt to meet in a private houſe, (the landlady being a godly poor widow) every Lord's-day evening, and Monday's night, where they exerciſe themſelves in prayer by turns, ſinging, and conferring about what they hear in public. They keep ſtrict diſcipline among themſelves, and admit none into their ſociety, but ſuch as undertake to pray with them. At firſt ſome of the ſerious people of the place, hearing of it, came to over-hear them without their knowledge, who were greatly ſurpriſed and affected with their maſſy, ſound expreſſions, and the ſavour they found with them in prayer. And now one or other of the ſerious people join often with them. They watch cloſe over the behaviour of each other. They are conſtant hearers of the word, and examine one another about it. Their outward deportment is grave and quiet, without any childiſh levity yet diſcovered about them. They are illiterate, but fond of learning.

[ From Mr. Wood's Letter of the State of Religion in the Pariſh of Roſemarky, May 1ſt, 1744.——Robe's Monthly Hiſtory for 1744, N° 6. p. 47, &c.]

R. and D. S. It is indeed but a day of very ſmall things with us, in compariſon with the goings and ſteps of the majeſty of our God and King in his ſanctuary with you, and elſewhere; but ill would it become us

to despise even that, or even conceal or disown it; though I know a more public mentioning of it requires much prudence and caution, much of a single eye and upright heart.——The least gracious revival is the more remarkable to me, as I had been groaning under the burden of labouring in vain, as to any considerable appearance of success for several years before.——Of the few professors of serious religion in the place, the most lively and judicious were removed by death.——In such melancholy circumstances, it must be peculiarly refreshing, that the Lord of his own mere goodness should in any measure have visited us. His coming was not indeed with observation; being attended with none of these more extraordinary circumstances, as in some other places, but in a gentle gradual way.——Since the communion here in July last, the bulk of the congregation seem to have a desire after instruction, and the knowledge of the gospel, much greater than formerly. And this holds with respect to the more private as well as more public ordinances; for, in the course of my examinations last Winter and Spring, I never had so little reason to complain of absents, being crouded where-ever I went, by persons from other corners of the parish, besides those who were then to be catechised.——There are now about thirty persons of different ages and sexes, who since that time, have come to me under convictions and awakenings of conscience, through the word. Upon conversing with them, I found severals had been under some gradual work of this sort for a good time before, (some two years) though they never discovered it till now.—There are now four praying societies in different corners of the parish, (some whereof meet weekly, some once in the two weeks) besides a general meeting with myself once a month. I am informed by some of the serious people, of several others in their respective neighbourhoods, to the number of fourteen or sixteen, who seem to have some promising appearances of a spiritual concern beginning in them, but they have not yet been to speak with me; and indeed I have found none of them forward to discover any thing of this kind, as long as they were able to conceal it.——I would fain hope, what of this kind we have met with, are only some drops and forerunners of a plentiful shower, wherewith the Lord of his sovereign goodness, which he has prepared for the poor, will refesh this corner of his weary heritage, as he has done other corners.——I am the more earnest in this longing expectation, when I observe the stedfast eyes, the piercing looks, the seemingly serious and greedy desires of many in the congregation at times in hearing the word, who as yet have discovered their concern of soul in no other way. And indeed one principal view I have in this, is to engage your interest at a throne of grace, and that of such of the friends and children of Zion, as you think proper to communicate it to; that you and they would strive mightily in prayer for us, and give the great Lord of the vineyard no rest, till he look down upon this poor desolate country-side, and this parish in particular, that is under some peculiar disadvantages, and turn our wilderness into a fruitful field.—I see mention made in the same number of your History, of some other parishes in this synod, as Nig, &c. I doubt not you'll have more distinct information

ſent you, of what of the Redeemer's grace and power is appearing there, and at Roſekeen and Killimuir. I have heard likewiſe comfortable accounts in the ſame kind of the pariſh of Logie (whoſe worthy miniſter is lately called home). All theſe are in the preſbytery of Tain. I have alſo had very agreeable accounts of the ſucceſs of the goſpel in the pariſhes of Alneſs and Kilearn in the preſbytery of Dingwal. In this preſbytery of Chanry, there is at Cromerty a good number of lively, ſolid, and judicious Chriſtians gathered in, by the miniſtry of their godly and judicious, and now aged paſtor, Mr. George Gordon, and their number has conſiderably encreaſed of late. The work of the goſpel is likewiſe advancing in Kirkmichael, where I am informed there were fifteen new communicants admitted at the laſt communion there. ——I hear likewiſe of ſome promiſing ſtir beginning in the pariſh of Avoh. R. and D. S. &c. JOHN WOOD.

[ From Mr. Balfour's Letter, dated January 29th, 1745.— Robe's Monthly Hiſtory for 1745, N° 2. page 30. ]

R. and D. B. "I have further to add, to the praiſe of Sovereign Grace, that matters proceed ſtill in my pariſh as formerly. New awakenings continue, and theſe formerly awakened perſevere, and I hope are making progreſs in Chriſtian experience.—Sometime ago, I had notice from Mr. Beton at Roſekeen, ſignifying, that there were then about nine perſons awakened, ſince the account I had ſent Mr. Robe of that pariſh; as I had likewiſe from Mr. Sutherland, that there was a beginning of that kind in his pariſh, where about ſix or ſeven had come under a concern. This is certainly very refreſhing to the good man, who longed much for ſuch effects of his miniſtry, and greatly lamented the want of them."

[ From Mr. Balfour's Letter, dated May 22d, 1745.——Robe's Monthly Hiſtory for 1745, N° 3. page 61. ]

It will no doubt be very agreeable to you, and our other friends and brethren,——to hear that I had yeſterday a letter from Mr. Sutherland at Golſpy, in which he writes thus,——"I often regreted to you the wretched ſituation of my pariſh in former times; but ſince the beginning of November laſt, the Lord has in his wonderful mercy granted cauſe of praiſe and thankſgiving: for from that time there have been about, or upwards of ſixty perſons come to me under kindly awakenings of conſcience, many whereof have ſince that time been helped ſo to advance and increaſe in knowledge and experience, that the work appears to be from the Spirit of God. Sundry of them have felt ſuch ſhocking temptations from the malicious ſpiteful enemy, that I muſt ſtill conclude, it muſt be a work deſtructive of Satan's intereſt." Thus far he; and I ſhall offer but one remark about it, which is, that the commencement and progreſs of this bleſt event falls in with that of the concert[a], and I think ſhould be improven for our encouragement in proſecuting it, as I hope the Lord will afford many more ſuch encouragements.

a The concert for prayer. See Sect. v. of this Chap.

[ From Mr. Sutherland's Letter, dated Golſpy May 8th, 1745.——Robe's Monthly Hiſtory for 1745, N° 3. page 64. ]

I had a thankſgiving-day in the pariſh three weeks ago, on account of this manifeſtation of grace; and I began, at their deſire, a weekly-lecture on Wedneſday laſt; and I was told ſince that day, that the Lord gave countenance, by awakening one that day, who came not yet to me.——

[ From Mr. Sutherland's Letter, dated Golſpy Aug. 8th, 1745.——Robe's Monthly Hiſtory for 1745, N° 5. page 130, &c. ]

R. and D. B. I was favoured with yours, &c.—This pariſh of Golſpy, in the county of Sutherland, was for ſome time before the year 1688, become a ſanctuary (by means of the family of Sutherland's ſteady adherence to the intereſts of religion, and by means alſo of their reſidence in the pariſh) to ſundry eminent Chriſtians perſecuted from a neighbouring county, for their non-compliance with the grievous impoſitions of the times. Theſe refugees might with ſafety have returned to their native country immediately after the happy revolution; yet ſuch was their gratitude to the foreſaid noble family, that they choſed rather to ſpend the remainder of their days in their reſpective callings, under the wings that covered them in their diſtreſs. Hereby, through the bleſſing of God, religion flouriſhed in the pariſh during the forty years miniſtry of Mr. Walter Denune, my immediate predeceſſor, who alſo, before his ſettlement, ſuffered much from the fury of the period above-mentioned, as Woodrow's Hiſtory narrates.——At my admiſſion to the miniſtry in this pariſh in the year 1731, there was a goodly number of devout Chriſtians in the place, ſome whereof were the poſterity of theſe refugees. But in a few years after my ſaid admiſſion, ſundry of the ſerious people were called to the joy of their Lord; whilſt we who ſurvived them found cauſe to bewail that; but few were wrought upon to fill up their places. It is true, in that long period of time from the year 1731, to the year 1744, there were ſome awakened, who, to this day, adorn the doctrine of God their Saviour, yet their number was ſo very ſmall, and the ſcandals of others amongſt us ſo frequent and heinous, that I often concluded my time and labours were almoſt loſt.

In this uncomfortable ſtate of things, and amidſt my greater fears than hopes, I took care to notify to the people, the bleſſed and wonderful ſucceſs of the goſpel in the Britiſh colonies of America, ſo ſoon as I had certain accounts of it, by the printed declarations of Meſſrs. Edwards and Cooper, and others. I likewiſe communicated to them the diſplays of divine mercy and grace, your congregation, that of Cambuſlang, and ſundry other congregations in the Weſt and South of Scotland were ſo highly honoured with; immediately after I found that bleſſed work ſo well atteſted by you, by Mr. Williſon of Dundee, Mr. Webſter of Edinburgh, and by ſundry more of our brethren of unqueſtionable credit. After my return from the aſſembly 1743, I alſo reported to them, what with great joy I had myſelf obſerved of the Lord's work, when with you at Kilſyth, and at Muthil, and Cambuſ-

lang, in my way to that aſſembly; if by theſe means I might provoke the people to emulation; yet no ſucceſs was obſerved.——In the month of Auguſt 1743, after the adminiſtration of the ſacrament of the holy ſupper at Nig, at which I aſſiſted, for ſome ſhort time thereafter I lamented, to our dear and worthy brother Mr. Balfour, the wretched ſecurity of the generality of the people of my pariſh, and my unſucceſsful miniſtrations amongſt them. He thereupon reported, how much cauſe he had to bleſs the Lord, for the ſucceſs of the goſpel amongſt his people, from the time he had conſtituted ſocieties for prayer in his pariſh: immediately I reſolved to eſſay the like means in imitation of his ſucceſsful example; and, in conſequence thereof, and on my return to my charge, I communicated this deſign to ſome of the ſerious people of my pariſh, and directed them to meet in three diſtinct ſocieties on Saturday evenings, with earneſt recommendations to them to pray for the influences of the Spirit of God to accompany the miniſtration of goſpel-ordinances in the place. This number called the reſt of the communicants together, and ſoon ſet about the duty according to recommendation; but could obſerve no remarkable change wrought on any for the ſpace of a year thereafter.——But when our hopes were almoſt gone, the great and bountiful God, who ever does wonders, was mercifully pleaſed to breathe upon a number of dry bones, and to viſit them with his ſalvation: for, from the beginning of November laſt, to the date hereof, there were upwards of ſeventy perſons came to me under various exerciſes of ſoul. A few of this number, who had viſited me in or about November laſt, told, among other things, that they had been for ſundry months bowed down in ſpirit under a ſenſe of their aggravated guilt; but, for reaſons they mentioned, could not get themſelves prevailed with to diſcloſe their ſad circumſtances to any till then. Soon after this hint I ſhewed to the congregation in a doctrinal way, that it was the duty of awakened ſinners, next to their application to a throne of grace, to lay open their ſenſe of ſin and miſery to miniſters and experienced Chriſtians, leſt through want of appointed helps, Satan and luſts might get advantages of them. This public notice given, ſo far encouraged ſuch as were awakened before or after that date, that they afterwards reſorted to me frequently as their occaſions required. [After ſpeaking of the exerciſes and temptations of the awakened, he adds] With regard to their converſion, I may affirm, that the change to the better is evident in their lives, as their neighbours teſtify of them. ——This work was advanced in ſome by quicker, and in others by ſlower degrees; yet in both a decent, grave and ſolemn deportment, or ſhedding abundance of tears, which they concealed all they were able, were all the viſible ſigns we had, in time of hearing, of the inward concern of their minds. And by reaſon of the ſilence and calmneſs that accompanied this work in its beginning or progreſs hitherto, we have heard of none that ventured to reproach it. About forty of them have, with weeping eyes and trembling hands, received tokens for the Lord's table at the late ſolemn ordinance here, and it is hoped, the reſt will be encouraged to follow their example in a little time.——With reſpect to the effects produced on their bodies, ſome have told, that they have

been deprived of many nights reſt, others of many hours of almoſt every night, in which they were deeply exerciſed with the apprehenſions of the wrath of God, or much comforted. Some have for ſome time almoſt loſt their appetite for their natural food, or forgot to eat bread at their ſet meals. Others felt their bodily ſtrength and health much impaired; and a few have owned, they had felt bodily tremblings on ſome occaſions; but beſides, heard no other effects on their bodies.——I muſt further remark, that ſince the beginning of this work, thoſe of a long ſtanding in religion, have been ſenſibly revived and enlarged, and are much comforted now with what they obſerve in others, and are very aſſiſting to them. Even the ſecure multitude attend ordinances better, and ſeem to liſten to the word preached with greater attention than before.——The far greater number of the awakened, are of ages from twenty to fifty years; few of them below twenty, and four only from ſixty to ſeventy. They are of the farmers and tradeſmen, or their wives and ſervants, and but few of their children; and amongſt them are ſeven widows in low circumſtances.——The terrors of the Lord denounced in his word againſt the wilful tranſgreſſors of his holy laws, and the impenitent unbelieving deſpiſers of his goſpel grace; the impoſſibility of ſalvation on the ſcore of ſelf-righteouſneſs; the abſolute neceſſity of the efficacious influences of the grace and Spirit of God, in order to a vital union with Chriſt by faith, for righteouſneſs and ſalvation; that all the bleſſings of the new covenant, freely given by the Father to the elect, and purchaſed for them by the ſufferings and death of Chriſt the Son, are effectually applied to them by the Holy Ghoſt, were the doctrines inſiſted on to the people of this congregation. Thoſe wrought upon have told me, that a courſe of lectures on the Goſpel according to Matthew, eſpecially the concluſion, that narrates the ſufferings, death and reſurrection of Chriſt, together with ſermons preached on Deut. xxxi. 21, 22. Eph. iv. 30. 1 Pet. iv. 17, 18. to which I ſubjoined 2 Pet. ii. 9. Eph. v. 14. and Matth. xxii. 4. were the means the Lord had bleſſed to their edification.——To conclude, the change on ſundry amongſt us was ſo remarkable, that we ſaw good cauſe to ſet a day apart for thankſgiving to God, for what of his work appeared to us.——I have alſo enquired into the ſtate of the religious concerns in the pariſh of Rogart, adjacent to this: and by the report I had, find, that in the year 1740, there were fifteen perſons awakened in that pariſh; that the foreſaid fifteen, with a few other ſerious perſons, felt themſelves, in the years 1741 and 1742, fallen under ſad decays of ſoul, and obſerved, that others in the pariſh were remaining under their former ſtupidity; that thereupon they had aſſociated for prayer, and at their meetings mourned and wept over the cauſes of the Lord's withdrawings from their own ſouls, and prayed earneſtly for powerful days of the Son of Man; and that in the years 1743 and 1744, eſpecially the former, there were about fifty more of the people awakened, and that they are in a hopeful way. I intreat you to aſſiſt us to praiſe the bountiful hand that hath, in ſome meaſure, been opened to ſupply our great neceſſities already, and that you continue your ſupplications for our country-ſide, and for this flock in particular.——I offer my hearty re-

ſpects to our dear brother Mr. M'Laurin of Glaſgow. I kindly ſalute the two pleaſant ſocieties I ſaw at Kilſyth. I am, &c.

JOHN SUTHERLAND.

## SECTION IV.

*The Perſeverance of Numbers of the Subjects of the above Revival, atteſted in 1751, by the following Miniſters,——Mr. Robe,——Mr. Warden,——Mr. Erſkine,——Mr. Hally,——Mr. Baine.——Mr. M'Laurin,——Mr. M'Culloch.*

[ From the Concluſion of Mr. ROBE's Narrative. ]

I am now to conclude my Narrative of this extraordinary work at Kilſyth, &c. with this article concerning the perſeverance of theſe who appeared to be converted in this and other pariſhes of the neighbourhood, in the year 1742 and 1743. It hath been long delayed, and in the opinion of ſeverals, who often called upon me to finiſh it with ſuch an article, too long.

[After obſerving the providential ſeaſonableneſs of publiſhing it at this time, in anſwer to what was falſly alledged abroad by ſome that were unfavourable to a like bleſſed work in Holland, viz. "That this work in Scotland was come to nothing, and that the ſubjects of it were fallen away, and become worſe than they were before."——And, after impartially declaring that there were many of the awakened, whoſe convictions and impreſſions ceaſed without coming to any good iſſue, —he obſerves, there were a conſiderable number of the awakened who gave him, and others, good reaſon to hope well of them, and charitably to conclude, that they had undergone a ſaving change[a].——And that theſe, a few excepted, continue to this day to have their converſation ſuch as becometh the goſpel.——And adds,]

There are two things I expreſly aſſert, and am able to make good, that of thoſe who were judged hopefully converted, and made a public profeſſion of religion, there have been fewer inſtances of ſcandal and apoſtacy than might be and was expected: yea, further, that there hath been fewer inſtances of apoſtacy of theſe, than of thoſe who gave me hopes of their converſion in former years, in proportion to their numbers.

[Then, after owning, with grief, that many of them had loſt much of the livelineſs they had for ſome years.——And that ſeveral of the numerous ſocieties for prayer were ceaſed; for which he aſſigns ſeveral other reaſons, beſides degrees of backſliding, and coldneſs of love.——He ſays,]

I have this further to add concerning the hopeful ſubjects we ſpeak of, that I never had ſuch ſatisfaction and clearneſs in admitting any others to the Lord's table, as I have had in admitting them; and that there are few or none gave me ſuch comfort and ſatisfaction about their ſpiritual ſtate and condition, as theſe do, when they have been ſick or dying, or in any other ſtate of trial or affliction. A few of them, after that they had lived ſeveral months or years, to outward appearance, walk-

a That he was not very forward to do this, See above, page 374.

ing worthy of the Lord to all well-pleasing, have been taken from us by death.——And is it not a part of that charity which thinketh no evil, and hopeth all things, to hope that these [others,] who have continued so many years blameless and harmless, shall continue so unto the end? For this reason I required the following attestation of the kirk-session, only to the perseverance of these persons, who had been blameless in their lives, according to the measure of good Christians; leaving out those, who had fallen into gross sins, although they had given good evidences of their repentance; as also, those who had some things which some one or other of the session complained of, and wanted to have them admonished for, even where these things, if true, were not sufficient grounds to doubt of their conversion. Yea, it was said in the session, by some members, and not contradicted by others, that there were severals omitted in the list of persons proposed to the session, as hopeful as those who were inserted, and who are from time to time admitted to the Lord's table; and who would have been admitted, if the holy supper had been dispensed in the congregation at this time; tho' indeed, after warnings and admonitions, suitable to the verity and importance of the complaints made. But I chuse rather to lessen the number of the persons attested, to cut off occasion of cavilling, and objection from those who desire and wait for it.——I shall now subjoin an extract from the session minutes of the attestation referred to.

Manse of Kilsyth, March 19th, 1751.——The session being met for prayer, according to a former appointment; the minister read unto them the names of above an hundred persons, who were the most of them brought under notour spiritual concern, in the years 1742, and 1743; and of whom he had good ground to entertain good hopes. ——The under-subscribing members of the session, elders and deacons, hereby testify and declare, That all those of them, who are now alive, have been, from year to year, admitted by the kirk-session to the Lord's table, since their first admission, either in these fore-mentioned years, or since; and, in as far as is known to the said members, they have had their conversation such as becometh the gospel; as also, that four or five of the said list, who are now removed by death, behaved until their said removal, as became good Christians. The above testimony, written by Ebenezer Paterson, session-clerk, is subscribed day and date foresaid, by John Lapslie, Alexander Patrick, Henry Ewar, James Miller, elders, and John Ranken deacon.

March 24th, 1751.——The which day, the session being met, the persons names being read before the members present, that were read in the meeting of the session upon the 19th of this current; and the said absent members did now subscribe the foresaid testimony, viz. Robert Graham, Andrew Provan, Henry Marshal, David Auchinvoll, Walter Kirkwood, elders. William and David Shaw, James Ranken, James Zoull, Mark Scot, deacons.

I now proceed to insert letters I have received, [part of which follows.]

[ From a Letter from Mr. Warden, Miniſter formerly at Campſie, now at Perth, dated March 26th, 1748. ]

R. and very D. S. In anſwer to yours, deſiring me to inform you of what I know as to the perſeverance of the ſubjects of that ſpiritual concern, which appeared ſo remarkably in the years 1742, and 1743, I might refer you to what I wrote you of the 16th of December 1743. The particulars of that, I can, with great freedom, re-atteſt: but, if you would have me more expreſs, I do hereby atteſt, That of perſons in the pariſh of Campſie, whoſe concern was known to me, there were not above four perſons, of whom, at my leaving that place, I could conclude, that they were fallen from their profeſſion. There were others, of whom I knew little particularly, as I had very few opportunities of converſing with them; but whoſe practice, as far as I could obſerve, was unblameable. And, with great pleaſure, I yet think on many of them, of whom I could not but entertain the greateſt hopes. A ſolid and lively ſenſe of divine things ſeems to fill them with love to God, humility, ſelf-deniedneſs, meekneſs and charity: and a jealouſy of themſelves, and their own attainments, ſeems to animate them with a peculiar earneſtneſs in every religious exerciſe. In a word, their devotion is exemplary; and remarkably produces the fruits of religion in a regular and induſtrious diſcharge of relative and ſocial duties. I hope God will ſtrengthen what he has wrought for them, and their fellow-Chriſtians in Kilſyth, and the neighbourhood, &c. JOHN WARDEN.

[ From a Letter from Mr. Erskine, Miniſter at Kirkintilloch, Feb. 22d, 1751. ]

R. D. B. My ſentiments of the religious concern in this place are the ſame, as when I wrote you April 1748. If I underſtand any thing of the Bible, it obliges me to judge charitably of every profeſt Chriſtian, who underſtands the fundamental doctrines of Chriſtianity, and whoſe converſation is as becometh the goſpel; I mean, whoſe behaviour is pious and devout, ſober and temperate, humble and patient, juſt and honeſt, meek, charitable and forgiving. Such has been the behaviour of moſt of the ſubjects of the late religious concern in this place. The joy which ſome of them have expreſſed in the immediate view of death and eternity; the patience and reſignation others of them have diſcovered under very heavy afflictions; their meekneſs under injuries and reproaches; their contributing, to their power, yea, and ſome of them beyond it, for the relief of the afflicted in propagation of the goſpel; and the candid teachable diſpoſition I have obſerved in moſt of them, even when I have thought it my duty to oppoſe ſome of their favourite opinions or practices, are things which argue them animated by another ſpirit, than moſt among whom they live.——I am perſuaded that a thorough acquaintance with theſe people would effectually remove the prejudices of fair and honeſt minds. I am, &c. JOHN ERSKINE.

[ From a Letter from Mr. Hally Miniſter at Muthil, February 26th, 1751. ]

R. D. B. Yours of the 20th I received upon the 25th inſtant; and in anſwer thereunto, the remembrance of the glorious goings of our

God and King in his ſanctuary in this place in the years 1742, and 43 gives me ſtill much pleaſure, and cannot but beget a longing to ſee ſuch days of the Son of man again. I am fully perſwaded that the gracious fruits of that work will abide with many in this congregation, to eternal ages. I never did expect that all that were awakened ſhould arrive at a real converſion. I doubt not but when the Spirit of the Lord is in ſome extraordinary way concurring with goſpel ordinances for the converſion of the elect, but others may feel of his common operations, which may evaniſh as a morning cloud. About ſix of theſe perſons that were the ſubjects of that glorious work (I have all reaſon to believe) are gone to partake of the firſt remaining for the people of God. As they had a goſpel-walk, ſo at their death they gave a notable teſtimony to the truth and reality of religion; ſome of them who had been long in the dark about their ſtate, at evening with them it was light, doubts and fears diſpelled, and an abundant entrance miniſtred unto them, to the heavenly kingdom of our Lord. There are a great many in this and ſome neighbouring pariſhes, yet living, who were the ſubjects of that work, to whom it has been ſaving ſo far as men can judge; if we are to judge the tree by its fruits. Their walk being (as to human obſervation) ſuch as becometh the goſpel, nothing (ſo far as I have been informed) appearing about them inconſiſtent with a gracious ſtate. There are indeed both with them and Chriſtians of a longer ſtanding, great complaints of much deadneſs, withdrawing of the ſpirit, and ſuſpending of his influences, from public ordinances, private and ſecret duties; which I am informed, is a general calamity over the whole national church at this day, and no wonder that it be ſo, all things conſidered. I am &c. WILLIAM HALLY.

[ From a Letter from Mr. Baine, Miniſter at Killern, April 18th, 1751. ]

R. and D. S. I cannot but reflect upon it with ſorrow, that during the late revival, the ſubjects of religious concern in this place were but few; there being ſcarcely eight perſons upon whom it was then viſible: but it will give you pleaſure to know, and you may rely on it; that of theſe there are three or four who continue to give moſt ſatisfying evidence of their being affectionate diſciples of the Redeemer; and particularly ſome of them are among the moſt eminent private Chriſtians, I was ever acquainted with, being remarkably poor in ſpirit, and humble in their walk with God, frequently bleſſed with high meaſures of ſenſible communion with him, and fervent in love to the whole of human kind, even their enemies. What pity that ſome of our dear brethren in the miniſtry and others who have no acceſs to ſee this grace of God, or by ſome unlucky means diſbelieve it, ſhould be deprived of a cauſe of joy which makes glad the inhabitants of heaven itſelf. I am &c. JAMES BAINE.

[From a Letter ſigned by twenty-five Members of Seſſion in Glaſgow, March 26th, 1751.]

R. S. We ſubſcribers, members of the kirk-ſeſſions of Glaſgow, underſtanding that ye are collecting proper informations, anent the reputed ſubjects of the late revival of religion in the year 1742, and about that time; in anſwer to an inquiry, whether all of them, or the gene-

rality of them, have proven backſliders, as it would appear is alledged by ſome at diſtant places? we judging it our duty, to embrace this opportunity, do atteſt, from our perſonal knowledge of ſeveral of theſe perſons, and from credible information from perſons of undoubted characters, who know many of them, that the ſaid infavourable allegation is not fact; but that to this preſent time, goodly numbers of them, both in town and country, who were looked upon to have obtained a gracious out-gate under their awakenings and convictions, and were admitted to the ordinance of the Lord's ſupper; give the ſame kind of evidence of their perſeverance, that founds a judgment of charity in others caſes. That whereas, an eſtimate was made in the year 1743, of our additional communicants; and was publiſhed in your Monthly Hiſtory for December in that year, being N° 2[a].——we reckon, that that computation was very moderate; and think it requiſite to obſerve, that, preceeding the time of this revival, for a courſe of years, for ordinary there was, at moſt, only about fifty-four tables of communicants, at giving of the Lord's ſupper in this place, containing about three thouſand ſix hundred communicants: and, ſince that, to this time, there has been little or no decreaſe of theſe numbers, amounting, in all, to four thouſand eight hundred perſons: and, that the number of backſliders, ſince that time, ſo far as we know, or have been able to learn, is, comparatively, ſmall: that ſeverals of thoſe perſons, who were the ſubjects of the late revival as above, and have ſince died, gave comfortable evidences of their perſeverance to the end. Had it been needful and expedient, we could have been more particular, both as to the numbers and names of thoſe we write of. That preceeding this reviving period, as religion ſeemed to be at a low ebb, and like to degenerate in its life and power, to meer form: the benefits of this revival were not confined ſimply unto thoſe above-noticed, ſaid to be the ſubjects of this work; but, alſo, great numbers, who, in the judgment of charity, might be termed God's own people, (many of whom of long ſtanding) did ſhare deeply in theſe extraordinary ſhowers of the divine influences, to their great joy, confirmation, and up-building: ſo that, it is with much pleaſure, they do reflect upon that ever-memorable period: and we may add, that a very uncommon liberty, life and ſtrength, was beſtowed upon numbers of the miniſters, who were employed at theſe places, (ſome of whom attended from very diſtant corners)—— We have reaſon to bewail the miſimprovement by ourſelves and others, of ſuch bleſſed days of the Son of Man; and we deſire to join you and others, in ſupplicating him, with whom the reſidue of the Spirit is, for a more plentiful effuſion than ever, of the Holy Spirit from on high, upon this, and all the reformed churches.——Wiſhing you all ſucceſs and welfare, we are, &c.

[ From a Letter from Mr. M'Laurin, one of the Miniſters of Glaſgow, May 8th, 1751. ]

R. D. B. When you are publiſhing atteſtations of the perſeverance of goodly numbers of the ſubjects of the revival in 1742, and about that time: however much we here came ſhort, at that period, of other pla-

a See above, page 380.

ces near us: yet, as that period did and ſtill does appear to me the moſt extraordinary I ever ſaw, as to evidences of the ſucceſs of the goſpel: and, as I am almoſt the only miniſter of this town that was in that ſtation here, during the whole of that period; and have had all along the evidence which things of this kind admits of, and which is ſuſtained in other caſes, of the perſeverance of goodly numbers of theſe people: I judge it incumbent on me, on theſe accounts, to join with others, in atteſting what is ſo fit to be remembered and recorded.——If facts that have the important character of public notoriety, are on that account, attended with diſtinguiſhed moral evidence; that character appears plainly applicable to the fact relating to the increaſe of perſevering communicants, ſo well atteſted by twenty-five members of ſeſſions of this city, in a letter ſigned by them, and directed to you. It is proper to obſerve, that though it were only ſuppoſed, that one fourth part of the increaſe mentioned in that eſtimate, were inhabitants; it muſt far ſurpaſs any thing of that kind known here theſe twenty-eight years, that I have been a miniſter in this place; or, ſo far as I can learn, in the memory of any now living in it: though it is ſtill to be much regreted, that there are not many more communicants, I mean worthy ones, in ſo populous a place: that after ſo uncommon an increaſe of communicants, as in the eſtimate referred to, had there been as numerous backſlidings, as ſome aſperſions muſt imply, a proportional increaſe of ſuſpenſions from the ſacrament, muſt be preſumed to have enſued; which is not the caſe: that continued admiſſions, are really continued atteſtations of the perſeverance now inquired into; that the atteſtations implied in ſuch admiſſions, and theſe contained in the above-mentioned paper, have the concurring characters, which, in other caſes, render teſtimony valid, viz. that the witneſſes are ſufficient as to their character, their number, and their means of knowing what they teſtify: that among real backſliders, there are, through divine mercy, inſtances of returning backſliders: that ſome, who at firſt were much ſuſpected to be deceivers, have, for a tract of time, given to thoſe who know them beſt, ſtrong proofs of their uprightneſs: that perſons, whoſe conduct has occaſioned reproach to the revivals, are not always found, upon inquiry, to be perſons, whoſe profeſſion of religion began at that period: that the favourable things above-mentioned, are far from being ſaid in the way of mere charitable conjecture: that inſtead of that, they are the conſequences of ſuch evidence, as ariſes partly from extenſive perſonal acquaintance with theſe perſons, partly from occaſional inquiries about them from time to time, partly from more laborious ſcrutinies, ſet on foot privately, both formerly, and of late, among perſons attentive to ſuch things. And laſtly, that if any who poſſibly know only backſliders, can be ſuppoſed to claim a right of judging harſhly of thoſe, whom they own they do not know, by thoſe whom they do know; merely, becauſe the religious profeſſion of both began about the ſame time or place: it muſt be eaſy for the unprejudiced to obſerve, what principles ſuch reaſoning muſt be built on, what conſequences it muſt infer, and what affinity it has to ſome peoples way of judging of all profeſſors of religion in general, at whatever time their profeſſion began. I am, &c.

JOHN M'LAURIN.

[ From a Letter from Mr. M'Culloch, April 30th, 1751. ]

[After calling to mind the glorious days of the goſpel in 1742 and 1743: what a heaven upon earth ſome enjoyed.——He proceeds to ſome uſeful obſervations upon the parable concerning the ſeed falling upon the way-ſide, the ſtonny ground and the thorny ground, of all which ſorts there were at Cambuſlang.—And adds]——Glory to God, ſetting aſide all theſe that appeared under awakenings here in 1742, who have ſince remarkably backſlidden, whether perſiſting in their backſliding or returning from it, there is a conſiderable number of the then awakened, that appear to bring forth [ſuitable] fruits. I do not talk of them at random, nor ſpeak of their number in a looſe general and confuſed way; but have now before me, at the writing of this, April 27th, 1751, a liſt of about four hundred perſons, awakened here at Cambuſlang in 1742, who from that time, to the time of their death, or to this, that is, for theſe nine years paſt, have been all enabled to behave, in a good meaſure, as becometh the goſpel; by any thing I could ever ſee, and by the beſt information I could get concerning them by word or writing, from others of eſtabliſhed characters for religion, who know them and their manner of life all along[a].

[This he explains more particularly 1. negatively——I do not pretend to ſay that they are free of all faults and follies——Or that this liſt is complete——Or that they are all now alive.——Or to determine that they are all converted. But 2, poſitively——They have a Chriſtian profeſſion and an anſwerable converſation[b]——I know, partly by perſonal obſervation, partly by credible information from others that they practiſe juſtice and charity, relative duties, public-ſpiritedneſs, humility, meekneſs, patience, and a cloſe and diligent attendance on goſpel ordinances, heavenly-mindedneſs, watchfulneſs againſt all ſin, eſpecially theſe ſins that uſed formerly eaſily to beſet them.——The curſers and ſwearers have learned to ſpeak of divine things with holy

a I am not free, at preſent, (ſays Mr. M'Culloch, Atteſtation, page 57,) to publiſh any of their names, or theſe of the atteſters; nor is it at all proper or needful to do ſo; but all the above number are ſeverally atteſted, either by miniſters, elders, or private Chriſtians of eſtabliſhed characters, who have known them, and their manner of life, from 1742; and all theſe atteſtations, in ſum, bear not only, that ſuch perſons they mention, were awakened at Cambuſlang in 1742, or were under convictions and remarkable concern there at that time; but that they have all along from that to their death, or to this time, behaved well, and as became their Chriſtian profeſſion, charitable allowances being made for involuntary weakneſſes and infirmities, as to other Chriſtians in this imperfect ſtate.

b Some indeed further require (ſays Mr. M'Culloch, Atteſtation, page 56,) that perſons who would have a place in their charity, ſhould give ſome account of their experiences of the grace of God: and this is what a great number, perhaps above a fourth part of the perſevering ſubjects here in 1742, have done. They gave me very particular accounts of God's dealings with their ſouls, in their firſt awakenings and outgates, with their following ſoul-experiences, diſtreſſes, deliverances, and comforts, in 1742, 1743, and 1744, and ſome of them alſo continued theſe accounts to 1748. And I ſet down very many of theſe from their mouths, always in their own ſenſe, and very much alſo in their own words: and many of theſe accounts have appeared to competent judges, to whom they have been ſhewn, and who have peruſed them with care, to be very rational and ſcriptural, and worthy to ſee the light; which perhaps may be done hereafter.

awe[a].——Such of them as uſed to be late in taverns; for theſe nine years paſt ſhun all occaſions of that kind and keep at home and ſpend the night in Chriſtian conference, things profitable to their families and in ſecret and family devotion.——The tipling ſot that lay a-bed till eight or nine in the morning; for theſe nine years gets up at three or four in the morning to read and pray, till he calls his houſhold together at ſeven or eight to family devotion.——Some wives who before 1742 were at variance with their huſbands, have ſince that time lived in much love and peace with them.——Others, when the huſbands paſſions break out againſt them in boiſterous language run to another room to their knees, aſking of God forgiveneſs and a better temper to the huſband, and patience and meekneſs to herſelf.——The formerly covetous and ſelfiſh have got a public ſpirit.—They join cheerfully to their power, and ſome even beyond it, (ſo that I have ſometimes ſeen it needful to check ſome of them for too large quotas or offers) in collections for promoting the intereſt of religion, or for relief of theſe in ſtraits.—They carefully obſerve the concert for prayer.—They flock to the hearing of the word.—Are careful to prepare for the Lord's Supper and frequent in partaking of it at different places.—Abound much in prayer, not only in ſecret and in the family, but in fellowſhip meetings]. In 1731, when I came to this pariſh, there were three of theſe meetings in it. In 1742, they increaſed to a dozen or more; now they are decreaſed to ſix. In every town or village almoſt in this ſide of the country, where there is any competent number of ſerious lively Chriſtians, and where religion is in a thriving way, there are of theſe ſocieties for prayer; and the perſevering ſubjects of the work I ſpeak of, in pariſhes where any ſuch perſons are, always make a part of theſe ſocieties. Tradeſ-men, who are members of them, and who work for ſo much a day; allow their employers to deduce ſo much from their days-wages, as anſwers to the time they happened to be abſent at the meeting for prayer. Some of theſe ſocieties, beſides their ordinary fixt times for meeting, which is uſually once a week in the evening; have alſo their meetings for faſting and prayer upon extraordinary occaſions; as ſudden tidings of remarkable loſſes or dangers to any of their concerns; or of events whereby it appears that the intereſt of religion is in great danger. And ſometimes the Lord gives much of his gracious preſence and of a

a I have to ſay, for my own part, (ſays an aged and experienced Chriſtian, in his letter to Mr. M'Culloch, Atteſtation, page 45,) that I am able to go to death with it, that the Spirit of God was ſo powerfully at work in Cambuſlang, that not only ſinners, who knew nothing of God before, were reached both by conviction and converſion, but even ſaints themſelves were made to attain to that which they had been ſtrangers to in the matters of religion. I am able, if time would allow, to give a moſt ſatisfying account, of not a few, both men and women, who I hope will bleſs God to all eternity for that happy time; particularly, there were among others, two young men living not far from me, who came over to you in 1742, on purpoſe to mock the work; and, as they had formerly been horrid curſers and ſwearers, the one ſwore to the other, he would go ſee the falling at Cambuſlang, asking his comrade, if he would go with him to that place? The other ſwore he would go too, but that they ſhould not make him fall, for that he would run for it. And upon their going there together, they were both caught the ſame day; and, for a quarter of a year after, they continued under very deep convictions, and have ever ſince kept fellowſhip-meetings weekly: and I have been ſometimes with them, and heard them both pray and converſe in Chriſtian experience, to my great ſatisfaction.

ſpirit of prayer to his people in theſe, though, alas! not ſo much as in former times. Upon the whole, I think I may ſay, the Lord has done great things for us, whereof we are glad. To him alone be all glory and praiſe of whatever good was got or done, in that remarkable work of his grace. Amen. I am R. and D. S. Your affect. Br. and Servant WILLIAM M'CULLOCH.

[ From the Atteſtation of the Kirk-Seſſion of Cambuſlang April 30th, 1751. ]

Having heard the foregoing atteſtation read to us by our paſtor, and having maturely conſidered the ſame, paragraph by paragraph, we do heartily join with him in ſaid atteſtation; and hereby make it our own, being perſuaded that it contains a juſt and true account of the extraordinary work here in 1742, and the comfortable abiding effects of it on many, probably more than the four hundred mentioned in the foregoing atteſtation; and particularly, as to about ſeventy of that four hundred, who lived in this pariſh in the year 42.; and who were among the awakened here that year, and from that time to this, or to the time of their death, lived, (ſo far as we know ourſelves, or by credible information) in a blameleſs inoffenſive way, and as becomes their Chriſtian profeſſion.——Tho' the moſt of the ſubjects of the awakening, whoſe exerciſe contained a mixture of ſtrong fancy and imagination, are relapſed to their former ſinful courſes: yet, there are ſeveral inſtances of perſons, whoſe exerciſes were mixed with fanciful apprehenſions; and which they gave out to be real repreſentations of objects and viſions, are of the number of thoſe who are perſevering in a juſtifiable Chriſtian profeſſion, and unblemiſhed converſation.——The decreaſe of the number of meetings for prayer, from about a dozen or more in this pariſh in the year 1742, to the number of ſix this preſent current year, mentioned by our paſtor in his atteſtation, was occaſioned not only by the backſliding of ſeverals, that at the beginning of the revival, formed themſelves into theſe meetings: but alſo, by the death of ſeverals of the members, the removal of others from this pariſh; and by marriages of others, who were obliged to mind the affairs of their families. By all which, ſome of theſe meetings were quite broken up; and the remaining perſevering members, have adjoined themſelves to the ſubſiſting ſocieties within this pariſh, or to other ſocieties for prayer, where providence hath now caſt their lot.———The reaſon why we declare there are probably more than the four hundred perſevering ſubjects of awakening contained in our miniſter's atteſtation, is, that when the liſt of the above ſubjects came to hand from other pariſhes, there were no account ſent up from the weſt country, where we know great numbers of the ſubjects of the late work lived, and do live; and we doubt not, numbers of theſe have brought, and are bringing forth fruit with patience.——And now, upon the whole, we the under-ſubſcribers, with the greateſt freedom, after the moſt impartial inquiry and diligent care for information about the premiſſes, being all the elders belonging to the kirk-ſeſſion of this pariſh, ſave one occaſionally abſent from this meeting, day and date aforeſaid, do, hereto ſubſcribe our names. Alexander Duncan elder. Archibald Fife elder. Ingram More elder. Claud Somers elder. Bartholomew Somers elder.

## SECTION V.

### *Of the Concert for Prayer, begun* 1744.——*Renewed* 1746.——*A Proposal of renewing it again* 1754.

[ From the Preface to Mr. ROBE's Sermons. ]

THIS concert was first set on foot, spread, and carried on, without printing any thing about it for some time, in the way of private friendly correspondence, by letters in 1744. Afterwards some account of it was published in the Christian Monthly History for 1745, N° 1. Sometime after this, a considerable number of ministers in this country, in consequence of laudable advice from abroad, concurred in recommending the continuance of the concert for a greater number of years than what had been agreed to at first. Of all which there is an account in the following memorial, drawn up by the foresaid ministers, and by them sent to their correspondents both abroad and at home.

*Memorial from several Ministers in Scotland to their Brethren in different Places for continuing a Concert for Prayer, first entred into in the Year* 1744.

"Whereas it is the chief scope of that concern to promote more abundant application to a duty that is perpetually binding, prayer that our Lord's kingdom may come, joined with suitable praises: and it contained some circumstantial expedients apprehended to be very subservient to that design; relating to stated times for such exercises; so far as this would not interfere with other duties: particularly a part of Saturday evening, and Sabbath morning every week; and more solemnly of some one of the first days of each of the four great divisions of the year, that is, of each quarter; as the first Tuesday, or first convenient day after [a]: and the concert as to this circumstance was extended only to two years, it being intended, that before these expired, persons engaged in the concert should reciprocally communicate their sentiments and inclinations, as to the prolonging of the time: with or without alteration, as to the circumstance mentioned. As it was intended by the first promoters, that others at a distance should propose such circumstantial amendments or improvements, as they should find proper: it is hereby earnestly intreated, that such should communicate their sentiments accordingly, now that the time first proposed is near expired.—2. To induce those already engaged to adhere, and others to accede to this concert; it seems of importance to observe that declarations of concurrence, the communicating and spreading of which, are so evidently useful, are to be understood in such a latitude as to keep at the greatest distance from entangling mens minds: not as binding men to set a-part any stated days from secular affairs; or even to fix on any part of such and such precise days, whether it be convenient or not; nor as absolute promises

a The meaning is, the first Tuesdays of February, May, August and November, or the first convenient days after these.

in any reſpect; but as friendly, harmonious reſolutions; with liberty to alter circumſtances as ſhall be found expedient: on account of all which latitude, and that the circumſtantial part extends only to a few years; it is apprehended the concert cannot be liable to the objections againſt periodical religious times of human appointment.———3. It is alſo humbly offered to the conſideration of miniſters, and others furniſhed with gifts for the moſt public inſtructions; whether it might not be of great uſe, by the bleſſing of God, if ſhort and nervous ſcriptural perſuaſives and directions to the duty in view, were compoſed and publiſhed, either by particular authors or ſeverals joining together; which laſt way may ſometimes have peculiar advantages; and that from time to time, without too great intervals: the better to keep alive on mens minds, a juſt ſenſe of the obligations to a duty ſo important in it ſelf, and in which many may be in danger to faint and turn remiſs, without ſuch repeated incitements; and whether it would not alſo be of great uſe, if miniſters would be pleaſed to preach frequently on the importance and neceſſity of prayer, for the coming of our Lord's kingdom; particularly near the quarterly days or on theſe days themſelves, where there is public worſhip at that time.——4. They who have found it incumbent on them to publiſh this memorial at this time, having peculiar advantages, of ſpreading it; entreat that the deſire of concurrence and aſſiſtance contained in it, may by no means be underſtood as reſtricted to any particular denomination or party, or to thoſe who are of ſuch or ſuch opinions, about any former inſtances of remarkable religious concern; but to be extended to all who ſhall vouchſafe any attention to this paper, and have at heart the intereſt of vital Chriſtianity, and the power of godlineſs; and who, however differing about other things, are convinced of the importance of fervent prayer, to promote that common intereſt, and of ſcripture perſuaſives to promote ſuch prayer.——5. As the firſt printed account of this concert was not a propoſal of it, as a thing then to be begun; but a narration of it, as a deſign already ſet on foot; which had been brought about with much harmony, by means of private letters; ſo the farther continuance, and, 'tis hoped, the farther ſpreading of it ſeems in a promiſing way of being promoted by the ſame means; as importunate deſires of the renewing of the concert, have been tranſmitted already from a very diſtant corner abroad, where the regard to it has of late encreaſed; but notwithſtanding of what may be done by private letters, it is humbly expected, that a memorial ſpread in this manner, may, by God's bleſſing, farther promote the good ends in view; as it may be uſefully referred to in letters, and may reach where they will not.——6. Whereas in a valuable letter, from the corner juſt now mentioned, as a place where regard to the concert has lately encreaſed, it is propoſed, that it ſhould be continued for ſeven years; or at leaſt for a much longer time than what was ſpecified in the firſt agreement; theſe concerned in this memorial, who would wiſh rather to receive and ſpread directions and propoſals on this head, than to be the firſt authors of any, apprehend no inconvenience, for their part, in agreeing to the ſeven years, in the latitude above deſcribed, which reſerves liberty to make ſuch

circumſtantial alterations, as may be hereafter found expedient: on the contrary it ſeems of importance, that the labour of ſpreading a concert which has already extended to ſo diſtant parts, and may, it is hoped, extend farther, may not need to be renewed ſooner, at leaſt much ſooner; as it is uncertain but that may endanger the dropping of it; and it ſeems probable there will be leſs zeal in ſpreading of it, if the time propoſed for its continuance be too inconſiderable. Mean time declarations of concurrence for a leſs number of years may greatly promote the good ends in view: tho' it ſeems very expedient that it ſhould exceed what was firſt agreed on; ſeeing it is found on trial, that that time, inſtead of being too long, was much too ſhort.——7. If perſons who formerly agreed to this concert ſhould now diſcontinue it; would it not look too like that fainting in prayer, againſt which we are ſo expreſly warned in ſcripture? And would not this be the more unſuitable at this time, in any within the Britiſh dominions, when they have the united calls of ſuch public chaſtiſements and deliverances, to more concern than ever about public reformation, and conſequently about that which is the ſource of all thorough reformation, the regenerating and ſanctifying influences of the almighty Spirit of God." [This Memorial is dated Aug. 26th 1746.

The reaſons and advantages of ſuch a concert for prayer may be ſeen in the Monthly Hiſtory for 1745, N° 1. particularly from the middle of the 18th page to the end of the letter. Alſo the reader may find moſt excellent ſcriptural perſuaſives and directions to fervent and abundant prayer, for the public intereſts of religion in the Monthly Hiſtory for 1746, N° 10. contained in remarks on the three firſt petitions of the Lord's prayer, by the learned and judicious author of the ſaid letter.

I alſo refer the reader, for the utmoſt ſatisfaction on this point, to an excellent performance of Mr. Edwards, miniſter at Northampton in New-England, intitled, *An humble Attempt to promote explicite Agreement, and viſible Union of God's People in extraordinary Prayer*, &c. That I may excite deſires and endeavours after the peruſal of ſuch a pious, learned and ingenious eſſay, I ſhall here inform the reader of its contents. It is divided into three parts.——In the 1ſt, the text, Zech. vii. 20, 21, 22. is opened, and an account given of the concert for prayer propoſed in the memorial from Scotland.——The 2d part contains motives to a compliance with what is propoſed in the memorial, under the following titles,——The latter day glory not yet accompliſhed.——The great glory of the latter day.——The Holy Spirit the ſum of Chriſt's purchaſe.——The latter day eminently the day of ſalvation.——How the creation travaileth in pain for that day.——Scripture precepts, encouragements, and examples of prayer for Chriſt's kingdom.——Diſpenſations of providence at this preſent day, with many motives to pray for it.——The beauty and tendency of uniting in ſuch prayer.——The particular and great encouragement in the word of God to ſuch an agreement in prayer.——The 3d part contains objections anſwered. The contents are,——No ſuperſtition in the caſe.——The concert not fanciful.——The concert not phariſaical.——The ſlaying the witneſſes conſidered.——The fall of Antichriſt approaching.——

The time not known before-hand.——The time not at a very great diſtance.——His fall will be gradual.——Good reaſon to hope, that that work of God's Spirit will ſoon begin, which will, in its progreſs, overthrow Antichriſt and Satan's kingdom on earth.——The ſixth vial probably now a fulfilling.——Antichriſt's ruin ſpeedily follows it.——However, if otherwiſe, yet our prayer will not be in vain.——Such an agreement no new thing.——The duty of agreeing to prayer no new duty[a].——The like practiſed in 1712, with the wonderful conſequents.——The concluſion. It hath a preface prefixed by the rev. Meſſrs. Sewall, Prince, Web, Foxcroft, and Gee, paſtors in Boſton, much eſteemed in all the churches, who have alſo agreed to the concert, and in this preface recommend it in theſe words: "And this deſign we cannot but recommend to all who deſire the coming of that bliſsful kingdom, in its promiſed extent and glory, in this wretched world."

[Then Mr. Robe adds ſeveral very moving arguments, from the miſery of the unconverted world, &c. See preface to his ſermons, page 13, &c.——In page 20, &c. he ſays,] Your zeal in this may provoke many to join in this glorious undertaking: and, on the other hand, your ſlackneſs or refuſal may diſcourage thoſe who have already entered into it. But more eſpecially you, who, to appearance, zealouſly entered into it, and have now given it over, and reſtrain this extraordinary prayer from God, of which laſt ſort, I am afraid, there are too many at this day. In letters we lately had from New-England, we have a very particular account of the great progreſs this concert hath made in theſe provinces. Many miniſters, private Chriſtians, yea, congregations and churches, have entered into it, and continue to enter. In one of theſe letters a miniſter of Chriſt writes, May 23d, 1749, "'Tis matter of great thankfulneſs and joy, that God puts it into the hearts of ſo many, in various parts, to unite in extraordinary prayer for the coming of Chriſt's kingdom: and ſurely it is a thing that bodes well. It would tend to cauſe this concert to prevail much more here, if we could hear that it was greatly ſpreading and prevailing on your ſide of the Atlantick, where it was firſt begun, and from whence it was firſt propoſed to us. On the contrary, it will undoubtedly be a diſcouragement to people here, if they hear that the matter decays and languiſhes, or is come to a ſtand." Can you be eaſy, not only to faint and weary in this duty, you once thought ſo excellent and neceſſary, but alſo by this fainting to diſcourage your brethren, &c[b].

a See an example of it in 1634, in Rutherford's Letters, Part 2d, Letter 17th, to lady Kenmure.—Another in two printed papers diſperſed through Scotland, dated February 24th, and March 9th, 1732.—Another January 14th, 1745.

b Glaſgow, June 24th, 1754. The time expreſly agreed on for the continuance of the above concert, being elapſed, it has been propoſed to renew it. Accordingly ſeveral members of the ſocieties for prayer in this place have ſigned the following agreement: "June 3d, 1754, We whoſe names are ſubſcribed, agree, that the concert for prayer ſhould be continued for ſeven years after this date." Such few members of ſocieties in other places and miniſters, to whom the propoſal has been mentioned, have alſo agreed to it. It might have been mentioned to many more, and ſpread in private letters; had there not been an opportunity of inſerting it here: It is therefore intreated that all into whoſe hands this may come, would join in ſo bleſſed a mean of promoting the kingdom of Chriſt. The Lord incline them to comply!

# CHAP. VII.

## Among the Indians in America.

### SECTION I.

*Of the Indian Boys at Stockbridge*[a], *(formerly Houſſatonnock) maintained and inſtructed by the Charity of Mr. Iſaac Hollis (a Miniſter near London.)*

[ From a Letter from Mr. Sargeant, Miniſter at Stockbridge[b], to the above Mr. Hollis, dated April 7th, 1743.—Chriſtian Hiſtory, N° 19. ]

R. S. You have a particular account of the laying out of your money in maintenance of your boys[c].——Sundry of them have arrived at conſiderable degrees of knowledge; ſeveral appear virtuouſly diſpoſed, and ſome to be affected with a divine ſenſe and reliſh of things.—One in particular, on whom I have chiefly had my eye, and have in a ſpecial manner favoured, has made extraordinary progreſs in his learning, and appears a virtuous pious young man; and has been ſingularly ſerviceable to me in aſſiſting me in my tranſlations, expoſitions, and applications of the ſcripture; and has been very helpful, eſpecially among the young people in a general religious concern that has of late prevailed among them; and been a great promoter of a religious meeting held among them every Lord's-day evening, for repeating what they hear in the day, and praying and ſinging. And he is well qualified to teach ſchool among his countrymen; and after a few years more will probably be fit to be a preacher of the goſpel among them. He has lived conſiderably with me, and is now lately improved as an interpreter for a young man now preaching to a number of Indians not far diſtant from us.——Two or three others of them have been and are ſerviceable in improving the reſt of the Indians in knowledge and virtue. I entertain ſome thoughts of one's being ſent as a miſſionary among his countrymen, to preach the goſpel to them; two others of the younger ones promiſe very fair to prove virtuous, pious, and uſeful. I deſign to take one of them into my houſe, and ſpend what money of yours I have yet in my hands upon him, till I receive further orders from you.——A continued ſeries of unwearied kindneſs to the Indians has, I think, at length intirely overcome their jealouſies and ſuſpicions; and an almoſt univerſal diſpoſition to receive inſtruction, ſeems to prevail among them in theſe parts: I pray God increaſe it; and of late a reformation is very viſible among us.——Alſo, a Moravian miſſionary, not far from hence, has, to appearance, had wonderful ſucceſs among a number.——Sir, I have lately propoſed, what has been for many years in my mind, a deſign to ſet up a free boarding-ſchool in this place, for the education of

a Where Mr. Edwards is now miniſter.

b Mr. Sargeant was ordained 1735, to be miniſter to the Indians there, many of whom deſired the goſpel at that time. See Mr. Appleton's ſermon at his ordination.

c The number was twelve.

Indian children; in which I propose that they shall be brought up to labour as well as learning, and the exercises of devotion; with which proposal the Indians now seem to be mightily taken; being sensible of their folly in having been formerly so backward to improve the advantages put into their hands. Whether Providence will so smile on the design, as to make it take effect, I know not; but am full of faith in the matter; and doubt not but we shall have your prayers, if not your assistance, although you have already been at so generous an expence for us; which has prepared the way for this design; for which the Indians seemed not disposed till now. But I can think of no better method, in a natural way, to change the whole state of the Indians in America; and to prepare them for an effectual reception of Christianity, to change their habit of wildness, and spread the knowledge of Christ through all their tribes: the disposition to these things seems more and more to prevail, and spread among them: may Almighty power effect the merciful purposes of Sovereign grace among them.——Sir, as to your making any allowance to me, for my care and trouble, of which you speak in your very obliging letter to me; I neither ask nor desire it; and beg of you not to think of it; for I should indeed be ashamed to accept any thing else of you (though my stated allowance is not large) but your intercessions at the throne of grace for me, of which I stand in great need. We can never be thankful enough to you, under God, for having put it in our power to do so much to promote our general design. Through your liberalities, thanksgivings abound to God; who I am sure will reward your charity; and I doubt not but generations to come will bless your name; and you will find your reward in eternity.——I beg the favour of your correspondence, and a continual interest in your prayers for me, and the poor people, for whose salvation I have the honour and happiness to be employed.

JOHN SARGEANT.

## SECTION II.

*Of the blessed Influences of the divine Spirit on divers Tribes of the American Indians in the End of* 1743, *and Beginning of* 1744.——*Particularly the Narrangsets in Rhode-Island Colony, under the Ministry of Mr. Park.——Though they could not read, they abounded in gracious Experiences.——Warmly exhorted one another.——Their outward Change as to Decency, suitable to the inward.——Opposers silenced.——The Commissioners for the Indian Affairs willing to encourage a School among them.*

[ From the Christian History, N° 55, 56. ]

IT is no small part of the wonderful dispensation of the grace of God in the present day, [1743, 1744,] the surprising effusion of his Spirit on divers tribes in these ends of the earth, who would never before so much as outwardly receive the gospel, notwithstanding the attempts which have been made these hundred years to persuade them to it. Their extreme love of hunting, fishing, fowling, merry-meeting, singing, dancing, drinking, and utter aversion to industry, have rendered them ex-

tremely averſe to the Chriſtian religion: and though ſeveral tribes of them, both in Plymouth and Maſſachuſetts colonies, and in the iſland of Martha's-Vineyard, have been prevailed upon to hear the goſpel, many among them hopefully converted, and divers churches gathered and maintained among them for near an hundred years: yet very ſmall impreſſions of religion have been ever made till now, on the Mohegan Indians in Connecticut, and ſcarce any at all on the Montauck Indians in Long-Iſland, or the Narrangſets in Rhode-Iſland colony.——Some account of the beginning of this among the Narrangſet Indians, we have from the rev. Mr. Park of Weſterly, in our N° 26[a]. We now go on, from another letter of his, to give a farther account of the joyful progreſs of that bleſſed work, as follows;

*To the* AUTHOR *of the* CHRISTIAN HISTORY, *February 6th*, 1743-4.

SIR, I have thought for ſome time, that the glory of God, and the joy and comfort of his people, called for a farther declaration of the wonderful work of God in this place.——Although there is even at this time among us of the Engliſh, a remnant according to the election of grace; yet the throne of God's glory, in his earthly temple here, is among the Indians.——The number of names who have yielded a profeſſed ſubjection to the goſpel of Chriſt among us, are an hundred and ſix, of which ſixty-four are Indians.——It was ſome time before they rightly underſtood the nature of goſpel ordinances; and therefore they were kept back through fear of unworthineſs; looking for greater things wrought in themſelves, and larger manifeſtations of the Lord Jeſus, before they approached unto him in ſpecial ordinances; hearing others give an account of wonderful manifeſtations of the love of Chriſt to them, thinking they muſt have the ſame before they were fit for the table of the Lord.——But when it pleaſed God to bleſs means, for their clearer underſtanding of the Chriſtian religion, which I endeavoured publicly and privately to open to them, and teach them; that if they knew the power and love of God upon their hearts; had been ſhown from whence they were fallen, their utter inability to recover themſelves, the freeneſs and all-ſufficiency of Chriſt to ſave them, and bring them back to God and the Father; had their hearts wrought upon by the grace of God, ſincerely to ſubmit themſelves to God in Chriſt Jeſus, to be pardoned, taught and governed; that they ſhould in this way of the goſpel wait upon God, and that it was a device of the devil to put objections in the way to keep them back; they then began to offer themſelves: and the Lord ſhined more abundantly into them. ——The firſt conſiderable body who offered themſelves to covenant with the Lord, was upon the ninth of October, when eight Indians were baptized, and received to full communion; who gave very hopeful evidence of a work of ſaving grace wrought in them: ſeveral of which were ſome of the moſt ſubſtantial ones among them.——January the 15th, 1743-4, twenty-ſix more were baptized and received to full communion.——February the 5th, 1743-4, fifteen came under

a See it above, page 293.

the bonds of the goſpel.——The others were received in ſmaller numbers at various times, which I judge it not material to mention.——And God is abundantly glorified by them herein: his work is truly glorious; for which his name is moſt worthy of praiſe.——They come before God and his people; and with awful gravity and becoming ſolemnity, give away themſelves to the Lord in an everlaſting covenant, with their whole ſouls flowing forth to God.——They cleave to the Lord with purpoſe of heart; they are diligent in attending the means of grace; they come rejoicing in hopes to meet the Lord and be refreſhed with the word of his grace. They have ſet up the worſhip of God in their families. They have frequent private meetings among themſelves for prayer and praiſe, and conference; particularly ſtated on Sabbath-day evenings, and Wedneſday evenings. Upon the laſt of which, I meet with them as often as the providence of God permits; to pray with and for them, to read the word of God, and preach, and diſcourſe with them upon matters of importance which occur, as the Lord enables me.——And they drink in the word of God, and grow up in gracious experiences; that conſidering the diſadvantages they are under by not knowing to read, they may well be called experienced Chriſtians; and are examples of faith, patience, love, humility, and every grace of the Spirit of God. I have ſometimes been aſhamed, and even confounded before God at myſelf, when I have been among them, and heard their converſation; heard them expreſs their ſtrong confidence in God, and beheld their zeal, and fervent charity among themſelves: their love to their miniſter, and all ſuch as bring glad tidings of good things unto them is ſingular.——They are abundant in their endeavours to bring over oppoſers, by ſetting forth the evil of their ways, in which they uſed to walk with them, and the comfort and ſweetneſs of a divine life; exhorting one another daily, while it is called to day. And when they are aſſembled together for religious worſhip, and God gives them a ſenſe of divine things under the word preached; their hearts are drawn out to plead with their brethren to come over on the Lord's ſide; and with rejoicing I can ſometimes ſtand ſtill and ſee the ſalvation of God.——Their faith and hope in God encourageth and quickeneth them in duty to obtain the promiſes of the good things of this life, and of that which is to come. So that there is among them a change for good reſpecting the outward as well as the inward man. They grow more decent and cleanly in their outward dreſs, provide better for their houſholds, and get clearer of debt.——The moſt of the Indians, that are here in a body, are come into the kingdom of God; and the moſt of thoſe that are without are hopefully convinced that God is in the others of a truth, and of the neceſſity of their being partakers of his grace. And the Lord ſeems to be ſpreading forth his power, to ſuch as are ſcattered abroad.——The Lord has wrought ſo wonderfully and apparently among the Indians, that it greatly ſtops the mouths of oppoſers, and they are ready to gnaſh their teeth and melt away. They are forced univerſally to grant, that there is ſomething good among the Indians; if it does but hold. But alas! they ſeem to comfort themſelves that they will return and be as bad and worſe than ever.——But

as all the attempts of Satan againſt the Lord Jeſus, are over-ruled to the advancement of the Redeemer's kingdom: ſo I truſt through grace, this has been eventually for their further eſtabliſhment in grace; by proving a means of warning and watchfulneſs to them, and of quickening me to greater laboriouſneſs among them.———And God has been very gracious, and has even appeared remarkably for them; in keeping them hitherto by his power, through faith, and I hope will, unto ſalvation. Inſomuch that nothing of ſcandal has appeared againſt them; but they have approved themſelves faithful in the covenant of God, by having their converſation as becomes the goſpel of Chriſt. And they appear living and lively towards God, hungering and thirſting after righteouſneſs, fearful of the leaſt ſin; being taught by experience, that the leaſt ſin known and continued in, ſeparates from God, and cauſes him to hide his face from them. Eſpecially they have been kept perfectly free, for ought that has appeared to me, from the ſin of drunkenneſs, the ſin which ſo eaſily beſets them. Many of them ſay that they have no deſire after ſtrong drink, but loath it: others that a little dram ſatisfies and refreſhes them more than to guzzle it down as they uſed to do, and they do not luſt after more. And I intreat the prayers of all that love the Lord Jeſus, particularly for them, that God would keep them from being tempted to ſin, or ſupport and deliver them when tempted. They manifeſt great ſorrow of heart, for their brethren and kinſmen according to the fleſh, when they hear of their drinking and quarrelling. ——God appears leading them farther and farther into the extenſiveneſs of his gracious covenant in Chriſt; that they are bringing their children more and more, and offering them up to the Lord. One with good old Abraham, offered up his whole houſhold; his own children and two adopted children. And God ſeems to be pouring out his bleſſing upon their offſpring: many little ones ſeem full of love and ſweetneſs. Ever ſince the Lord has been graciouſly among the Indians manifeſting his power and glory; they have been deſirous of a ſchool among them, that their children and all ſuch as can, might learn to read. And it has been what my thoughts and endeavours have been much exerciſed upon. But the powers of darkneſs have hitherto ſtood ſo in the way, that but little has been done to purpoſe.———The commiſſioners for the Indian affairs have given encouragement to aſſiſt in that affair, if any ſcheme was laid, and matter propoſed, which ſhould be a ground of encouragement to them. But I have been nonplus'd in all my attempts hitherto, to ripen ſuch a thing. All that we have been able yet to do, is to employ an Indian woman to keep ſchool in a wigwam, where ſhe teaches a number of the children to read; but it is vaſtly ſhort of that uſefulneſs as is needful among them, and as it appears more than probable, it would be, if there was a ſchool erected among them. The end of my inſerting this account is, to excite ſuch as wiſh the proſperity of Zion to thoughtfulneſs, and all ſuch endeavours as they may be directed unto, to aſſiſt in bringing this deſign to paſs, that the work of God may not be hindered, by the want of ſuch a neceſſary help, &c. I ſubſcribe an unworthy ambaſſador of the Lord.

JOSEPH PARK.

## SECTION III.

*Some Miniſters in the Britiſh Plantations repreſent the miſerable State of the Indians upon the Borders of New-York, New-Jerſey, and Penſylvania, to the Society in Scotland for propagating Chriſtian Knowledge.——The Society agree to ſend two Miſſionaries to theſe Indians.——The firſt that undertakes it is Mr. Azariah Horton.——A ſhort Account of his Labours and Succeſs from Auguſt* 1741 *to* 1744, *on Long-Iſland.——The next Mr. David Brainerd.——A ſhort Narrative of his Succeſs from April* 1743 *to November* 1744.——*At Kaunaumeek in Albany.——And the Forks of Delaware River in Penſylvania.——And Suſquahanna.*

[ From the Appendix to Mr. Pemberton's Sermon at the Ordination of Mr. David Brainerd, printed at Boſton, 1744. ]

THE deplorable periſhing ſtate of the Indians in theſe parts of America, being, by ſeveral miniſters here, repreſented to the ſociety in Scotland for propagating Chriſtian knowledge, the ſaid ſociety charitably and chearfully came into the propoſal of maintaining two miſſionaries among them, and ſent their commiſſion to ſome miniſters, and others here, to act as their correſpondents, in providing, directing, and inſpecting the ſaid miſſion.

As ſoon as the correſpondents were authorized by the ſociety's commiſſion, they immediately looked out for two candidates of the evangelical miniſtry, whoſe zeal for the intereſts of the Redeemer's kingdom, and whoſe compaſſion for poor periſhing ſouls, would prompt them to ſuch an exceeding difficult and ſelf-denying undertaking.——They firſt prevailed with Mr. Azariah Horton to relinquiſh a call to an encouraging pariſh, and to devote himſelf to the Indian ſervice. He was directed to Long-Iſland, in Auguſt 1741, at the Eaſt-end whereof there are two ſmall towns of the Indians; and from the Eaſt to the Weſt-end of the iſland, leſſer companies ſettled at a few miles diſtance from one another, for the length of above an hundred miles. At his firſt coming among theſe, he was well received by the moſt, and heartily welcomed by ſome of them. They at the Eaſt-end of the iſland eſpecially, gave diligent and ſerious attention to his inſtructions, and were many of them put upon ſolemn inquiries about what they ſhould do to be ſaved. A general reformation of manners was ſoon obſervable. They were careful to attend, and ſerious and ſolemn in attendance, upon both public and private inſtructions. A number of them were under very deep convictions of their miſerable periſhing ſtate; and about twenty of them give laſting evidences of their ſaving converſion to God. Mr. Horton has baptized thirty-five adults, and forty-four children. He took pains with them, to learn them to read; and ſome of them have made conſiderable proficiency. But the extenſiveneſs of his charge, and the neceſſity of his travelling from place to place, makes him incapable of giving ſo conſtant attendance to their inſtruction in reading as is needful.

In his last letter to the correspondents, he heavily complains of a great defection of some of them, occasioned by strong drink being brought among them, and their being thereby allured to a relapse into their darling vice of drunkenness: a vice to which the Indians are every where so greatly addicted. He likewise complains, that some of them are grown more careless in the duties of religious worship.——But as a number retain their first impressions, and as they generally attend with reverence upon his ministry, he goes on in his work, with encouraging hopes of the presence and blessing of God with him in his difficult undertaking[a].

It was some time after Mr. Horton was employed in the Indian service, before the correspondents could obtain another. At length they prevailed with Mr. David Brainerd, to refuse several invitations unto places where he had a prospect of a comfortable settlement among the English, to encounter the fatigues and perils that must attend his carrying the gospel of Christ to these poor miserable savages.——A general representation of whose conduct and success, in that undertaking, is contained in a letter we lately received from himself, [part of which follows.]

*To the rev. Mr.* Pemberton. *Forks of Delaware, November 5th, 1744.*

R. S. Since you are pleased to require of me some brief and general account of my conduct in my mission amongst the Indians, I shall now endeavour to answer your demands, by giving a brief but faithful account of the most material things.——On March 15th, 1743, I waited on the correspondents at New-York, and the week following at Woodbridge in New-Jersey, and was speedily dismissed by them, with orders to attempt the instruction of a number of Indians in a place some miles distant from the city of Albany. And on the first day of April following, I arrived among the Indians at a place called by them Kaunaumeek. ——The place, as to its situation, was sufficiently lonesome and unpleasant, being encompassed with mountains and woods, twenty miles distant from any English inhabitants, six or seven from any Dutch, and more than two from a family that came some time since from the Highlands of Scotland, and had then lived (as I remember) about two years in this wilderness. In this family I lodged about the space of three months, the master of it being the only person with whom I could readily converse in those parts, except my interpreter; others understanding very little English.—After I had spent about three months in this situation, I found my distance from the Indians a very great disadvantage to my work amongst them. I was obliged to travel forward and backward almost daily on foot. And, after all my pains, could not be with the Indians in the evening and morning, which were usually the best hours to find them at home.——I therefore resolved to remove, and live with or near the Indians.——Accordingly I removed soon after;

a See extracts from Mr. Horton's Journals, in Mr. Robe's Monthly History for 1744. N° 5, and 6. containing many remarkable particulars.

and, for a time, lived with them in one of their wigwams; and not long after, built me a ſmall houſe, where I ſpent the remainder of that year intirely alone; my interpreter (who was an Indian) chuſing rather to live in a wigwam among his own countrymen.——This way of living I found attended with many difficulties, and uncomfortable circumſtances, in a place where I could get none of the neceſſaries and common comforts of life (no, not ſo much as a morſel of bread) but what I brought from places fifteen and twenty miles diſtant, and oftentimes was obliged, for ſome time together, to content myſelf without, for want of an opportunity to procure the things I needed.——Yet I can truly ſay, that the burden I felt reſpecting my great work among the poor Indians, the fear and concern that continually hung upon my ſpirit, leſt they ſhould be prejudiced againſt Chriſtianity, and their minds imbitter'd againſt me, and my labours among them, by means of the inſinuations of ſome, who (although they are called Chriſtians) ſeem to have no concern for Chriſt's kingdom, but had rather (as their conduct plainly diſcovers) that the Indians ſhould remain Heathens, that they may with the more eaſe cheat, and ſo enrich themſelves by them; the burden, I ſay, the fear, and concern I felt in theſe reſpects were much more preſſing to me, than all the difficulties that attended the circumſtances of my living.

As to the ſtate or temper of mind, in which I found theſe Indians, at my firſt coming among them, their heatheniſh jealouſies and ſuſpicion and their prejudices againſt Chriſtianity, were in a great meaſure removed by the long continued labours of Mr. Sargeant among a number of the ſame tribe, in a place little more than twenty miles diſtant: by which means theſe were, in ſome good degree, prepared to entertain the truths of Chriſtianity, inſtead of objecting againſt them, and appearing almoſt intirely untractable, as is common with them at firſt, and as perhaps theſe appeared a few years ago.——

In my labours with them, I ſtudied what was moſt plain, and eaſy, and beſt ſuited to their capacities: and endeavoured to ſet before them from time to time (as they were able to receive them) the moſt important, and neceſſary truths of Chriſtianity; ſuch as moſt immediately concerned their ſpeedy converſion to God.——Firſt, the ſinfulneſs and miſery of the eſtate they were naturally in: the evil of their hearts; the pollution of their natures; the heavy guilt they were under, and their expoſedneſs to everlaſting puniſhment; as alſo their utter inability to ſave themſelves, either from their ſins, or from thoſe miſeries which are the juſt puniſhment of them; and their unworthineſs of any mercy at the hand of God, on account of any thing they themſelves could do to procure his favour; and conſequently their extreme need of Chriſt to ſave them.———And, ſecondly, I frequently endeavoured to open to them the fulneſs, all-ſufficiency, and freeneſs of that redemption, which the Son of God has wrought out by his obedience and ſufferings, for periſhing ſinners; how this proviſion he had made, was ſuited to all their wants; and how he called and invited them to accept of everlaſting life freely, notwithſtanding all their ſinfulneſs, inability, unworthineſs, &c.

I then gave them an hiſtorical account of God's dealings with his ancient profeſſing people, the Jews: ſome of the rites, and ceremonies, they were obliged to obſerve, as their ſacrifices, &c. and what theſe were deſigned to repreſent to them.—Afterwards I proceeded to give them a relation of the birth, life, miracles, ſufferings, death, and reſurrection of Chriſt: as well as his aſcenſion, and the wonderful *effuſion* of the Holy Spirit.——I next proceeded to read, and expound to them the Goſpel of Matthew (at leaſt the ſubſtance of it) in courſe.——Theſe expoſitions I attended almoſt every evening, when there was any conſiderable number of them at home; except when I was obliged to be abſent myſelf, in order to learn the Indian language with Mr. Sargeant. ———Beſides theſe means of inſtruction, there was likewiſe an Engliſh ſchool conſtantly kept by my interpreter among the Indians: which I uſed frequently to viſit, in order to give the children and young people inſtructions and exhortations ſuited to their age.———The degree of knowledge to which ſome of them attained, was conſiderable.——But that which gave me the greateſt encouragement amidſt many difficulties and diſconſolate hours, was, that the truths of God's word ſeemed, at times, to be attended with ſome power upon the hearts and conſciences of the Indians.——Several of them came, of their own accord, to diſcourſe with me about their ſouls concerns; and ſome, with tears, enquired what they ſhould do to be ſaved? and whether the God that Chriſtians ſerved, would be merciful to thoſe that had been frequently drunk, &c.———There likewiſe appeared a reformation in their lives and manners.——Their idolatrous ſacrifices were laid aſide, and their heatheniſh cuſtom of dancing, halloeing &c. in a conſiderable meaſure broken off. And I could not but hope, that they were reformed in ſome meaſure from the ſin of drunkenneſs. They likewiſe manifeſted a regard to the Lord's-day.——Yet after all I muſt confeſs, that there were ſome things more diſcouraging And while I rejoiced to obſerve any ſeriouſneſs among them, I was not without continual fear leſt ſuch encouraging appearances might prove like a morning-cloud, that paſſeth away.

When I had ſpent near a year with them, I informed them that I expected to leave them in the Spring, and to be ſent to another tribe of Indians at a great diſtance: upon which they appeared very ſorrowful, urging that they had now heard ſo much about their ſouls concerns, that they could never more be willing to live without a miniſter, and further inſtructions in the way to Heaven, &c. Whereupon I told them, they ought to be willing that others alſo ſhould hear, ſeeing thoſe needed it as much as themſelves. But they added, that thoſe Indians, to whom I had thoughts of going, were not willing to become Chriſtians, as they were, and therefore urged me to tarry with them. I then told them, that they might receive further inſtruction without me; but the Indians, to whom I expected to be ſent, could not, there being no miniſter near to teach them. And hereupon I adviſed them, in caſe I ſhould leave them, to remove to Stockbridge, where they might be ſupplied with land, and be under the miniſtry of Mr. Sargeant: which propoſal they ſeemed diſpoſed to comply with.

April 6th, 1744. I was ordered by the correspondents to take leave of them, and to go to a tribe on Delaware-river in Pensylvania.——These orders I soon attended, and on May 10th, met with a number of Indians in a place called Minnissinks, about an hundred and forty miles from Kaunaumeek, and in my way to Delaware-river. With these I spent some time, and first addressed their king in a friendly manner; and after some discourse, and attempts to contract a friendship with him, I told him I had a desire (for his benefit and happiness) to instruct them in Christianity. At which he laughed, turned his back upon me, and went away. I then addressed another principal man in the same manner, who said he was willing to hear me. After some time, I followed the king into his house, and renewed my discourse to him: but he declined talking, and left the affair to another, who appeared to be a rational man. He began, and talked very warmly near a quarter of an hour together: he inquired why I desired the Indians to become Christians, seeing the Christians were so much worse than the Indians. The Christians, he said, would lie, steal, and drink, worse than the Indians. It was they first taught the Indians to be drunk: and they stole from one another, to that degree, that their rulers were obliged to hang them for it, and that was not sufficient to deter others from the like practice. But the Indians, he added, were none of them ever hanged for stealing, and yet they did not steal half so much; and he supposed that if the Indians should become Christians, they would then be as bad as these. And hereupon he said, they would live as their fathers lived, and go where their fathers were when they died. I then freely owned, lamented, and joined with him in condemning the ill conduct of some, who are called Christians: told him, these were not Christians in heart. ——And when he appeared calmer, I asked him if he was willing, that I should come and see them again: he replied, he should be willing to see me again, as a friend, if I would not desire them to become Christians. ——I then bid them farewel, and prosecuted my journey toward Delaware. And May 13th, arrived at a place called by the Indians Sakhauwotung.

Here also I informed the king of my desire to instruct them in the Christian religion. After he had consulted a few minutes with two or three old men, he told me, he was willing to hear. I then preached to those few that were present; who appeared very attentive, and well-disposed. And the king in particular seemed both to wonder, and to be well pleased with what I taught them, respecting the Divine Being, &c. And since that time he has ever shewn himself friendly to me, giving me free liberty to preach in his house, whenever I think fit.——Here therefore I have spent the greater part of the Summer past, preaching usually in the king's house.——The number of Indians in this place, is but small.——There are not more than ten houses that continue to be inhabited; and some of these are several miles distant from others.——When I first began to preach here, the number of my hearers often did not exceed twenty or twenty-five persons: but towards the latter part of the Summer I have frequently had forty or more.——The effects which the truths of God's word have had upon some of them, are en-

couraging.——Some few inſtances among them not only deteſt their old idolatrous notions, but ſtrive alſo to bring their friends off from them. And as they are ſeeking ſalvation for their own ſouls, ſo they ſeem deſirous, and ſome of them take pains, that others might be excited to do the like.

In July laſt I heard of a number of Indians reſiding at a place (called Kaukſeſauchung) more than thirty miles Weſtward from the place where I uſually preach. I viſited them, found about thirty perſons, and propoſed my deſire of preaching to them: they readily complied, and I preached to them only twice; they being juſt then removing from this place (where they only lived for the preſent) to Suſquahannah-river where they belonged.——While I was preaching, they appeared ſober and attentive; and were ſomewhat ſurpriſed, having never before heard of theſe things. There were two or three, who ſuſpected that I had ſome ill deſign upon them; and urged, that the white people had abuſed them, and taken their lands from them, and therefore they had no reaſon to think that they were now concerned for their happineſs: but on the contrary, that they deſigned to make them ſlaves, or get them on board their veſſels, and make them fight with the people over the water (as they expreſſed it) meaning the French and Spaniards; however, the moſt of them appeared very friendly, and told me, they were then going directly home to Suſquahannah, and deſired I would make them a viſit there.——This invitation gave me ſome encouragement.

In the beginning of October laſt, with the advice and direction of the correſpondents, I undertook a journey to Suſquahannah. And after three days tedious travel, two of them through a wilderneſs almoſt unpaſſable by reaſon of mountains and rocks, and two nights lodging in the open wilderneſs, I came to an Indian ſettlement on the ſide of Suſquahannah-river, called Opeholhaupung: where were twelve Indian houſes, and (as nigh as I could learn) about ſeventy ſouls, old and young, belonging to them.——Here alſo, ſoon after my arrival, I viſited the king, addreſſing him with expreſſions of kindneſs; and informed him of my deſire to teach them the knowledge of Chriſtianity. He heſitated not long before he told me, that he was willing to hear. I then preached, and continued there ſeveral days, preaching every day, as long as the Indians were at home. And they in order to hear me, deferred the deſign of their general hunting (which they were juſt then entering upon) for the ſpace of three or four days.——The men, I think, univerſally (except one) attended my preaching. Only, the women, ſuppoſing the affair we were upon was of a public nature, belonging only to the men, and not what every individual perſon ſhould concern himſelf with, could not readily be perſuaded to come and hear: but, after much pains uſed with them for that purpoſe, ſome few ventured to come, and ſtand at a diſtance.——When I had preached ſeveral times, ſome of them very frankly propoſed what they had to object againſt Chriſtianity.——And when I had endeavoured to anſwer their objections, ſome appeared much ſatisfied. I then aſked the king if he was willing I ſhould viſit, and preach to them again, if I ſhould live to the next Spring; he replied, he ſhould be heartily willing for his own part, and added, he wiſhed the

young people would learn &c.——There were ſundry other things in their behaviour, which appeared with a comfortable, and encouraging aſpect; that, upon the whole, I could not but rejoice I had taken that journey among them.

Thus, Sir, I have given you a faithful and brief account of what has been moſt conſiderable in my miſſion. I ſhall only now take leave to add a word or two reſpecting the difficulties that attend the chriſtianizing of theſe poor Pagans.——1. Their minds are filled with prejudices againſt Chriſtianity, on account of the vicious lives and unchriſtian behaviour of ſome that are called Chriſtians. Theſe not only ſet before them the worſt examples, but ſome of them take pains, to diſſuade them from becoming Chriſtians; foreſeeing, that if theſe ſhould be converted to God, the hope of their unlawful gain would be loſt.—2. Theſe poor Heathens are extremely attached to the cuſtoms, traditions and fabulous notions of their fathers. And this one ſeems to be the foundation of all their other notions, viz. That 'twas not the ſame God made them, who made the white people, but another who commanded them to live by hunting, &c. and not conform to the cuſtoms of the white people. If the miracles of Chriſt and his apoſtles be mentioned, to prove the truth of Chriſtianity; they alſo mention ſundry miracles, which their fathers have told them were anciently wrought among the Indians, and which Satan makes them believe were ſo. They are much attached to Idolatry, frequently making feaſts, which they eat in honour to ſome unknown beings, who, they ſuppoſe, ſpeak to them in dreams; promiſing them ſucceſs in hunting, and other affairs, in caſe they will ſacrifice to them. They oftentimes alſo offer their ſacrifices to the ſpirits of the dead; who, they ſuppoſe, ſtand in need of favours from the living, and yet are in ſuch a ſtate as that they can well reward all the offices of kindneſs that are ſhewn them. And they impute all their calamities to the neglect of theſe ſacrifices.——3. They are much awed by thoſe among themſelves, who are called Pawaws, who are ſuppoſed to have a power of inchanting, or poiſoning them to death, or at leaſt in a very diſtreſſing manner. And they apprehend it would be their ſad fate to be thus inchanted, in caſe they ſhould become Chriſtians.——Laſtly, The manner of their living is likewiſe a great diſadvantage to the deſign of their being chriſtianized. They are almoſt continually roving from place to place; and 'tis but rare, that an opportunity can be had with ſome of them for their inſtruction. There is ſcarce any time of the year, wherein the men can be found generally at home, except about ſix weeks before, and in the ſeaſon of planting their corn, and about two months in the latter part of Summer, from the time they begin to roaſt their corn, until 'tis fit to gather in. I am, &c. DAVID BRAINERD.

## SECTION IV.

*Some farther Hints of Mr. Brainerd's Labours among the Indians, from November 1744 to June 1745, in the Forks of Delaware.*

[ From his Life, published by Mr. Edwards, page 133, &c. ]

Thursday, November 22d, Came on my way from Rockciticus to Delaware-River.——About six at night I lost my way in the wilderness, and wandered over rocks and mountains, down hideous steeps, through swamps, and most dreadful and dangerous places: and the night being dark, so that few stars could be seen, I was greatly exposed: was much pinched with cold, and distressed with an extreme pain in my head, attended with sickness at my stomach; so that every step I took was distressing to me. I had little hope for several hours together, but that I must lie out in the woods all night, in this distressed case. But about nine o'clock, I found a house, through the abundant goodness of God, and was kindly entertained. Thus I have frequently been exposed, and sometimes lain out the whole night: but God has hitherto preserved me; and, blessed be his name, such fatigues and hardships as these serve to wean me more from the earth; and, I trust, will make heaven the sweeter.——Within the space of the next twelve days, [says Mr. Edwards from his diary,] he passed under many changes in the frames and exercises of his mind. He had many seasons of the special influences of God's Spirit, animating, invigorating, and comforting him in the ways of God and duties of religion; but had some turns of great dejection and melancholy. He spent much time, within this space, in hard labour, with others, to make for himself a little cottage or hut, to live in by himself through the Winter. Yet he frequently preached to the Indians, and speaks of special assistance he had from time to time, in addressing himself to them; and of his sometimes having considerable encouragement, from the attention they gave. But, on Tuesday December 4th, he was sunk into great discouragement, to see them (most of them) going in company to an idolatrous feast and dance, after he had taken abundant pains with them to dissuade them from these things.——Thursday, December 6th, Having now a happy opportunity of being retired in a house of my own, which I have lately procured and moved into, and considering that it is now a long time since I have been able, either on account of bodily weakness, or for want of retirement, or some other difficulty, to spend any time in secret fasting and prayer; considering also the greatness of my work, and the extreme difficulties that attend it: and that my poor Indians are now worshipping devils, notwithstanding all the pains I have taken with them, which almost overwhelms my spirit: moreover, considering my extreme barrenness, spiritual deadness and dejection of late; as also the power of some particular corruptions; I set apart this day for secret prayer and fasting, to implore the blessing of God on myself, on my poor people, on my friends, and on the church of God.——Friday, December 7th, Spent some time in prayer in the morning; enjoyed

ſome freedom and affection in the duty, and had longing deſires of being made faithful to the death. Spent a little time in writing on a divine ſubject: then viſited the Indians, and preached to them, but under inexpreſſible dejection.——Lord's-day, December 9th, Preached both parts of the day at a place called Greenwich in New-Jerſey, about ten miles from my own houſe. In the latter exerciſe, bleſſed be the Lord, I had ſome fervency, both in prayer and preaching; and, eſpecially in the application of my diſcourſe, was enabled to addreſs precious ſouls with affection, concern, tenderneſs and importunity. The Spirit of God, I think, was there; as the effects were apparent, tears running down many cheeks.——Wedneſday, December 12th, Found my interpreter under ſome concern for his ſoul; which was ſome comfort to me, and yet filled me with new care. I longed greatly for his converſion; lifted up my heart to God for it, while I was talking to him: came home, and poured out my ſoul to God for him: enjoyed ſome freedom in prayer, and was enabled, I think, to leave all with God.——Thurſday, December 13th, Endeavoured to ſpend the day in faſting and prayer, to implore the divine bleſſing, more eſpecially on my poor people; and, in particular, I ſought for converting grace for my interpreter, and three or four more under ſome concern for their ſouls. I was much diſordered in the morning when I aroſe; but having determined to ſpend the day in this manner, I attempted it. Some freedom I had in pleading for theſe poor concerned ſouls ſeveral times.——Friday, December 14th, Near noon, went to the Indians; but knew not what to ſay to them, and was aſhamed to look them in the face: I felt I had no power to addreſs their conſciences, and therefore had no boldneſs to ſay any thing. Was much of the day in a great degree of deſpair about ever doing or ſeeing any good in the land of the living.——Tueſday, December 18th, Went to the Indians, and diſcourſed to them, near an hour, without any power to come cloſe to their hearts. But at laſt I felt ſome fervency, and God helped me to ſpeak with warmth. My interpreter alſo was amazingly aſſiſted; and I doubt not but the Spirit of God was upon him (tho' I had no reaſon to think he had any true and ſaving grace, but was only under conviction of his loſt ſtate;) and preſently upon this, moſt of the grown perſons were much affected, and the tears ran down their cheeks; and one old man (I ſuppoſe an hundred years old) was ſo affected, that he wept, and ſeemed convinced of the importance of what I taught them.——Wedneſday, December 19th, Spent a great part of the day in prayer to God for the out-pouring of his Spirit on my poor people; as alſo to bleſs his name for awakening my interpreter, and ſome others, and giving us ſome tokens of his preſence yeſterday. And, bleſſed be God, I had much freedom, five or ſix times in the day, in prayer and praiſe, and felt a weighty concern upon my ſpirit for the ſalvation of thoſe precious ſouls, and the enlargement of the Redeemer's kingdom among them. My ſoul hoped in God for ſome ſucceſs in my miniſtry; and bleſſed be his name for ſo much hope.——Tueſday, December 25th, Enjoyed very little quiet ſleep laſt night, by reaſon of bodily weakneſs, and the cloſeneſs of my ſtudies yeſterday: yet my heart was ſomewhat lively in prayer and praiſe: I

was delighted with the divine glory and happineſs, and rejoiced that God was God, and that he was unchangeably poſſeſſed of glory and bleſſedneſs. Though God held my eyes waking, yet he helped me to improve my time profitably amidſt my pains and weakneſs, in continued meditations on Luke xiii. 7. "Behold theſe three years I come ſeeking fruit," &c. My meditations were ſweet; and I wanted to ſet before ſinners their ſin and danger.——Wedneſday, Jan. 9th, In the morning, God was pleaſed to remove that gloom which has of late oppreſſed my mind, and gave me freedom and ſweetneſs in prayer. I was encouraged and ſtrengthened, and enabled to plead for grace for myſelf, and mercy for my poor Indians; and was ſweetly aſſiſted in my interceſſions with God for others. Bleſſed be his holy name, for ever and ever; Amen, and Amen. Thoſe things that of late have appeared moſt difficult and almoſt impoſſible, now appeared not only poſſible, but eaſy. ——Lord's-day, Jan. 27th, Had the greateſt degree of inward anguiſh, that almoſt ever I endured: I was perfectly overwhelmed, and ſo confuſed, that after I began to diſcourſe to the Indians, before I could finiſh a ſentence, ſometimes I forgot entirely what I was aiming at; or if, with much difficulty, I had recollected what I had before deſigned, ſtill it appeared ſtrange, and like ſomething I had long forgotten, and had now but an imperfect remembrance of. It was occaſioned by vapoury diſorders, melancholy, ſpiritual deſertion, and ſome other things that particularly preſſed upon me, this morning, with an uncommon weight, the principal of which reſpected my Indians. This diſtreſſing gloom never went off the whole day; but was ſo far removed, that I was enabled to ſpeak with ſome freedom and concern to the Indians, at two of their ſettlements; and I think, there was ſome appearance of the preſence of God with us, ſome ſerioufneſs, and ſeeming concern among the Indians, at leaſt a few of them. In the evening this gloom continued ſtill, 'till family prayer[a], about nine o'clock, and almoſt thro' this, until I came near the cloſe, when I was praying (as I uſually do) for the illumination and converſion of my poor people; and then the cloud was ſcattered, ſo that I enjoyed ſweetneſs and freedom, and conceived hopes, that God deſigned mercy for ſome of them. The ſame I enjoyed afterwards in ſecret prayer; in which precious duty I had for a conſiderable time ſweetneſs and freedom, and (I hope) faith, in praying for myſelf, my poor Indians, and dear friends and acquaintance in New-England and elſewhere, and for the dear intereſt of Zion in general. "Bleſs the Lord, O my ſoul, and forget not all his benefits."——Lord's-day, Feb. 17. Preached to the white people (my interpreter being abſent) in the wilderneſs upon the ſunny ſide of a hill: had a conſiderable aſſembly, conſiſting of people that lived (at leaſt many of them) not leſs than thirty miles aſunder; ſome of them came near twenty miles. I diſcourſed to them, all day, from John vii. 37. "Jeſus ſtood and cried, ſaying, if any man thirſt, &c." In the afternoon, it pleaſed God to grant me great freedom and fervency in my

a Tho' Mr. Brainerd now dwelt by himſelf in the forementioned little cottage, which he had built for his own uſe, yet that was near to a family of white people with whom he had lived before, and with whom he ſtill attended family-prayer.

diſcourſe;——I think, I was ſcarce ever enabled to offer the free grace of God to periſhing ſinners with more freedom and plainneſs in my life. And afterwards, I was enabled earneſtly to invite the children of God to come renewedly, and drink of this fountain of water of life, from whence they have heretofore derived unſpeakable ſatisfaction. It was a very comfortable time to me: There were many tears in the aſſembly; and I doubt not but the Spirit of God was there, convincing poor ſinners of their need of Chriſt.———In the evening, I felt compoſed, and comfortable, tho' much tired; I had ſome ſweet ſenſe of the excellency and glory of God; and my ſoul rejoiced, that he was God over all, bleſſed for ever; but was too much crouded with company and converſation, and longed to be more alone with God. Oh that I could for ever bleſs God for the mercy of this day.—Wedneſday, March 6th. Spent moſt of the day in preparing for a journey to New-England.—The next day [ſays Mr. Edwards] he ſet out on his journey: and it was about five weeks before he returned. The ſpecial deſign of this journey, he himſelf declares afterwards, in his diary for March 21. Where, ſpeaking of his converſing with a certain miniſter in New-England, he ſays thus, " Contrived with him how to raiſe ſome money among Chriſtian friends, in order to ſupport a colleague with me in the wilderneſs, (I having now ſpent two years in a very ſolitary manner) that we might be together; as Chriſt ſent out his diſciples, two and two: and as this was the principal concern I had in view, in taking this journey, ſo I took pains in it, and hope God will ſucceed it, if for his glory.—April 14th. This week, he went a journey to Philadelphia, in order to engage the governour there to uſe his intereſt with the chief man of the Six Nations, (with whom he maintained a ſtrict friendſhip) that he would give him leave to live at Suſquahannah, and inſtruct the Indians that are within their territories [a].———Wedneſday May 8th, he ſet out on his journey to Suſquahannah, with his interpreter. He endured great hardſhips and fatigues in his way thither thro' a hideous wilderneſs; where, after having lodged one night in the open woods, he was overtaken with a North-Eaſterly ſtorm, in which he was almoſt ready to periſh. Having no manner of ſhelter, and not being able to make a fire in ſo great a rain, he could have no comfort if he ſtopt; therefore determined to go forward, in hopes of meeting with ſome ſhelter, without which he thought it impoſſible he ſhould live the night thro': but their horſes happening to have eat poiſon (for want of other food) at a place where they lodged the night before, were ſo ſick that they could neither ride nor lead them, but were obliged to drive them before them, and travel on foot; until thro' the mercy of God (juſt at duſk) they came to a bark-hutt, where they lodged that night. After he came to Suſquahannah, he travelled about the length of an hundred miles on the river, and viſited many towns and ſettlements of the Indians; ſaw ſome of ſeven or eight diſtinct tribes; and preached to diffe-

a The Indians at Suſquahannah are a mixed company of many nations, ſpeaking various languages, and few of them properly of the Six Nations. But yet the country having formerly been conquered by the Six Nations, they claim the land; and the Suſquahannah-Indians are a kind of vaſſals to them.

rent nations, by different interpreters. He was ſometimes much diſcouraged, and ſunk in his ſpirits, through the oppoſition that appeared in the Indians to Chriſtianity. At other times, he was encouraged by the diſpoſition that ſome of theſe people manifeſted to hear, and willingneſs to be inſtructed. He here met with ſome that had formerly been his hearers at Kaunaumeek, and had removed hither; who ſaw and heard him again with great joy. He ſpent a fortnight among the Indians on this river; and paſſed through conſiderable labours and hardſhips, frequently lodging on the ground, and ſometimes in the open air; and at length he fell extremely ill, as he was riding in the wilderneſs, being ſeized with an ague, followed with a burning fever, and extreme pains in his head and bowels, attended with a great evacuation of blood; ſo that he thought he muſt have periſhed in the wilderneſs: but at laſt coming to an Indian trader's hutt, he got leave to ſtay there; and though without phyſick or food proper for him, it pleaſed God, after about a week's diſtreſs, to relieve him ſo far that he was able to ride. He returned homewards from Juncauta, an iſland far down the river; where was a conſiderable number of Indians, who appeared more free from prejudices againſt Chriſtianity, than moſt of the other Indians. He arrived at the Forks of Delaware on Thurſday May 30th, after having rode in this journey about three hundred and forty miles. —Lord's-day, June 9th, [at Neſhaming whither he had gone near fifty miles to aſſiſt at a ſacrament] felt ſome longing deſires of the preſence of God to be with his people on the ſolemn occaſion of the day. In the forenoon, Mr. Beaty preached; and there appeared ſome warmth in the aſſembly. Afterwards, I aſſiſted in the adminiſtration of the Lord's ſupper: and towards the cloſe of it, I diſcourſed to the multitude, with ſome reference to that ſacred paſſage, Iſa. liii. 10. "Yet it pleaſed the Lord to bruiſe him." Here God gave me great aſſiſtance in addreſſing ſinners: and the word was attended with amazing power; many ſcores, if not hundreds, in that great aſſembly, conſiſting of three or four thouſand, were much affected; ſo that there was a very great mourning.—Tueſday, June 18th, Set out from New-Brunſwick with a deſign to viſit ſome Indians at a place called Croſweekſung in New-Jerſey, towards the ſea[a].

We are now come to that part of Mr. Brainerd's life [ſays Mr. Edwards] wherein he had his greateſt ſucceſs in his labours for the good of ſouls, and in his particular buſineſs as a miſſionary to the Indians.—We may ſee from the preceeding parts of this account of his life, how great and long-continued his deſires for the ſpiritual good of this ſort

a Mr. Brainerd having, when at Boſton, [ſays Mr. Edwards] wrote and left with a friend a brief relation of facts touching his labours with the Indians and reception among them, during the ſpace of time between Nov. 5th 1744, and June 19th 1745. (with a view to connect his Narrative, at the end of Mr. Pemberton's Ordination-Sermon, and his Journal, in caſe they ſhould ever be reprinted) concludes the ſame with this paſſage: "As my body was very feeble, ſo my mind was ſcarce ever ſo much damped and diſcouraged about the converſion of the Indians, as at this time. And in this ſtate of body and mind I made my firſt viſit to the Indians in New-Jerſey, where God was pleaſed to diſplay his power and grace in the remarkable manner that I have repreſented in my printed Journal."

of people were; how he prayed, laboured, and wreſtled, and how much he denied himſelf and ſuffered, to this end. After all his agonizing in prayer, and travailing in birth for their converſion, and all the interchanges of his raiſed hopes and expectations, and then diſappointments and diſcouragements; and after waiting in a way of perſevering prayer, labour and ſuffering, as it were through a long night, at length the day dawns. "He went forth weeping bearing precious ſeed," and now he "comes with rejoicing, bringing his ſheaves with him;" but it is at a time, in a place, and upon ſubjects, that ſcarce ever entered into his heart. [Thus far the extract from his life.——We now proceed to give ſome hints of the ſucceſs here referred to, from his public Journal.]

## Section V.

*At length the Lord remarkably countenances his Labours amongſt the Indians at Croſweekſung in New-Jerſey.——Some Hints of his Succeſs there from June 1745 to June 1746.——And of his Viſits to the Forks of Delaware and Suſquahannah.*

### Part I.

*The Converſion of his Interpreter.——Mr. William Tennent's Counſels bleſt to the Indians during Mr. Brainerd's Abſence.——The wonderful Power of God when Mr. Brainerd ſpoke particularly to thoſe under Concern Auguſt 8th.——An old Conjurer awakened.——Others fall to the Ground, and cry for Mercy in their own Language.—Some of the white People alſo awakened Aug. 11th.—Aug. 16th, A Day of great Power. God ſeemed to work independently of the Means.—The Number of Indians Aug. 26th was ninety-five; almoſt all of them affected either with Joy in Chriſt, or with deep Concern to obtain an Intereſt in him.——Their Prayers for Mr. Brainerd when going to preach to the Indians at Suſquahannah.——Some of thoſe at the Forks of Delaware Mockers of thoſe who heard Mr. Brainerd——The Idolatrous Sacrifice at Juncauta.——The Powows or Conjurers.——Mr. Brainerd's Remarks upon this Work of Grace amongſt the Indians till November 4th 1745.*

[ From the Abridgement of Brainerd's Journal printed 1748, with a Dedication to the Society in Scotland by Dr. Doddridge. ]

Croſweekſung in New-Jerſey, June 19th, 1745. Having ſpent moſt of my time for more than a year paſt in the Forks of Delaware in Pennſylvania, and not having had any conſiderable appearance of ſucceſs among the Indians there, upon hearing that there was a number of Indians at Croſweekſung in New-Jerſey, near fourſcore miles Southeaſtward from the Forks of Delaware, I came hither this day.——I found very few perſons at the place I viſited, and perceived the Indians in theſe parts were very much ſcattered.——However I preached to thoſe few, and upon my telling them that I would willingly viſit them again the next day, they readily ſet out, and travelled ten or fifteen

miles, in order to give notice to ſome of their friends; ſo that on the 22d, their number, which at firſt conſiſted of about ſeven or eight perſons, was increaſed to near thirty; and there was not only a ſolemn attention among them, but it was apparent that ſome conſiderable impreſſions were made upon their minds by divine truths.——Lord's-day, June 23d, Their number ſtill increaſed, and all with one conſent ſeemed to rejoice in my coming among them.——To ſee poor Pagans deſirous of hearing the goſpel of Chriſt, animated me exceedingly, though I was now very weakly.

July 2d, Was obliged to leave them, thinking it my duty, as ſoon as health would admit, to viſit thoſe at the Forks of Delaware.——At parting, they all earneſtly enquired when I would come again, and of their own accord agreed to meet and live together, when I came again, during my continuance with them; and that they would do their utmoſt to gather all the other Indians in theſe parts. One in particular told me, with tears, "ſhe wiſhed God would change her heart." Another, "that ſhe wanted to find Chriſt." And an old man, who had been one of their chiefs, wept bitterly with concern for his ſoul.——The encouraging diſpoſition and readineſs to receive inſtruction now apparent among them, ſeems to have been the bleſſed effect of the conviction that one or two of them met with ſome time ſince at the Forks of Delaware, who have ſince endeavoured to ſhew their friends the evil of idolatry, &c.

Forks of Delaware in Penſylvania 1745. Lord's-day July 21ſt, Preached to my people; then to a number of white people preſent; and in the afternoon to the Indians again. Many wept. Afterwards I baptized my interpreter and his wife, who are both perſons of ſome experimental knowledge in religion; and were the firſt I baptized among the Indians.——When I firſt employed him, he ſeemed to have little or no impreſſion of religion upon his mind, and thereby I laboured under great diſadvantage in addreſſing the Indians.——But laſt July, while I preached to an aſſembly of white people with more freedom and fervency than uſual, he was ſomewhat awakened, ſo that the next day he talked with me freely about his ſpiritual concerns.——But theſe impreſſions ſeemed quickly to wear off, and he grew ſecure again till late in the Fall of the year; at which time he declined much in his health, and then divine truth took hold of him. His mind was burdened from day to day, and it was now his great enquiry "what he ſhould do to be ſaved." His ſpiritual trouble prevailed, and he had little reſt day or night; and while he was ſtriving for mercy, he ſaw, he ſays, an impaſſable mountain before him; his way was hedged up with thorns, that he could not ſtir an inch further.——He ſaw that the life he had lived was the way to eternal death, and that he was now on the brink of endleſs miſery.—After he had been ſome time in this condition, and had given up all for loſt as to his own attempts, then, he ſays, it was born in upon his mind, as with an audible voice—"There is hope—There is hope". He cannot remember any diſtinct views he then had of Chriſt; but theſe exerciſes of ſoul produced a very great change in the man, ſo that it might juſtly be ſaid, he was become another man, if not a new man. Hereupon

there was a great change in his temper, diſcourſe, and behaviour; and eſpecially there was a ſurprizing alteration in his public performances. He now addreſſed the Indians with admirable fervency, and when I had concluded my diſcourſe, and was gone, he would tarry behind to repeat and inculcate what had been ſpoken.——The change is abiding, and his life unblemiſhed to this day. He ſeems to have a very conſiderable experience of ſpiritual exerciſe, and diſcourſes freely of the conflicts and conſolations of a real Chriſtian. His pleaſed heart ecchoes to the ſoul-humbling doctrines of grace, and he never appears better pleaſed than when he hears of the abſolute ſovereignty of God, and the ſalvation of ſinners in the way of free grace. And, upon the whole, I have reaſon to hope that he is created anew in Chriſt Jeſus to good works.

July 26th, Baptized my interpreter's children.——There was a conſiderable appearance of divine power among the Indians at the time that ordinance was adminiſtered. On the 30th, gave them particular advice and direction, being now about to leave them for a time, in order to renew my viſit to the Indians in New-Jerſey.

Croſweekſung in New-Jerſey, Auguſt 3d, 1745. I found a number here under a deep concern for an intereſt in Chriſt; their convictions having been much promoted by the labours of the rev. Mr. William Tennent, to whom I had adviſed them to apply in my abſence. This day I preached to them with ſome view to Rev. xxii. 17. The Lord, I am perſuaded, enabled me to ſet before them the Lord Jeſus Chriſt, in a manner ſomewhat uncommon, as a kind and compaſſionate Saviour, inviting periſhing ſinners to accept everlaſting mercy. A ſurpriſing concern appeared among them. There were not above two among twenty adult perſons that I could ſee with dry eyes.———Lord's-day, the 4th, Being invited by a neighbouring miniſter to aſſiſt in the adminiſtration of the Lord's ſupper, I took the Indians along with me, near fifty in all, who attended the ſeveral diſcourſes of the day; and all ſeemed to have their concern in ſome meaſure raiſed. Now a change in their manners became viſible. In the evening, when they came to ſup together, they would not taſte a morſel, till they had ſent for me to come and aſk a bleſſing on their food, at which time ſome of them wept, eſpecially when I minded them how they had in times paſt eat their feaſts in honour to devils, and neglected to give God thanks.——On the 6th, in the morning, I diſcourſed to the Indians at the houſe where we lodged; and in the afternoon, at the place where I have uſually preached to them. There appeared nothing very remarkable till near the cloſe of my diſcourſe, and then divine truths were attended with a ſurpriſing influence. There were ſcarce three out of forty that could refrain from tears and bitter cries. They all, as one, ſeemed in an agony of ſoul to obtain an intereſt in Chriſt: and the more I diſcourſed of the love of God, in ſending his Son to ſuffer for the ſins of men, and invited them to come and partake of his love, the more their diſtreſs was aggravated, becauſe they felt themſelves unable to come. It was ſurpriſing to ſee how their hearts ſeemed to be pierced with the tender and melting invitations of the goſpel.——Two perſons this day obtained relief and comfort, which, when I came to diſcourſe with them particu-

larly, appeared ſolid, rational, and ſcriptural. Being aſked what they wanted God to do further for them, they replied, in their vulgar way, "They wanted Chriſt ſhould wipe their hearts quite clean," &c.——Auguſt 7th, Preached from Iſa. liii. 3,—10. Moſt were much affected, and many in great diſtreſs for their ſouls, and ſome few could neither go nor ſtand, but lay flat on the ground, crying inceſſantly for mercy.——Auguſt 8th, Preached to them again from Luke xiv. 16,—23. Their number was now about ſixty-five. There was much viſible concern among them while I was preaching; but afterwards, when I ſpoke more particularly to one and another, whom I perceived to be under much concern, the power of God ſeemed to deſcend upon the aſſembly like a ruſhing mighty wind, and with an aſtoniſhing energy bore down all before it. I ſtood amazed at the influence which ſeized the audience almoſt univerſally, and could compare it to nothing more aptly than the irreſiſtible force of a mighty torrent, or ſwelling deluge, which with inſupportable weight and preſſure ſweeps before it whatever is in its way. Almoſt all perſons of whatever age were bowed down with concern together, and ſcarce one was able to withſtand the ſhock of this ſurpriſing operation. Old men and women, who had been drunken wretches for many years, and ſome little children, not more than ſix or ſeven years of age, appeared in diſtreſs for their ſouls, as well as perſons of middle age. The moſt ſtubborn hearts were now obliged to bow. A principal man among them, who before was ſecure and ſelf-righteous, becauſe he knew more than the generality of the Indians, was now brought under ſolemn concern for his ſoul, and wept bitterly. Another man in years, who had been a murderer, a powow, or conjurer, and a notorious drunkard, was brought now to cry for mercy with many tears, and to complain he could be no more concerned though in ſo great danger.——They were almoſt univerſally praying and crying for mercy in every part of the houſe, and many out of doors, and numbers could neither go nor ſtand. None ſeemed to take notice of thoſe about them, but each prayed as freely for themſelves, as if they had been every one by themſelves in the cloſeſt retirement; Zech. xiii. 10, 11, 12.——This concern, in general, ſeemed moſt rational. Thoſe who had been awakened long before, complained chiefly of the badneſs of their hearts, and thoſe newly awakened, of the badneſs of their lives and actions. Thoſe who had lately obtained relief, were filled with comfort, and ſeemed to rejoice in Chriſt Jeſus: and ſome of them took their diſtreſſed friends by the hand, telling them of the goodneſs of Chriſt, and the comfort that is to be enjoyed in him, and invited them to come and give up their hearts to him. Others in the moſt honeſt and unaffected manner were lifting up their eyes to heaven, as if crying for mercy for the diſtreſſed ones around them.——One remarkable inſtance I cannot let paſs; a young Indian woman, who, I believe, never before ſo much as knew ſhe had a ſoul, called at my lodging, and when I told her I intended preſently to preach, laughed, and ſeemed to mock; but, before I concluded, ſhe was ſo convinced of her ſin and miſery, that ſhe ſeemed like one pierced through with a dart, and cried out inceſſantly. She could neither go nor ſtand,

nor ſit without being held up. After public ſervice, ſhe lay along, praying earneſtly; and the burden of her prayer was, Giittummáukaliimméh wéchaiiméh kmeléh Ndah, i. e. "Have mercy on me, and help me to give you my heart." And thus ſhe continued inceſſantly praying many hours. It was indeed a ſurpriſing day of God's power, and ſeemed enough to convince an atheiſt of the truth, importance and power of God's word.——Auguſt 9th, Spent moſt of the day in diſcourſing with them privately.——Lord's-day, Auguſt 11th, In the afternoon diſcourſed on part of St. Peter's ſermon, Acts ii. And at the cloſe of my diſcourſe to the Indians, made an addreſs to the white people, and divine truths ſeemed to be attended with power both to the Indians and Engliſh, as one or two were newly awakened this day, who never appeared to be moved with concern for their ſouls before; and thoſe who had obtained comfort appeared humble and devout.—Aug. 16th, Found one who had got relief and comfort after preſſing concern, and could not but hope her comfort was of the right kind. In the afternoon preached from John vi. 26,——34. There were two perſons newly awakened; and ſundry old men were in diſtreſs for their ſouls; ſo that they could not refrain from weeping and crying out. God is powerfully at work among them; and yet ſome few who felt a commotion in their paſſions in days paſt, ſeem now to diſcover that their hearts were never duly affected. I never ſaw the work of God appear ſo independent of means as at this time. God's manner of working upon them appeared ſo entirely ſupernatural, and above means, that I could ſcarce believe he uſed me as an inſtrument, or what I ſpake, as means, of carrying on his work. I ſeemed to do nothing, and indeed have nothing to do, but ſtand ſtill and ſee the ſalvation of God, and found myſelf obliged and delighted to ſay, "Not unto us," not unto inſtruments and means, "but unto thy name be the glory."——Auguſt 24th, There were ſeveral Indians newly come, who thought their ſtate good, becauſe they had learned to read, and been civilized, by living with the white people. With theſe I diſcourſed particularly after public worſhip, and was ſurpriſed to ſee their ſelf-righteous diſpoſition, though they appeared utterly ſtrangers to their own hearts, and altogether unacquainted with the power of religion. After much diſcourſe, one of them ſeemed to be convinced, that, "by the deeds of the law no fleſh living could be juſtified," and wept bitterly, inquiring, "what he ſhould do to be ſaved? This was comfortable to others, who had gained ſome experimental knowledge of themſelves, and had been grieved with the converſation and conduct of [the other.]———Lord's-day, Auguſt 25th, Baptized twenty-five Indians, fifteen adults, and ten children. Moſt of the adults I have comfortable reaſon to hope are renewed perſons, and not one of them but what I entertained ſome hopes of. When the crowd was gone, I diſcourſed to the baptized perſons in particular; minded them of the ſolemn obligations they were now under; warned them of the dreadful conſequences of careleſs living; and encouraged them to watchfulneſs and devotion. This was a ſweet ſeaſon. They took each other by the hand with tenderneſs and affection, and ſundry of the other Indians were much affected, and wept bitterly, longing to be partakers of

the ſame joy.——Auguſt 26th, Preached from John vi. 51,—55.——A bleſſed influence ſeemed to ſpread through the whole aſſembly, and many who had not yet found Chriſt as their Saviour, were engaged in ſeeking after him. Their number was now about ninety-five perſons; and it was a lovely ſight to ſee almoſt all affected, either with joy in Chriſt Jeſus, or with deep concern to obtain an intereſt in him.——Having made two journeys, before I came firſt to Croſweekſung, far back to the Indians at Suſquahannah river; and it being now a proper ſeaſon to find them generally at home, I thought it my duty to make them another viſit: therefore I told my people, that I muſt now leave them for the preſent, and go to their brethren far remote; that I was deſirous the Spirit of God ſhould go with me, without whom nothing could be done to good purpoſe; and aſked them if they could not be willing to ſpend the remainder of the day in prayer for me? They chearfully complied; and ſoon after I left them began, the ſun being then about an hour and an half high, and continued praying all night till break of day.——Two diſtreſſed ſouls were, I truſt, this day brought to the enjoyment of ſolid comfort. And an old Indian, who had till now been an obſtinate idolater, gave up his rattles, which they uſe for muſic in their idolatrous feaſts, to the Chriſtian Indians, who quickly deſtroyed them.

Forks of Delaware in Penſylvania, September 1ſt, 1745, Preached to the Indians, afterwards to the white people. Many were in tears in both aſſemblies.———September 3d, Preached to the Indians from Iſa. liii. 3,—6. Sundry perſons ſeemed to be awakened, among whom were two ſtupid creatures, that I could ſcarce ever before keep awake.——On the 5th diſcourſed to them of the parable of the ſower, and afterwards converſed with ſundry of them. Many wept, and cried out in an affecting manner; others were ſeized with ſurprize and concern. I aſked one who had obtained comfort, why he now cried? He replied, "When he thought how Chriſt was ſlain like a lamb, and ſpilt his blood for ſinners, he could not help crying even when he was alone." I then aſked his wife, who had likewiſe been abundantly comforted, wherefore ſhe cried? She anſwered, "Becauſe the Indians here would not come to Chriſt, as well as thoſe at Croſweekſung." I aſked her if ſhe found a heart to pray for them, and whether Chriſt had ſeemed to be near to her of late in prayer as in time paſt? She replied, "Yes, he had been near to her; and that at ſome times, when ſhe had been praying alone, her heart loved to pray; ſo that ſhe could not bear to leave the place, but wanted to ſtay and pray longer."———Lord's-day, September 8th, Some of the careleſs white people were awakened, or at leaſt ſtartled, ſeeing the power of God ſo prevalent among the Indians.——Some of the Indians in theſe parts have always refuſed to hear me preach, and are enraged againſt thoſe that attend; and, of late, they are more bitter than ever, ſcoffing at Chriſtianity, and ſometimes aſking my hearers, "How often they have cried; and whether they han't now cried enough to do the turn." So that already they have trials of cruel mockings.——Sept. 9th, Set out for Suſquahannah river, directing my courſe towards an Indian town called Shaumaking, containing, they ſay,

near 300 inhabitants.——Lord's-day, Sept. 15th, Met with one who underſtood the languages of the Six Nations (as they are called) who diſcovered an inclination to hearken to Chriſtianity: but many of them were ſo drunk from day to day, that I could get no opportunity to ſpeak to them. The next day I endeavoured to inſtruct them from houſe to houſe. Towards night I went to a part of the town, where they were ſober, and got together near fifty perſons, and diſcourſed to them, having firſt obtained the king's chearful conſent. There was one or two that ſeemed to be touched, and appeared well pleaſed with ſome converſation afterward in private.———September 17th, Left Shaumaking, and on the 19th, viſited an Indian town, called Juncauta. Was much diſcouraged with their temper and behaviour. They ſeem reſolved to perſiſt in their idolatrous practices. The next day viſited them again, and found them very buſy in making preparations for a great ſacrifice. My ſpirits were much ſunk, having no interpreter but a Pagan, (my own interpreter being obliged to leave me the day before, and indeed he could neither ſpeak nor underſtand the language of theſe Indians) ſo that I was under great diſadvantages. ——In the evening they met together, near an hundred of them, and danced round a large fire, having prepared ten fat deer for the ſacrifice. The fat of the inwards they burnt in the fire, while they were dancing, and ſometimes raiſed the flame to a prodigious height, yelling and ſhouting ſo loud, that they might be heard two miles or more. They continued their dance almoſt all night, after which they eat the fleſh of the ſacrifice, and then retired to their lodgings. I enjoyed little ſatisfaction this night in the midſt of this idolatrous revel; and having walked to and fro till both body and mind were pained, and much oppreſſed, I at length got into a little crib made for corn, and there ſlept on the poles.———Lord's-day, September 22d, Spent the day with the Indians on the iſland. As ſoon as they were well up, I laboured to get them together to inſtruct them, but ſoon found they had ſomething elſe to do; for near noon they gathered together all their powows (or conjurers) and ſet about ſix of them to playing their juggling tricks, in order to find out why they were then ſo ſickly upon the iſland, numbers of them being at this time diſordered with a fever and bloody flux. In this exerciſe they were engaged ſeveral hours, ſometimes ſinging, ſometimes howling, ſometimes extending their hands to the utmoſt ſtretch, ſpreading all their fingers, and ſeeming to puſh with them; ſometimes ſtroking their faces with their hands, then ſpirting water as fine as miſt, ſetting, lying, bowing, wringing their ſides, twiſting their faces, turning up their eyes, grunting, puffing, &c. Some of them were much more fervent and devout, and ſeemed to chant, peep, and mutter with a degree of warmth, as if determined to awaken and engage the powers below. I ſat about thirty feet from them, tho' undiſcovered, with my Bible in my hand. When they had continued their hideous charms and incantations more than three hours, having in that ſpace of time taken ſundry intervals of reſt, they broke up.——After they had done powowing, I attempted to diſcourſe with them about Chriſtianity, but they ſoon ſcattered, and gave me no opportunity. A view of theſe

things, being entirely alone, deſtitute of the ſociety of any one that ſo much as named the name of Chriſt, almoſt ſtripped me of all hope of propagating the goſpel here, and rendered this the moſt burdenſome Sabbath I ever ſaw. The next day I made ſome further attempts, but to no purpoſe. They live ſo near the white people, that they are always in the way of ſtrong liquors, and of the ill examples of nominal Chriſtians, which renders it unſpeakably difficult to treat with them about Chriſtianity.

Croſweekſung, Oct. 5th, 1745, Preached to my people from John xiv. 1.——6. The divine preſence ſeemed to be in the aſſembly. O what a difference is there between theſe and the Indians on Suſquahannah! and how aſtoniſhing is that grace which has made this change! ——Lord's-day Oct. 6. After public ſervice I withdrew, and the Indians continued praying together near two hours. It was very refreſhing to ſee thoſe who lately were Pagans and idolaters, having no hope, and without God in the world, now filled with a ſenſe of divine love and grace, and worſhipping the Father in ſpirit and in truth, as numbers here appeared to do.—Lord's-day, Oct. 27. While I was preaching to a vaſt aſſembly, who generally appeared ſecure enough, there was one Indian woman, a ſtranger, who had never heard me before, ſeized with ſuch a preſſing concern for her ſoul, that ſhe expreſſed a great deſire to go home and call her huſband (more than forty miles diſtant) that he alſo might be awakened to a concern for his ſoul. The pious people of the Engliſh ſeemed refreſhed with ſeeing the Indians worſhip God in ſo devout and ſolemn a manner.—Lord's-day Novr. 3d, Preached to my people from Luke xvi. 17. Afterwards baptized fourteen Indians, eight children and ſix grown perſons. One of theſe was near four-ſcore years of age, and I have reaſon to hope God has brought her ſavingly home to himſelf. Two others were men of about fifty, who had been ſingular, even among the Indians, for wickedneſs; one had been a murderer, and both notorious drunkards, as well as exceſſively quarrelſome; yet now I cannot but hope both are become ſubjects of God's ſpecial grace. And there was not one of the adults I baptized, who had not given me ſome comfortable grounds to hope God had wrought a work of ſpecial grace in their hearts.—Novr. 4th, I have now baptized in all forty-ſeven Indians, twenty-three adults, and twenty-four children. Thirty-five of them belong to theſe parts, the reſt to the Forks of Delaware. And, thro' rich grace, they have none of them as yet been ſuffered to diſgrace their profeſſion of Chriſtianity by any ſcandalous or unbelieving behaviour.

I might now make many remarks on ſo remarkable a work of grace as this has been, but ſhall confine myſelf to a few hints only.—1ſt, It is remarkable that God began this work among the Indians, at a time when I had the leaſt hope, or rational proſpect of ſeeing ſuch a work propagated among them: my bodily ſtrength being then much waſted, and my mind exceedingly depreſſed. This was the very ſeaſon in which God ſaw fit to begin this glorious work.——2. It is remarkable how God providentially, and in a manner unaccountable, called theſe Indians together to be inſtructed. When I firſt came I found not one

man in the place; only four women, and a few children; but before I had been here many days they gathered from all quarters, ſome from more than twenty miles diſtant; and at my ſecond viſit ſome came from more than forty miles. And many came without any intelligence of what was going on here, ſo that it ſeemed as if God had ſummoned them together from all quarters to hear his goſpel. Nor is it leſs ſurprizing that they were, one after another, affected with a ſolemn concern for their ſouls almoſt as ſoon as they came upon the ſpot where divine truths were taught. After this work of grace begun with power, it was common for ſtrangers of the Indians, before they had been with us one day, to be deeply convinced of their ſin and miſery, and ſollicitouſly enquire "What they muſt do to be ſaved."——3. It is likewiſe remarkable how God preſerved theſe poor Indians from being prejudiced againſt me by means uſed for that purpoſe by ungodly people. Abundance of deluſive artful ſuggeſtions were employed to prejudice them againſt, or affright them from Chriſtianity; but they all conſtantly turned againſt the authors of them, and (through the divine goodneſs) only ſerved to engage the affections of the Indians more firmly to me. And it ſeems the more wonderful in that I was an utter ſtranger, and the others their old acquaintance. But if God will work, who can hinder or reſiſt?——4. Nor is it leſs wonderful how God was pleaſed to provide a remedy for my want of ſkill in the Indian language, by remarkably fitting my interpreter for the performance of his work. It might be ſuppoſed that divine truths would unavoidably loſe much of the energy with which they might at firſt be delivered, by coming from a ſecond hand. But although this has often (to my ſorrow and diſcouragement) been the caſe while my interpreter had little or no ſenſe of divine things, yet afterward it was quite otherwiſe.——He had likewiſe, to appearance, an experimental acquaintance with divine things, and longing deſires for the converſion of the Indians, and admirable zeal and fervour in addreſſing them. And it is remarkable, when I was favoured with any ſpecial aſſiſtance in my work, he was uſually affected in the ſame manner almoſt inſtantly, and ſeemed at once quickened, and enabled to ſpeak in the ſame pathetick ſtrain. And a ſurprizing energy often accompanied the word at ſuch ſeaſons, ſo that the whole face of the aſſembly would be apparently changed almoſt in an inſtant, and tears and ſobs become common among them.——5. It is further remarkable, that God carried on his work here by ſuch means, and in ſuch a manner, as tended to obviate thoſe prejudices and objections which have often been raiſed againſt ſuch a work. None could ſay they were only frighted with a fearful noiſe of hell and damnation, this work having been begun and carried on by almoſt one continued ſtrain of goſpel-invitation to periſhing ſinners, as may be gueſſed from the ſcriptures I chiefly inſiſted on: nor have I ever ſeen ſo general an awakening in my life, as while I was opening and inſiſting on the parable of the great Supper, Luke xiv; in which diſcourſe I was enabled to ſet before them the unſearchable riches of goſpel-grace. Not that I never inſtructed them reſpecting their fallen ſtate, and the ſinfulneſs and miſery of it. This was what I at firſt chiefly inſiſted on, and endeavoured

to repeat and inculcate in almoſt every diſcourſe, knowing that without this foundation, I ſhould but build upon the ſand, and that it would be in vain to invite them to Chriſt till they were convinced of their need of him.——Nor has there been any plauſible objection to be made againſt this work in regard to the manner in which it has been carried on. The convictions of their ſin and miſery have indeed produced many tears, cries and groans; but there has been no appearance of thoſe convulſions, bodily agonies, frightful ſcreamings, ſwoonings, and the like, which have been ſo much complained of in other places. Some indeed have been for a time, in a great meaſure, deprived of their bodily ſtrength, yet without any convulſive appearances.———6thly, and laſtly, The effects of this work have likewiſe been very remarkable. Many of theſe people have gained more doctrinal knowledge of divine truths in leſs than five months than could have been inſtilled into them by the moſt diligent uſe of the moſt proper and inſtructive means for years together, without ſuch a divine influence. Their Pagan notions, and idolatrous practices, ſeem to be wholly abandoned. They are regulated, and appear regularly diſpoſed in the affairs of marriage. They ſeem generally divorced from drunkenneſs, their darling vice. A principle of honeſty and juſtice appears in many of them, and they ſeem concerned to diſcharge old debts which they had neglected, and perhaps never thought of for years paſt. Love ſeems to reign among them, eſpecially thoſe who have given evidences of a ſaving change; and I have ſeen no appearance of bitterneſs or cenſoriouſneſs in theſe, or any diſpoſition to eſteem themſelves better than others.—-As their ſorrows under convictions have been great, ſo have the joys of many of them ſince been: but their conſolations have not appeared extatick or flighty, nor inclined them to lightneſs or airineſs, but have been attended with ſolemnity, and often with tears, and an apparent brokenneſs of heart. And now, upon the whole, I think I may juſtly ſay, here are all the ſigns and evidences of a remarkable work of grace among theſe Indians. May the great Author of it maintain and promote it here, and propagate it every where, till the whole earth be filled with his glory. Amen.

I have now rode more than three thouſand miles in the laſt eight months, and almoſt the whole of it has been about my proper buſineſs as a miſſionary for propagating Chriſtian knowledge among the Indians. Several hundred miles I have travelled, in order to find out a fit colleague in this work, but have not yet found one qualified and diſpoſed thereto. I apprehend a neceſſity of having an Engliſh ſchool ſpeedily ſet up among theſe Indians, who are now willing to gather together in a body for this purpoſe. The ſeveral ſocieties I have preached to laſt Summer, live at ſo great diſtances, and ſo much of my time is neceſſarily conſumed in journeying, that I can employ but little in any of my neceſſary ſtudies. The Indian languages are ſo very numerous, my other labours and fatigues are ſo great, and bear ſo hard on my conſtitution, that I am at times almoſt diſcouraged from attempting to learn them. However, I have taken conſiderable pains to learn the Delaware language, and as far as health and buſineſs will admit, propoſe ſtill to

do ſo.——As theſe ignorant Pagans ſtood in need of having line upon line, ſo I preached publicly, and taught them from houſe to houſe for whole weeks together; and my public diſcourſes did not then make up one half of my work, whilſt there were ſo many conſtantly coming to me with that important enquiry, "What muſt I do to be ſaved?" And yet I can ſay, to the praiſe of rich grace, the apparent ſucceſs of my labours abundantly compenſated all my pains, and was a great means of ſupporting and carrying me through it. But ſtill I ſee great need of aſſiſtance in my work, and have been much oppreſſed for want of one to bear a part of my labours and hardſhips.——May the Lord of the harveſt ſend forth more labourers into his harveſt, that they who ſit in darkneſs may ſee great light, and the whole earth may be filled with the knowledge of God.

## PART II.

*An uncommon Seaſon of Grace, Lord's-day December 15th.——A Catechetical Lecture begun December 21ſt.——Several remarkable Particulars.——Another extraordinary Time of divine Power, Lord's-day December 29th.——An affecting Inſtance of ſpiritual Joy, March 9th.——The Number advanced to an Hundred and Thirty, old and young, March 24th.——They begin their little Town.——Twenty-three Communicants, April 27th, beſides five or ſix abſent at the Forks of Delaware.——A brief Account of the Converſion of the Powows, mentioned Auguſt 8th, and February 1ſt.——He dares another Conjurer to do his worſt.——Mr. Brainerd's Remarks upon the whole.——Some Paſſages relating to his lamented Death at Northampton in New-England, October 9th, 1747, in the 30th Year of his Age.*

[ From the Abridgment of Brainerd's Journal, page 43, &c. ]

Croſweekſung, November 26th, After ſome time ſpent in private conferences, I preached from John v. 1,——9. I was favoured with ſome ſpecial freedom and fervency, and a powerful energy accompanied divine truths. Many wept, and ſcarce any appeared unconcerned. There was no boiſterous commotion, but a ſweet and humble melting. The perſons lately awakened were ſome of them deeply diſtreſſed, and ſaid, "They knew not what to do, nor how to get their wicked hearts changed."——November 28th, Diſcourſed upon our Lord's transfiguration, Luke ix. 28,——36. Had therein a principal view to the edification and conſolation of God's people, and obſerved ſome exceedingly affected, and filled with longing deſires of being with him. I aſked one who wept moſt affectionately, "What ſhe now wanted?" She replied, "O to be with Chriſt; ſhe did not know how to ſtay."——Lord's-day, December 8th, Diſcourſed upon the blind man, John ix. There appeared no remarkable effect of the word upon the aſſembly at this time. Such have been the doings of the Lord here, in awakening ſinners, and comforting ſaints, that 'tis now ſtrange to ſee the aſſembly ſit with dry eyes, and without ſobs and groans.——Lord's-day, December 15th, Preached

from Luke xiii. 24,—28. Divine truths fell with weight and power upon the audience. Near night, discourſed to them again from Matth. xxv. 31,—46. It was an amazing ſeaſon of grace. The word of the Lord pierced into the hearts of many. The impreſſions made upon them appeared ſolid, rational and deep, worthy of the ſolemn truths by means of which they were produced. How did their hearts ſeem to bow under the weight of divine truths! And how evident did it now appear that they received and felt them, "not as the word of man, but as the word of God!" None can frame a juſt idea of the appearance of our aſſembly at this time, but thoſe who have ſeen a congregation ſolemnly awed, and deeply impreſſed by divine truths delivered to them in the name of God.——December 16th, Diſcourſed to my people in the evening from Luke xi. 1,—13. There was much concern in the aſſembly; particularly one woman was in ſuch an agony in ſeeking after Chriſt, that the ſweat ran off her face for a good while, tho' it was a very cold evening, and her bitter cries were a moſt affecting indication of the inward anguiſh of her heart.——December 21ſt, My people having attained to a conſiderable degree of knowledge in the principles of Chriſtianity, I thought proper to ſet up a catechetical lecture; and this evening attempted ſomething in that form, propoſing queſtions to them agreeable to the Aſſembly's Shorter Catechiſm. They were able readily and rationally to anſwer many important queſtions propoſed to them. In the improvement of the whole, when I came to infer, and open the bleſſedneſs of thoſe who have God for their everlaſting friend and portion, they appeared to be much affected and engaged. ——Lord's-day, December 22d, Diſcourſed upon the ſtory of the young rich man in the goſpel, Matth. ix. 16,—22. God made it a ſeaſonable word, I am perſuaded, to many ſouls. Some Indians were newly come here, who had lived among Quakers, and had imbibed ſome of the Quakers errors, particularly this fundamental one, viz. "That if men live ſoberly and honeſtly, according to the dictates of their own conſciences (or the light within) there is no danger or doubt of their ſalvation." Theſe perſons I found worſe to deal with than the mere Pagans, who have no ſelf-righteous foundation to build upon. However, they all, but one, appeared now convinced that this ſober honeſt life of itſelf was not ſufficient to ſalvation, ſince Chriſt himſelf had declared it ſo in the caſe of the young man.——This was likewiſe a ſeaſon of comfort to ſome ſouls, and in particular to her mentioned the 16th inſtant, who had never before obtained any ſettled comfort; ſhe now appeared in a heavenly frame of mind, compoſed and delighted with the will of God. When I came to diſcourſe with her particularly, and to inquire how ſhe got relief from her ſpiritual diſtreſſes, ſhe replied in broken Engliſh, "Me try, me try ſave myſelf; laſt my ſtrength be all gone; coud'n't me ſtir bit furder. Den laſt me let Jeſus Chriſt alone, ſend me hell if he pleaſe." I ſaid, but you was not willing to go to hell, was you? She replied, "Could not me help it. My heart he would be wicked for all. Could not me make him good. By, by, my heart be grad deſperately." I aſked her why her heart was glad? She replied, "Grad my heart, Jeſus Chriſt do what he pleaſe with me. Den me

tink, grad my heart Jesus Christ send me hell. Didn't me care, me love him for all." And she could not readily be convinced, but that she was willing to go to hell, if Christ was pleased to send her there. Tho' the truth evidently was, her will was so swallowed up in the will of God, that she could not frame any hell in her imagination that would be dreadful or undesireable, provided it was but the will of God to send her to it.——December 26th, This evening was visited by a very old woman, who appeared to be much broken and childish thro' age, but under great spiritual exercise. She was led by the hand to my house, and appeared in extreme anguish. When I asked what ailed her? She replied, "Her heart was distressed, and she feared she should never find Christ." She told me she had heard me preach often, but never knew any thing about it till the last Sabbath, and then it came, she said, "All one as if a needle had been thrust into her heart," since which time she had no rest day nor night. That on the evening before Christmas, a number of Indians discoursing together about Christ at a house where she was, their talk pricked her heart, so that she could not sit up, but fell down on the bed, at which time she went away, (as she expressed it) and felt as if she dreamed, and yet is confident she did not dream. When she was thus gone, she saw two paths; one appeared very broad and crooked, and that, she says, turned to the left hand; the other appeared straight and very narrow, and that went up the hill to the right hand. She travelled, she said, for some time up the narrow right-hand path, till at length something seemed to obstruct her journey. She sometimes called it darkness, sometimes compared it to a block or bar. She then remembered, she says, what she had heard me say about striving to enter in at the strait gate, and thought she would climb over this bar: but just as she was thinking of this, she came back again, as she termed it, meaning, that she came to herself; whereupon she was extremely distressed, apprehending she had now turned back and forsaken Christ; and that there was therefore no hope of any mercy for her.——As I was sensible that trances and imaginary views of things are of dangerous tendency in religion, when sought after and depended upon; so I could not but be much concerned about this exercise, especially at first, fearing this might be a design of Satan to bring a blemish upon the work of God here, by introducing visionary scenes, imaginary terrors, and all manner of mental disorders and delusions, in the room of genuine convictions of sin, and the enlightening influences of the blessed Spirit, and was almost resolved to declare, that I looked upon this as one of Satan's devices, and to caution my people against it as such. However, I determined first to inquire into her knowledge, to see whether she had any just views of things, which might occasion her present distressing concern, or whether it was a mere fright arising only from imaginary terrors. I asked her divers questions respecting man's primitive, and more especially his present state, and respecting her own heart, which she answered rationally, and to my surprize. And I thought it was next to impossible, that a Pagan, who was become a child thro' age, should in that state gain so much knowledge by any mere human instruction, without being remarkably enlightened from above.——I then proposed

to her the provision made in the gospel for the salvation of sinners, and the ability and willingness of Christ to save to the uttermost all that come to him. To which she assented, but instantly replied, "Ay, but I can't come, my wicked heart won't come to Christ, I don't know how to come," &c. And this she spake in anguish of spirit, striking on her breast, with tears in her eyes, and with such earnestness in her looks, as was indeed piteous and affecting. She seems to be really convinced of her sin and misery, and her need of a change of heart; and her concern is abiding and constant, and I hope will have a saving issue.——How far God may make use of the imagination in awakening some persons, I cannot pretend to determine; or whether this exercise be from a divine influence, I shall leave others to judge. This I must say, that its effects hitherto bespeak it to be such.

Lord's-day, Decem. 29th, Preached from John iii. 1,—5, A number of white people were present, as usual on the Sabbath. The discourse was accompanied with power, and there were some tears among the white people, as well as the Indians. But the impressions made on their hearts appeared chiefly by the extraordinary earnestness of their attention, and their heavy sighs. After public worship was over, I went to my house, intending to preach again after a short intermission: but they soon came in, one after another, with tears in their eyes, enquiring, what they should do to be saved? What I spoke was set home in such a manner, that the house was soon filled with cries and groans. Upon this they all flocked together, and the most careless were almost universally seized with concern for their souls.——It was an amazing season of power, as if God had bowed the heavens and come down. So astonishingly prevalent was the operation upon old as well as young, that it seemed as if none would be left in a secure and natural state, but that God was now about to convert all the world. 'Tis impossible to give a just description of the appearance of things, such as to convey an adequate idea of the effect of this influence. Some were rejoicing to see so many striving to enter in at the strait gate, and wanted to push them forward as some expressed it. Others, both old and young, of both sexes were in tears, and in anguish of spirit, with down-cast looks like condemned malefactors. So that there seemed to be a lively emblem of the solemn day of accounts, or a mixture of heaven and hell. Their concern and religious affection was such, that I could only discourse to one and another, and sometimes address them all together, and at last concluded with prayer. Such were their circumstances, that I could scarce get half an hour's intermission from speaking from half an hour before twelve till past seven at night.——Dec. 30th, Was visited by four or five young persons under concern for their souls, most of whom were very lately awakened. The next day visited my people from house to house, and scarce left a house without some of its inhabitants in tears. They are now gathered together from all quarters, and have built them little cottages, so that more than twenty families live within a quarter of a mile of me.——Lord's-Day Jan. 5th, Discoursed from Matth. xii. 10—13. The same truths which have often produced tears and sobs in the assembly seemed now to have no spe-

cial influence upon any. Afterwards baptized the woman mentioned Dec. 22, and one child. This woman has diſcovered a ſweet and heavenly frame of mind ſince her firſt reception of comfort. One morning ſhe came to me with unuſual joy, and told me, God had made her feel it was right for him to do what he pleaſed with all things. And underſtanding that I was ſent to preach to the Indians by ſome good people in Scotland, ſhe ſaid, her heart loved thoſe good people ſo, the evening before, that ſhe could ſcarce help praying for them all night; her heart would go to God for them, &c.——Proſecuted my catechetical method. When I firſt entered upon this method of inſtructing, I was jealous, leſt my diſcourſes would unavoidably be ſo doctrinal that they would tend only to enlighten the head, and not affect the heart. But the event proves quite otherwiſe; for theſe exerciſes have been remarkably bleſſed, and to day in particular, in the latter as well as former reſpects.—Lord's-day Jan. 19th One weary heavy-laden ſoul was brought, I believe, to true reſt and ſolid comfort in Chriſt.—He told me he had often heard me ſay that perſons muſt ſee and feel themſelves utterly helpleſs and undone, and muſt be emptied of all dependance on themſelves; and this he had long been ſtriving after, imagining God would have reſpect to this frame.—But when he came to feel himſelf in this helpleſs condition, he found it quite contrary to what he expected, and that inſtead of its being a good frame of mind, he ſaw nothing but badneſs in himſelf, and that he could do nothing to make himſelf better. Inſtead of imagining now that God would be pleaſed with him for the ſake of his ſeeing his undone ſtate, he ſaw clearly it would be juſt with God to ſend him to eternal miſery; that there was no goodneſs in what he then felt, but that he was naked, ſinful, and miſerable. In this frame of mind he came to-day to public worſhip; and while I was inviting ſinners to come to Chriſt naked and empty, he tried, but found he could not come, and it ſeemed utterly vain for him ever to try any more. But, he ſaid, while he was muſing upon it, he ſaw with his heart (which is a common phraſe among them) ſomething that was unſpeakably good and lovely, which he had never ſeen before, and this ſtole away his heart whether he would or no. He did not know what it was he ſaw; he did not ſay, this is Jeſus Chriſt, but it was ſuch glory and beauty as he never ſaw before. He did not now give away his heart ſo as he formerly intended and attempted to do, but it went away of itſelf, after that glory he then diſcovered. After ſome time he was wonderfully pleaſed with the way of ſalvation by Chriſt; ſo that it ſeemed unſpeakably better to be ſaved altogether by the meer free grace of God in Chriſt, than to have any hand in ſaving himſelf. The conſequence of this is, he ſeems to maintain a ſenſe and reliſh of divine things, and to maintain a life of religion.——Jan. 30. Preached from John iii. 16, 17. There was ſome affection viſible in the audience, and one with much concern afterwards told me, his heart was ſo pricked with my preaching he knew not where to turn, or what to do.

February 1ſt, In the evening catechiſed in my uſual method. Towards the cloſe of my diſcourſe a ſurprizing power ſeemed to attend the words. One man far in years, who had been a remarkable drun-

kard, a conjurer, and a murderer, who was awakened ſome months before, was now brought to great extremity under ſpiritual diſtreſs, ſo that he trembled for hours together, and apprehended himſelf juſt dropping into hell. Many others appeared under great concern, and ſolicitous to obtain a ſaving change.——Lord's-day February 6th, Baptized three grown perſons, and one child. The adults I have reaſon to hope are truly pious. God hath been pleaſed to own and bleſs the adminiſtration of this as well as his other ordinances among the Indians. Some have been powerfully awakened by ſeeing others baptized; others have obtained relief and comfort.——Towards night catechiſed. God made this a profitable ſeaſon to ſome. One who had been a vile drunkard was remarkably awakened. He was in great anguiſh of ſoul, wept and trembled, and continued to do ſo till near midnight. Another, a poor heavy laden ſoul, was now brought to a comfortable calm, and bowed and reconciled to the divine ſovereignty. She told me the heavy burden ſhe had lain under was now removed; that ſhe felt ſhe never could do any thing to ſave herſelf, but muſt periſh for ever if Chriſt did not do all for her; that ſhe did not deſerve he ſhould help her, but Chriſt could ſave her, tho' ſhe could do nothing to ſave herſelf, &c. And here ſhe ſeemed to reſt.

Forks of Delaware in Penſylvania, Lord's-day, Feb. 16th, 1746. Knowing that many of the Indians here were obſtinately ſet againſt Chriſtianity, I took ſix of the moſt ſerious and knowing of my people, and brought them with me from Croſweekſung, hoping it might be a means to convince them of the truth and importance of Chriſtianity, to ſee and hear ſome of their own nation diſcourſing of divine things; and many met with us to day, who probably could not have been prevailed on to attend the meeting, had it not been for theſe religious Indians. Some behaved ſoberly, and others laughed: however, the word of God fell with ſuch weight, that ſundry of them ſeemed to be ſtunned, and expreſſed a willingneſs to hear me again of theſe matters. After public worſhip, took ſome pains to convince thoſe, who laughed and mocked, of the truth and importance of what I had been inſiſting on, which ſeemed to take conſiderable effect upon one of the worſt of them.——The next day, having ſpent much time in diſcourſing to the Indians in their reſpective houſes, I got them together, and repeated and inculcated what I had before taught them. Afterwards diſcourſed from Acts viii. 5——8. A divine influence ſeemed to attend the word. Sundry of the Indians ſeemed ſomewhat awakened, and manifeſted a concern by their earneſt attention, tears, and ſobs. My people from Croſweekſung continued with them day and night, repeating and inculcating the truths I taught; and ſometimes prayed, and ſung pſalms among them; and diſcourſed with each other in their hearing, of what great things God had done for them, and for the Indians at Croſweekſung, which ſeemed to have more effect on them, than all they could ſay to them.——Lord's-day, Feb. 23d, Preached to the Indians from John vi. 35——37. After public ſervice diſcourſed privately with ſome of them, who ſeemed conſiderably enlightened, and invited them to go down to

Croſweekſung, where they would be free from the ſcoffs and temptations of the oppoſing Pagans, and got a promiſe of ſome of them.

Croſweekſung in New-Jerſey, March 2d, 1746, Two of the Indians belonging to the Forks are come. May the Lord meet with them here. They can ſcarce go into a houſe now, but they will meet with Chriſtian converſation.——I know of no aſſembly of Chriſtians where there ſeems to be ſo much of the preſence of God, where brotherly love ſo much prevails, although nine months ago they were worſhipping devils and dumb idols. Amazing change this! "It is the Lord's doing." ——Lord's-day, March 9th, Preached from Luke x. 38——42. Many were affected.——After public worſhip, numbers came to my houſe, where we ſung; and while we were ſinging, the woman mentioned Feb. 9th, I may venture to ſay, if I may be allowed to ſay ſo of any perſon I ever ſaw, was filled with joy unſpeakable and full of glory, and could not but burſt forth in prayer and praiſe to God, crying, ſometimes in Engliſh, and ſometimes in Indian,—"O bleſſed Lord! do come, do come! O do take me away! do let me die and go to Jeſus Chriſt. O dear Jeſus do come! I cannot ſtay, I cannot ſtay! O how can I live in this world? Do take my ſoul away from this ſinful place!" with much more to the ſame purpoſe. In this extaſy ſhe continued ſome time, and when ſhe had a little recovered herſelf, I aſked her, if Chriſt was not now ſweet to her ſoul? whereupon, turning to me with tears in her eyes, and with all the tokens of deep humility, ſhe ſaid, "I have many times heard you ſpeak of the goodneſs and ſweetneſs of Chriſt, but I knew nothing what you meant; I never believed you; but now I know he is better than all the world." I aſked, and do you ſee enough in Chriſt for the greateſt of ſinners? ſhe replied, "O enough, enough for all the ſinners in the world if they would but come." And turning, at my deſire, to ſome poor chriſtleſs ſouls who ſtood by much affected, ſhe ſaid, "O there is enough in Chriſt for you all, if you would but come. O ſtrive, ſtrive to give up your hearts to him." Then hearing ſomewhat of the glory of Heaven mentioned, ſhe again fell into an extaſy of joy, and cried out as before, "O dear Lord, do let me go! O what ſhall I do? I want to go to Chriſt," &c. In this ſweet frame ſhe continued more than two hours.——Of all the perſons I ever ſaw under ſpiritual exerciſe, I ſcarce ever ſaw one ſo bowed and broken under convictions as this woman. None ſeemed to have greater acquaintance with their own hearts. She would frequently complain of the hardneſs and rebellion of her heart, and appeared to be no leſs remarkably bowed to divine ſovereignty before ſhe obtained any relief, as I noticed Feb. 9th, ſince which ſhe hath ſeemed conſtantly to breathe the ſpirit and temper of the new creature. When I have ſometimes aſked her why ſhe appeared ſo ſorrowful? was ſhe afraid of hell? ſhe would anſwer, "No, I ben't ſo much diſtreſſed about that, but my heart is ſo wicked I can't love Chriſt," and thereupon burſt out into tears.——This ſweet and ſurpriſing extaſy ſeemed to ſpring from a true ſpiritual diſcovery of the glory, raviſhing beauty and excellency of Chriſt, not from any groſs imaginary ideas of his human nature: nor [merely from an] apprehenſion of benefits conferred on her; but from a

view of his perſonal excellency, and tranſcendent lovelineſs. She ſeemed to view divine truths as living realities, and could ſay, "I know theſe things are ſo: I feel them to be true." Now her ſoul was reſigned to the divine will. Being aſked, what if God ſhould take your huſband from you (who was then very ſick) how could you bear that? ſhe replied, "He belongs to God, and not me, he may do with him juſt what he pleaſes." Now ſhe could freely truſt her all with God for time and eternity. Being aſked, how ſhe could be willing to die, and leave her little infant, what did ſhe think would become of it? ſhe anſwered, "God will take care of it; it belongs to him; he will take care of it." ———Now ſhe appeared to have the moſt humbling ſenſe of her own meanneſs, unworthineſs, and weakneſs, crying, "If I live I ſhall ſin." And ſhe ſince appears to be a moſt tender, broken-hearted, affectionate, devout, and humble Chriſtian, as exemplary in life and converſation as any perſon in my congregation.———Lord's-day, March 23d, There being fifteen ſtrangers come among us laſt week, I attempted to diſcourſe from Hoſea xiii. 9. in a manner ſuited to their circumſtances and capacities. There was a deſirable attention, but not that affection and concern which has been common among us.——Near ſun-ſet I felt an uncommon concern, for the poor ſtrangers eſpecially, that God had withheld his preſence, and the powerful influence of his Spirit that day, and in this frame viſited ſundry houſes, but without much appearance of ſucceſs, till I came to a houſe where divers of the ſtrangers were, and there the ſolemn truths ſeemed to take effect firſt upon ſome children, then upon ſome grown perſons, and then upon ſeveral of the Pagan ſtrangers. I continued my diſcourſe till almoſt every one in the houſe was melted into tears, and divers wept aloud. Upon this, numbers ſoon gathered from all the houſes round about, and ſo thronged the place, that we were obliged to go to the houſe where we uſually meet; and the congregation gathering immediately, and many appearing remarkably affected, I diſcourſed ſome time from Luke xix. 10. There was much viſible concern and affection. Five or ſix of the ſtrangers appeared conſiderably awakened, particularly one very rugged young man, who had ſeemed as if nothing would move him, was now brought to tremble like the jaylor, and wept much. Theſe Pagans who were awakened, ſeemed at once to put off their ſavage roughneſs, and became ſociable, orderly, and humane in their carriage: when they firſt came, I exhorted my religious people to be at pains with them to inſtruct them in Chriſtianity; but they would not bear to hear them. Yet now they were ſo touched with a ſenſe of their periſhing ſtate, as made them tamely yield to the cloſeſt addreſſes that were made them.———March 24th, Found my people were increaſed to about an hundred and thirty, old and young; beſides that about fifteen or twenty of my ſtated hearers were now abſent. As many of them were this day going out on the deſign of clearing ſome of their lands, above fifteen miles from hence, in order to their ſettling there in a compact form, that they might more advantageouſly attend public worſhip, have their children ſchooled, and at the ſame time have a conveniency for planting, &c. (Their land here being of little or no value for that purpoſe) I thought

proper to call them together, and ſhew them the duty of labouring with faithfulneſs and induſtry. And having ſung pſalm cxxvii. and recommended them and their deſign to God by prayer, I diſmiſſed them to their buſineſs.

April 25th, Having for ſome time apprehended that a number of my people were proper ſubjects of the ordinance of the Lord's ſupper, with good advice, I propoſed to adminiſter it next Lord's-day; and this day, as preparatory thereto, was ſet a-part for faſting and prayer, as alſo to implore that the Divine Preſence may be with us in our intended approach to his table, &c.———After prayer and preaching, I propoſed briefly and plainly the ſubſtance of the doctrine of the Chriſtian faith, and had their renewed chearful aſſent to it. I then led them to a ſolemn renewal of their baptiſmal covenant in its ſeveral branches, and the ſolemn tranſaction was attended with much gravity and ſerioufneſs, freedom and chearfulneſs, and a religious union and harmony of ſouls ſeemed to crown the whole.———April 26th, Towards noon prayed with a dying child, and gave a word of exhortation to by-ſtanders. In the afternoon diſcourſed to my people from Matth. xxvi. 26,—30. of the Author, the nature and deſign of the Lord's ſupper. In the evening catechiſed thoſe who were deſigned to partake of the Lord's ſupper next day, and had abundant ſatisfaction as to their doctrinal knowledge and fitneſs in that reſpect. They likewiſe appeared, in general, to have a deep ſenſe of the ſolemnity of this ſacred ordinance, and to be humbled under a ſenſe of their own unworthineſs, and to be earneſtly concerned that they might be duly prepared for it. Their hearts were full of love to each other; and that was the temper of mind they ſeemed much concerned to bring with them to the Lord's table. In ſinging and prayer, after catechiſing, there appeared an agreeable tenderneſs, and ſuch tokens of brotherly love, that would even conſtrain one to ſay,—" Lord, it is good to be here."———Lord's-day, April 27th, Preached from Titus ii. 14. " Who gave himſelf for us," &c. Then adminiſtered the Lord's ſupper to twenty-three perſons, about five or ſix being now abſent at the Forks of Delaware, who would otherwiſe have communicated with us. It was remarkable, that in the ſeaſon of the performance of the ſacramental actions, eſpecially in the diſtribution of the bread, they ſeemed to be affected in a moſt lively manner, as if Chriſt had been really crucified before them. But their affections, tho' conſiderably raiſed, were agreeably regulated. When I had reſted ſome time after the adminiſtration, I walked from houſe to houſe, and converſed particularly with moſt of the communicants, and found they had been generally refreſhed at the Lord's table, as with new wine. And never did I ſee ſuch an appearance of Chriſtian love among people in all my life. It was ſo remarkable, that one might well have cried, with an agreeable ſurprize,—" Behold how they love one another!"——Towards night diſcourſed again on Titus ii. 14. The religious people were much refreſhed, ſo that ſome of them told me they never felt the like before. Convictions were revived in others, and ſome were awakened; and the congregation, when diſmiſſed, although it was almoſt dark, ſeemed loth to leave the place. Upon the

whole, I muſt ſay, I had great ſatisfaction with regard to the adminiſtration of this ordinance. God himſelf, I am perſuaded, was in the midſt of his people; and, I doubt not, many could ſay in the concluſion, with their whole hearts,—Verily "a day thus ſpent in God's houſe is better than a thouſand." It was the livelieſt emblem of heaven I had ever ſeen.——April 28th, Concluded the ſacramental ſolemnity with a diſcourſe from John xiv. 15. "If ye love me, keep my commandments." There appeared a very agreeable tenderneſs, eſpecially among the communicants. They ſeemed willing to have their ears bored to the door-poſts of God's houſe, and to be his ſervants for ever. Obſerving numbers in this excellent frame, I thought proper to improve this advantageous ſeaſon, to engage thoſe that appeared ſerious and religious to perſevere therein; and accordingly propoſed that they ſhould further covenant to watch over themſelves, and one another, leſt they ſhould diſhonour the name of Chriſt by unbecoming practices, and particularly by drunkenneſs, their darling ſin. They chearfully complied, and explicitely joined in that covenant. I then proceeded in the moſt ſolemn manner, to call God to witneſs to their ſacred engagement, and minded them that God would be a terrible witneſs againſt the violaters thereof in the great and notable day of the Lord. It was a ſeaſon of amazing ſolemnity.——Baptized ſix children this day.——Lord's-day, May 4th, My people being now removed to their lands, where they are making proviſion for a compact ſettlement, I this day viſited them (being now obliged to board with an Engliſh family at ſome diſtance from them) and preached from Mark iv. 5. and in the afternoon from Rom. viii. 9.——May 5th, I viſited them again, and gave them directions relating to their buſineſs. I ſee more and more of what importance 'tis like to be to their religious intereſt, that they become laborious and induſtrious, acquainted with the affairs of huſbandry, and able to raiſe the neceſſaries and comforts of life within themſelves.——May 9th, Preached to my people from John v. 40. in the open wilderneſs, they having as yet no houſe for public worſhip in this place, nor indeed ſufficient for themſelves. Divine truths made conſiderable impreſſions on many.

This day I baptized one man (the conjurer and murderer mentioned Auguſt 8th, and Feb. 1ſt,) who appears ſuch a remarkable inſtance of Divine Grace, I cannot omit ſome brief account of him.——He lived near the Forks of Delaware, and attended the meeting there more than a year; but was extremely addicted to drinking, and ſeemed no way reformed. In this time he murdered a likely young Indian, which threw him into horror and a degree of deſperation, ſo that he kept at a diſtance from me ſome months, till I had an opportunity of converſing with him, and encouraged him to hope his ſin might be forgiven for Chriſt's ſake. After which he again attended my meeting. But what diſcouraged me moſt, was his conjuration. He was one of thoſe called powows among the Indians; and notwithſtanding his attendance on my preaching, ſtill followed his old charms and juggling tricks. And the high opinion they had of him, his magic charms, and ſuperſtitious notions, ſeemed to be a fatal obſtruction to their receiving the goſpel. And I have often thought it would be favourable to the deſign of goſ-

pelizing the Indians, if God would take that wretch out of the world. But God, whoſe thoughts are above ours, took a more deſirable method with him.——His firſt genuine concern for his ſoul was excited, by ſeeing my interpreter and his wife baptized, and, with the invitation of an Indian, he followed me down to Croſweekſung in Auguſt, and continued there ſeveral weeks in the ſeaſon of the moſt remarkable and powerful awakening; at which time he was more effectually awakened, and brought under concern for his ſoul: and then, upon his feeling the word of God in his heart (as he expreſſes it) his ſpirit of conjuration left him entirely, that he has had no more power of that nature ſince, than any other man living, and declares he don't now ſo much as know how he uſed to charm and conjure.——He continued under convictions of his ſinful and periſhing ſtate all the Fall, and part of the Winter, but was not ſo deeply exerciſed till January, and then the word of God took ſuch hold of him, that he was brought into great diſtreſs, and knew not what to do. He continued under the heavy preſſure of a wounded ſpirit; and, February 1ſt, was brought into the utmoſt agony of ſoul, which continued that night, and part of next day. After this, obſerving him to appear remarkably calm and compoſed, I aſked him how he did? He replied, "Tis done, 'tis done, 'tis all done now." I aſked him what he meant. He anſwered, "I can never do any more to ſave myſelf, 'tis all done for ever; I can do no more." I aſked him whether he could not do a little more, rather than go to hell? He replied, "My heart is dead; I can never help myſelf." I aſked him what he thought would become of him? He replied, "I muſt go to hell." I aſked, if he thought it was right God ſhould ſend him to hell? He anſwered, O 'tis right! the devil has been in me ever ſince I was born. I aſked him, if he felt this the evening before, when he was in ſuch great diſtreſs? He replied, "No, I did not then think it was right. I thought God would then ſend me to hell, and that I was then dropping into it; but my heart quarrelled with God, and would not ſay it was right he ſhould ſend me there. But I know 'tis right; for I have always ſerved the devil, and my heart has no goodneſs in it now; but it is as bad as it was," &c.——In this frame of mind he continued ſeveral days, paſſing ſentence upon himſelf, and conſtantly owning it would be right, if he ſhould be damned, and that he expected this to be his portion. And yet it was plain he had a ſecret hope of mercy, though imperceptible to himſelf. He aſked me often when I would preach again? I aſked him why he deſired to hear me preach, ſeeing his heart was dead, and all was done, and he expected to go to hell? He replied, "I love to hear you ſpeak about Chriſt for all." I aſked him, what good will that do you, if you muſt go to hell at laſt? He anſwered, "I would have others come to Chriſt, if I muſt go to hell myſelf." He ſeemed to have a great love to the people of God, and nothing affected him ſo much as the thoughts of being ſeparated from them. It was likewiſe remarkable, that in this ſeaſon he was moſt diligent in the uſe of all means for his ſoul's ſalvation, although he had the cleareſt view of the inſufficiency of means to help him. When he had continued in this frame of mind more than a week, while I was preaching, he ſeemed to have a lively ſoul-re-

freshing view of the excellency of Christ, and the way of salvation by him, which melted him into tears, and filled him with admiration, comfort, and praise to God; since which, he has appeared to be a humble, devout and affectionate Christian, serious and exemplary in his conversation and behaviour, frequently complaining of his want of spiritual warmth, and in all respects bearing the marks of one created anew in Christ Jesus.——His zeal for the cause of God was remarkable, when he was with me at the Forks of Delaware last February. There being an old powow at the place, who threatened to bewitch me; this man presently challenged him to do his worst, telling him, that himself had been as great a conjurer as he, but that as soon as he felt the word in his heart, which this people loved, his power of conjuring immediately left him; and so it would you, said he, if you did but once feel it in your heart. So that, as Paul, he now zealously defends, and practically preaches the faith which he once destroyed. May God have the glory of the amazing change he has wrought in him!

Lord's-day, May 18th, Discoursed both parts of the day from Rev. iii. 20. In the interval I took occasion to discourse to numbers, in a more private way, of the kindness and patience of the blessed Redeemer, in standing and knocking, &c. which seemed to take some effect. In the afternoon, divine truths were attended with solemnity and with tears, tho' there was not that powerful awakening as in times past.——May 19th, Visited, and preached to my people from Acts xx. 18, 19. and aimed to rectify their notions about religious affections, shewing how desirable they are when they flow from a true spiritual discovery of the transcendent perfections of the blessed God, a view of the glory and loveliness of the great Redeemer; that such views will naturally excite us to serve the Lord with much affection, and with all humility of mind. And, on the other hand, observing the sinfulness of seeking high affections immediately and for their own sake. Shewed them, that if the heart be directly fixed on God, some degree of affection will be the effect of it: but to seek after affection directly and chiefly, is to place it in the room of God and his glory. If sought that others may admire us, 'tis abominable pride; if, for the pleasure of being affected, 'tis idolatry and self-gratification.——Laboured also to expose the disagreeableness of affections wrought up by the power of fancy, while I still recommended that religious affection, fervency and devotion, without which religion will be but an empty name, and lifeless carcass. This appeared a seasonable discourse.——June 1st, I have reason to hope that God has lately brought home to himself sundry who had long been under spiritual concern, though there have been few instances of persons lately awakened.——June 7th, Being invited by Mr. William Tennent to be his assistant in the administration of the Lord's supper, my people attended.——And, Lord's-day, June 8th, Most of them who had been communicants before, communicated with others who had longed to see this day. Some of the by-standers were affected with seeing these who had been aliens from the commonwealth of Israel, &c. now brought near to God. Others, I am told, were awakened thereby, apprehending the danger of being eternally cast out while they saw

others from the Eaſt and Weſt preparing to ſit down in the kingdom of God. Others of my people who were not communicants, were much affected. Convictions in divers inſtances were revived; and one obtained comfort.——June 9th, A conſiderable number of my people met early in the day, in a retired place in the woods, and prayed, ſung, and converſed of divine things. Afterward they attended the concluding exerciſes of the ſacramental ſolemnity, and then returned home, divers of them rejoicing for all the goodneſs of God they had ſeen and felt. ——June 13th, Baptized two children, and three grown perſons. One of theſe was the very aged woman, mentioned December 26th. She gave me now a very punctual, rational, and ſatisfactory account of the remarkable change ſhe experienced ſome months after the beginning of her concern, which, I muſt ſay, appeared to be the genuine operations of the Divine Spirit. And I have great reaſon to hope ſhe is born anew in her old age, ſhe being, I preſume, upwards of fourſcore.———June 19th, This day makes up a compleat year ſince my firſt preaching to theſe Indians in New-Jerſey.—What amazing things has God wrought! What a ſurprizing change appears in their temper and behaviour! How are moroſe and ſavage Pagans transformed into agreeable, affectionate, humble Chriſtians! And their drunken and Pagan howlings turned into devout and fervent prayers and praiſes to God! To God only wiſe be glory through Chriſt Jeſus for ever and ever. Amen.

Before I conclude, I would make a few general remarks.———1. I cannot but take notice, that ever ſince my firſt coming among theſe Indians in New-Jerſey, I have, in general, been favoured with that aſſiſtance which (to me) is uncommon in preaching Chriſt crucified, and in making him the centre and the mark, to which all my diſcourſes among them were directed.———To ſhew them their abſolute need of Chriſt to redeem and ſave them from the miſery of their fallen ſtate; to open his all-ſufficiency and willingneſs to ſave the chief of ſinners; the freeneſs and riches of his Divine Grace, propoſed without money and without price, to all that will accept the offer; and thereupon to preſs them without delay to betake themſelves to him, under a ſenſe of their miſery and undone ſtate, and to ſhew them the abundant encouragement.——And I have oft remarked with admiration, that whatever ſubject I have been upon, after explaining and illuſtrating the truths contained therein, I have been naturally led to Chriſt as the ſubſtance of every ſubject. If I treated on the being and glorious perfections of God, I was thence naturally led to diſcourſe of Chriſt, as the only way to the Father.——If I attempted to open the deplorable miſery of our fallen ſtate, it was natural from thence to ſhew the neceſſity of Chriſt to undertake for us, to atone for our ſins, and to redeem us from the power of them. If I taught the commands of God, and ſhewed our violation of them, this brought me, in the moſt eaſy and natural way, to ſpeak of and recommend the Lord Jeſus Chriſt, as one who had magnified the law we had broken, and who was become "the end of the law for righteouſneſs to every one that believeth." And never did I find ſo much freedom and aſſiſtance in making the various lines of my diſcourſes meet and centre in Chriſt, as among theſe Indians.——

Sometimes, when I have intended to offer but a few words on ſome particular ſubject, and ſaw no occaſion or room for any conſiderable enlargement, there has appeared, on a ſudden, ſuch a fountain of goſpel-grace ſhining forth in, or naturally reſulting from a juſt explication of it, and Chriſt has ſeemed in ſuch a lively manner to be pointed out as the ſubſtance of what I was conſidering and explaining, that I have been drawn in a way not only eaſy and natural, proper and pertinent, but almoſt unavoidable, to diſcourſe of him, either in regard of his incarnation, undertaking, ſatisfaction, admirable fitneſs for the work of man's redemption, or the infinite need that ſinners ſtand in of an intereſt in him, which has opened the way for a continued ſtrain of goſpel-invitation to periſhing ſouls to come empty and naked, weary and heavy-laden, and caſt themſelves upon him.——And as I have been at times ſurpriſingly furniſhed with matter relating to the Lord Jeſus Chriſt, and the way of ſalvation by him, ſo alſo as to an advantageous manner, I have frequently been enabled to repreſent his perſonal glories, lovelineſs, and ſuitableneſs; to open the infinite riches of his grace; and to call, invite, and beſeech ſinners to come and give up themſelves to him; to expoſtulate with them why they would neglect one ſo infinitely lovely, and ſo freely offered; and this in ſuch a manner, with ſuch freedom, pertinency, pathos, and application to the conſcience, as I never could have made myſelf maſter of by the moſt diligent application of mind.—I don't mention theſe things to recommend my own performances; for, I own, I found from time to time I had no ſkill or wiſdom for my great work, and knew not how to chuſe out acceptable words, proper to addreſs poor benighted Pagans with. But thus God was pleaſed to help me, "not to know any thing among them, ſave Jeſus Chriſt, and him crucified."——And this was the preaching God made uſe of for the awakening of ſinners, and the propagation of this work of grace among the Indians.——And it was remarkable, when I was favoured with any ſpecial freedom in diſcourſing of the ability and willingneſs of Chriſt to ſave ſinners, and the need they ſtood in of ſuch a Saviour, there was then the greateſt appearance of Divine power in awakening ſecure ſouls, promoting convictions begun, and comforting the diſtreſſed.

2. I think it worthy of remark, that numbers of theſe people are brought to a ſtrict compliance with the rules of morality and ſobriety, and to a conſcientious performance of the external duties of Chriſtianity, by the internal power and influence of the peculiar doctrines of grace.——God was pleaſed to give thoſe truths ſuch a powerful influence upon the minds of theſe people, that their lives were quickly reformed, without my inſiſting on the precepts of morality, and ſpending time in repeated harangues upon external duties.—-There was indeed no room for any kind of diſcourſes, but thoſe which reſpected the eſſentials of religion, and the experimental knowledge of divine things, while ſo many were enquiring daily, not how they ſhould regulate their outward conduct, but, "What they ſhould do to be ſaved." So that my great work ſtill was to lead them into a farther view of their undoneneſs in themſelves, the total depravity and corruption of their

hearts——and at the ſame time to open to them the glorious and complete remedy provided in Chriſt for helpleſs periſhing ſinners, and offered freely to thoſe who have no goodneſs of their own to recommend them to the divine acceptance.——When theſe truths were felt at heart, there was now no vice unreformed, no external duty neglected; drunkenneſs, the darling vice, was diſcarded, and ſcarce an inſtance of it known among them for months together. The abuſive practice of huſbands and wives putting away each other, and taking others, was quickly reformed; ſo that three or four couple have voluntarily diſmiſſed thoſe they had wrongfully taken, and now live together again in love and peace. The ſame might be ſaid of all other vicious practices. The reformation was general, and all ſpringing from the internal influence of divine truths upon their hearts, and not from any external reſtraints. Some of theſe vices I never had ſo much as mentioned, particularly parting of men and their wives, till ſome, having their conſciences awakened by God's word, came, and of their own accord confeſſed themſelves guilty in that reſpect. And when I did at any time mention their wicked practices, and the ſins they were guilty of, contrary to the light of nature, it was not with deſign or expectation of working an effectual reformation in their manners by this means, for I know while the tree remained corrupt, the fruit would naturally be ſo too; but with deſign to lead them, by taking a view of the wickedneſs of their lives, to be ſenſible of the corruption of their hearts, and to convince them of the neceſſity of a renovation of their nature, and excite them with utmoſt diligence to ſeek after that great change, which, if once obtained, I was ſenſible, would of courſe produce a reformation of external manners in every reſpect.——And as all vice was reformed upon their feeling the power of theſe truths upon their hearts, ſo the external duties of Chriſtianity were complied with, and conſcientiouſly performed from the ſame internal principle; family-prayer ſet up, and conſtantly maintained, unleſs among a few more lately come, who had felt little of this divine influence. This duty is conſtantly performed even in ſome families where there are none but females, and ſcarce a prayerleſs family to be found among near an hundred of them. The Lord's-day is ſeriouſly and religiouſly obſerved, and care taken by parents to keep their children orderly on that ſacred day. And this, not becauſe I had driven them to the performance of theſe duties by a frequent inculcating of them, but becauſe they had felt the power of God's word upon their hearts, were made ſenſible of their ſin and miſery, and therefore could not but pray, and comply with every thing they knew to be duty, from what they felt within themſelves. When their hearts were touched with a ſenſe of their eternal concernments, they could pray with great freedom as well as fervency, without being at the trouble to learn ſet forms for that purpoſe. And ſome of them who were ſuddenly awakened at their firſt coming among us, were brought to pray and cry for mercy with utmoſt importunity, without ever being inſtructed in the duty of prayer, or ſo much as once directed to the performance of it. —Now altho' I cannot pretend that the reformation among my people does, in every inſtance, flow from a ſaving change of heart, yet I may

truly ſay, it flows from ſome heart-affecting view and ſenſe of divine truths, which all have had in a greater or leſſer degree.——I do not intend hereby to repreſent the preaching of morality, and preſſing perſons to the external performance of duty to be altogether unneceſſary, and uſeleſs, at any time, and eſpecially at times when there is leſs of divine power attending the means of grace; when for want of internal influences there is need of external reſtraints. It is doubtleſs among the things which ought to be done, while others are not to be left undone. But what I chiefly deſigned by this remark, was to repreſent plain matter of fact, viz. that the reformation, the ſobriety, and external compliance with the rules and duties of Chriſtianity, appearing among my people, are not the effect of any meer doctrinal inſtruction, or meerly rational view of the beauties of morality, but from the internal power and influence that divine truths, (the ſoul-humbling doctrines of grace) have had upon their hearts.

3. It is remarkable that God has ſo continued and renewed the ſhowers of his grace here, ſo quickly ſet up his viſible kingdom among theſe people, and ſo ſmiled upon them in relation to their acquirement of knowledge, both divine and human. It is now near a twelve-month ſince the beginning of this gracious out-pouring of the divine Spirit among them, and though it has often ſeemed to decline and abate in ſome inſtances, yet the ſhower has ſeemed to be renewed, and the work of grace revived again.———And as God has favoured us with ſhowers of grace, ſo he hath ſet up his kingdom among us with uncommon quickneſs. I have now baptized ſeventy-ſeven perſons, of whom thirty-eight are adults, and thirty-nine children, and all within the ſpace of eleven months. And I have baptized no adults, but ſuch as appeared in a judgment of charity, to have a work of ſpecial grace wrought in their hearts.———I likewiſe adminiſtered the Lord's ſupper to a number of perſons, who, I have abundant reaſon to think, were proper ſubjects of that ordinance, within the ſpace of ten months and ten days, after my firſt preaching to them. And within the ſpace of a twelvemonth, after ſome of them were attending an idolatrous feaſt and ſacrifice in honour to devils. Surely Chriſt's little flock here, ſo ſuddenly gathered from among Pagans, may juſtly ſay, in the language of the church of old, "The Lord hath done great things for us, whereof we are glad."——Much of the power and goodneſs of God has appeared alſo in their acquirement of knowledge[a], both in religion, and in the affairs of common life. There has been a wonderful thirſt after Chriſtian knowledge prevailing among them, and an eager deſire of being inſtructed in Chriſtian doctrines and manners.———They are inſtructed twice a week in the *Aſſembly's Shorter Catechiſm;* and ſome of them have learned to ſay it pretty diſtinctly more than half through. They are likewiſe inſtructed in the duty of ſecret prayer, and prompt each other to it.

4. I think it worthy to be noted, to the praiſe of ſovereign grace, that amidſt ſo great a work of conviction, and religious affection, there has been no prevalency of falſe religion (if I may ſo term it) or heats

a Providence has been very favourable in ſending them a careful and affectionate ſchoolmaſter.

of imagination, intemperate zeal, and ſpiritual pride; corrupt mixtures, which too commonly attend the revival and powerful propagation of religion. This work of grace has, in the main, been carried on with a ſurprizing degree of purity, and freedom from corrupt mixtures.——Yet it muſt be owned, when this work became ſo univerſal and prevalent, ſatan ſeemed to transform himſelf into an angel of light, and made ſome vigorous attempts to introduce turbulent commotions of the paſſions, inſtead of genuine convictions of ſin, and imaginary and fanciful notions of Chriſt, as appearing to the mental eye in human form, and particular poſtures, in the room of ſpiritual and ſupernatural diſcoveries of his divine glory and excellency; as well as divers other deluſions. And I have reaſon to think, had theſe things met with encouragement, there would have been a conſiderable harveſt of this kind of converts here. Spiritual pride alſo diſcovered itſelf in various inſtances; and in one or two an unbecoming ambition of being teachers of others. But, bleſſed be God, though ſomething of this nature has appeared, nothing has prevailed, nor made any great progreſs.——And there have been very few inſtances of ſcandalous or irregular behaviour among thoſe who have made a profeſſion, or even an appearance of religion. Not above three or four that I know of, have been guilty of any open miſconduct, and not one that perſiſts in any thing of that nature. And perhaps the remarkable purity of this work in the latter reſpect, is very much owing to its purity in the former; as ſpiritual pride, and deluſions, naturally lay a foundation for ſcandalous practices[a].

[ From Mr. Edwards' Sermon at Mr. Brainerd's Funeral. ]

He told me one night as he went to bed[b], that he expected to die that night; and added, "I am not at all afraid; I am willing to go this night, if it be the will of God. Death is what I long for."——He ſeveral times ſpake of the different kinds of willingneſs to die: and ſpoke of it as an ignoble mean kind of willingneſs to die, to be willing, only to get rid of pain, or to go to heaven only to get honour and advancement there. His own longings for death ſeemed to be quite of a different kind, and for nobler ends.——"My heaven [ſaid he] is to pleaſe God, and glorify him, and give all to him, and to be wholly devoted to his glory: that is the heaven I long for: that is my religion; and that is my happineſs, and always was, ever ſince I ſuppoſed I had any true religion: and all thoſe that are of that religion, ſhall meet me in heaven.——I do not go to heaven to be advanced, but to give honour to God. It is no matter where I ſhall be ſtationed in heaven, whether I have a high or low ſeat there, but to love and pleaſe and glorify God.——If I had a thouſand ſouls, if they were worthy any thing, I would give them all to God: but I have nothing to give, when all is done.——It is impoſſible for any rational creature to be happy without acting all for God:——I long to be in heaven, praiſing and glorify-

a For a great many other valuable and curious particulars, and amongſt the reſt, an account of the difficulties he met with in chriſtianizing the Indians, and the methods he uſed to ſurmount theſe difficulties, ſee the large Journal printed at Philadelphia 1746.

b He died at Northampton in Mr. Edwards' houſe of a conſumption October 9th, 1747.

ing God with the holy angels; all my desire is to glorify God.——My heart goes out to the burying-place, it seems to me a desirable place: but O to glorify God! That is it! that is above all!——It is a great comfort to me to think that I have done a little for God in the world: It is but a very small matter; yet I have done a little; and I lament it that I have not done more for him.——There is nothing in the world worth living for, but doing good, and finishing God's work, doing the work that Christ did. I see nothing else in the world that can yield any satisfaction, besides living to God, pleasing him, and doing his whole will[a]."——After he came to be in so low a state, that he ceased to have the least expectation of recovery, his mind was peculiarly carried forth with earnest concern for the prosperity of the church of God on earth:"——He told me when near his end, that "he never, in all his life, had his mind so led forth in desires and earnest prayers for the flourishing of Christ's kingdom on earth, as since he was brought so exceeding low at Boston. He seemed much to wonder, that there appeared no more of a disposition in ministers and people, to pray for the flourishing of religion through the world. And particularly, he several times expressed his wonder, that there appeared no more forwardness to comply with the proposal lately made from Scotland, for united extraordinary prayer among God's people, for the coming of Christ's kingdom, and sent it as his dying advice to his own congregation, that they should practise agreeable to that proposal.——A little before his death, he said to me, as I came into the room; "My thoughts have been employed on the old dear theme, the prosperity of God's church on earth. As I waked out of sleep (said he) I was led to cry for the pouring out of God's Spirit, and the advancement of Christ's kingdom, which the dear Redeemer did and suffered so much for: it is that especially makes me long for it."——A few days before his death, he desired us to sing a psalm that was concerning the prosperity of Zion; which he signified that his mind was engaged in the thoughts of, and desires after, above all things; and at his desire we sang a part of the cii. psalm. And when we had done, though he was so low that he could scarcely speak, he so exerted himself, that he made a prayer, very audibly, wherein, besides praying for those present, and for his own congregation, he earnestly prayed for the reviving and flourishing of religion in the world.——His own congregation especially lay much on his heart. He often spake of them: and commonly when he did so, it was with extraordinary tenderness; so that his speech was interrupted and drowned with weeping.

a In his diary he writes thus; "Septr. 19th, Near night, while I attempted to walk a little, my thoughts turned thus; how infinitely sweet it is to love God, and be all for him! Upon which it was suggested to me, you are not an angel, not lively and active. To which my whole soul immediately replied, I as sincerely desire to love and glorify God, as any angel in heaven. Upon which it was suggested again, but you are filthy, not fit for heaven. Hereupon instantly appeared the blessed robes of Christ's righteousness, which I could not but exult and triumph in. I viewed the infinite excellency of God; and my soul even broke with longings, that God should be glorified. O how I longed that God should be glorified on earth! O! I was made for eternity, if God might be glorified!

[I conclude this Chapter with the following extracts from the lateſt letters I have ſeen concerning this miſſion.]

[ From a Letter from Mr. Azariah Horton to the Preſes of the Society in Scotland, dated Southampton, September 14th, 1751. ]

[After complaining of hindrances on the one hand from thoſe he calls the ſeparate people; and on the other from the opportunities that ſome give the Indians of gratifying their inſatiable deſires of ſtrong drink; he adds] I have uſed endeavours to convince theſe different ſorts of people of the evil and pernicious conſequences of their conduct; and alſo to ſhew my own the danger of running into either of theſe extremes.——But the obſtructions, as yet, are unſurmountable; and I believe nothing but the interpoſure of an almighty and gracious God will effectually remove them.——[But he adds afterwards] It will doubtleſs be obſerved in the peruſal of my Journal, that we have enjoyed ſome tokens of the divine preſence, and that ſome of my charge breathe the temper and ſpeak the language of thoſe that fear the Lord. Heretofore God has been pleaſed evidently and remarkably to bleſs my poor labours.——And if my heart do not greatly deceive me, I ſhould rejoice to have it as in times paſt, &c. AZARIAH HORTON.

[ From a Letter from Mr. John Brainerd who ſucceeded his Brother in his Charge, to the Preſes of the Society in Scotland, dated Bethel, October 22d, 1753. ] a

Since my laſt to your lordſhip, which bears date March 2d, 1753, I have ſteddily attended to the buſineſs of the miſſion, and have not been abſent from my charge, but upon ſome neceſſary occaſions, and then only for a ſhort ſpace. I have endeavoured ſtrictly to attend to my commiſſion and inſtructions; preaching the goſpel; adminiſtring the ſacraments; catechiſing both the grown people and the children; viſiting

a See alſo a letter from Mr. John Brainerd to his friend in England, dated Bethel, October 4th, 1752, printed for J. Ward in Cornhill London 1753. Some paſſages of which follow, " I have been employed as a miſſionary among theſe Indians for above four years and a half, beſides officiating for my brother ſeveral months during his laſt ſickneſs. In this ſpace of time the number has conſiderably encreaſed, though for more than two years after I came, we were viſited with much ſickneſs and great mortality. —We have now near forty families belonging to our ſociety; and our church conſiſts of thirty-ſeven communicants, beſides two or three more that ſtand as candidates for admiſſion. Our ſchool has ſometimes conſiſted of above fifty children, but the number at preſent is not altogether ſo great.—— I have ſpent the moſt of my time ſince I have been employed as a miſſionary among theſe people, but not wholly confined myſelf to them. I have taken ſeveral journies out among the more remote Indians, and ſome to thoſe at a great diſtance. By this means, with the bleſſing of God on my labours, I have perſuaded ſundry to come from diſtant parts and ſettle here, where they and their children, have the advantages of inſtruction, which I truſt have been bleſt to the ſaving converſion of ſome: may the Lord daily encreaſe the number!—— We have a very conſiderable number of ſerious regular Chriſtians, who are an ornament to religion; although ſome that make a profeſſion have grievouſly backſlidden. The Lord has preſerved and continued a Chriſtian congregation together, tho' many attempts have been made by Satan and his inſtruments, to diſperſe and deſtroy it.—— [Then after mentioning the obſtacles to the Indians being brought to Chriſtianity, ſuch as—Their love to ſtrong drink.—Their indolent, wandring, unſteddy diſpoſition.—— The wickedneſs of ſome white people who prejudice them againſt the miſſionaries.—— And ſome of them it is ſaid will buy drink and give them to ſee if they cannot make Chriſtian Indians drunk as well as others.— Alſo the want of a more liberal ſupport to

my people; praying and converſing with the ſick; attending funerals; and watching all opportunities to do them good.——I have conſtantly attended public worſhip three times on the Lord's-day; ſteadily once, and ſometimes more, in the reſt of the week. Beſides, I have adviſed my people, eſpecially of late, to meet, at leaſt, one evening in a week, at a private houſe, which they do in the ſeveral parts of their town; ſometimes at one houſe, and ſometimes at another. This meeting I have generally attended; and carry it on by prayer, ſinging of pſalms or hymns, and religious converſation. At theſe meetings I addreſs myſelf to particular perſons; inquire into the ſtate of their ſouls; warn, exhort, encourage, &c. as I ſee occaſion. And when I am abſent, the meeting is carried on by religious converſation, together with prayer and ſinging of pſalms, as above.——My endeavours, may it pleaſe your lordſhip, through the bleſſing of Heaven, have been, I hope, attended with ſome degree of ſucceſs. I have had the ſatisfaction of admitting one adult perſon to baptiſm, who, I truſt, is a true convert to God, and ſavingly acquainted with Jeſus Chriſt; and ſundry children have been the ſubjects of that divine ordinance. I can alſo, with pleaſure, inform your lordſhip, and the ſociety, that many of our former converts adorn their profeſſion by a ſober virtuous life. But ſome, I muſt needs ſay, have grievouſly backſlidden, which has been matter of unſpeakable grief to me, and done more to exhauſt my ſpirits, and wear me out, than all the bodily fatigues I have ever undergone in the proſecution of this miſſion.

[Afterwards he writes of great difficulties the Indians have laboured under of late, with regard to their lands.——And of the lamented death of a promiſing young Indian, the Society were educating for the goſpel-miniſtry; of whom he ſays,] He had been a member of New-Jerſey college near two years; was much beloved by his claſs-mates and other ſcholars, and made a decent handſome appearance among

to the miſſionaries for carrying them thro' difficult journies, and taking Chriſtian Indians along with them.—He adds] I hope and truſt that as this work of grace among the Indians comes to be more generally known and ſpread abroad, there will be a greater plenty of proviſion for the promotion of the ſame; and may the Lord haſten the bliſsful time! Upon the whole, though I am feelingly ſenſible of many difficulties and diſcouragements in chriſtianizing the Indians, yet I cannot but think there has been, and ſtill is as much encouragement as could rationally be expected, before any attempts of this kind were made, and that which is ſufficient for us ſtill to act upon, and to make farther attempts of this nature. There is ground to hope that within theſe ſeven years laſt paſt, there have been at leaſt forty perſons ſavingly converted to God, even in this ſmall place, which at moſt does not contain above two hundred ſouls old and young of all ſorts; and were there any ſpirited to go unto the more remote parts where there are greater numbers of theſe miſerable ſavages, who can tell what the Lord will do? What a glorious proſpect might ſoon open?——The quarterly days of prayer for the proſperity of *Zion* are obſerved by ſome in theſe parts, and have been very conſtantly attended in my congregation: and ſome of my people have appeared very affectionate and warmly engaged at ſuch times. May the Lord hear and anſwer the ſupplications of his people, and cauſe his church to ariſe and flouriſh, and even become a praiſe in the whole earth.——I would deſire a remembrance in your addreſſes to the throne of grace for me, my people, and the cauſe of God among the Indians. And if you ſhould have leiſure, and think it worth while to write, pleaſe to direct for me at Bethel in New-Jerſey, to the care of Mr. William Grant, merchant, in Second-ſtreet, Philadelphia; or to the care of Mr. Dennys de Berdt, merchant, in Artillery-court, Chiſwel-ſtreet, London. I am, &c. JOHN BRAINERD.

them. He died of a quick conſumption. I had opportunity of converſing with him in the latter part of his ſickneſs; and though he was under ſome darkneſs, yet his diſcourſe was good, and diſcovered much of the Chriſtian, &c. JOHN BRAINERD.

## CHAP. VIII.

### *In Ireland* 1747, *&c.*

[ From Mr. Weſley's ſeventh Journal. ]

Dublin, Auguſt 10th, 1747, I met the Society at five; and at ſix preached on "Repent and believe the goſpel." The room, large as it was, would not contain the people, who all ſeemed to taſte the good word.——In the afternoon a gentleman deſired to ſpeak with me. He was troubled that it was not with him as in times paſt; when at the age of fourteen, the power of God came mightily upon him, conſtraining him to riſe out of bed, to pour out his prayers and tears, from an heart overflowed with love and joy in the Holy Ghoſt. For ſome months he ſcarce knew whether he was in the body, continually walking with God. He has now an abiding peace; but cannot reſt, till the love of God again fill his heart.——Thurſday 13th, I continued preaching, morning and evening, and had more and more reaſon to hope they would not all be unfruitful hearers.——Monday 17th, I began examining the ſociety, which I finiſhed the next day. It contained about two hundred and fourſcore members, many of whom appeared to be ſtrong in faith.——Tueſday 18th, I was informed, that Mr. Latrobe, the Moravian preacher, had read in his pulpit, part of the *Short View of the Difference between the Moravians and us*, with the addition of many bitter words. Herein he did us unawares a ſignal favour, giving an authentic proof, that we have nothing to do with them.

Sunday, March 13th, 1748, My brother preached.———Monday 14th, I began preaching at five in the morning, a new thing here.——Friday 25th, I preached in Marlborough-ſtreet at five, to the largeſt congregation I have yet ſeen in a morning. At two I began in Ship-ſtreet, where were many of the rich and genteel. I was exceeding weak in body, having been examining claſſes all the day. But I felt it not after I had ſpoke two ſentences. I was ſtrengthened both in body and ſoul.——Wedneſday 30th, I rode to Philipſtown, the ſhire town of the King's-County. I was obliged to go into the ſtreet, which was ſoon filled with thoſe who flocked from every ſide; to whom I declared "Jeſus Chriſt, our wiſdom, righteouſneſs, ſanctification, and redemption."——Thurſday 31ſt, One would have diſſuaded me from preaching at five, being ſure none would riſe ſo ſoon. But I kept my hour, and had a large and ſerious congregation. After preaching I ſpoke ſeverally to thoſe of the ſociety, of whom forty were troopers.

Saturday, April 2d, At Moat I preached to an handful of ſerious people.—Sunday 3d, I preached at Athlone; many coming from all the country round, and (for the preſent) receiving the word with joy. I preached again at ſix in the ſame place, and to nearly the ſame (only a little larger) congregation: the greater part whereof (notwithſtanding

the prohibition of their priests) I afterward found were Papists.——Monday 4th, I preached at five; great part of the congregation was in tears. Indeed almost all the town appeared to be moved, full of good-will and desires of salvation. But the waters spread too wide to be deep. I found not one under any strong conviction, much less had any one attained the knowledge of salvation.——In the evening I preached at Tyrrel's-pass, and found great enlargement of heart.——Tuesday 5th, Our room was filled at five. After preaching, I examined the classes. When I asked one in particular, "How he had lived in time past?" he spread abroad his hands, and said, with many tears, "Here I stand, a grey-headed monster of all manner of wickedness." Much in the same manner spoke one who came from Connaught, but with great affliction. We determined to wrestle with God in her behalf, which we did for above an hour; and HE heard our prayer; so that her soul was filled with joy unspeakable. Mr. Jonathan Handy, greatly sorrowing before, was also now enabled to rejoice in God: and four other persons were cut to the heart, and cried aloud to him that is mighty to save.——Wednesday 6th, I baptized seven persons educated among the Quakers.——At Tullamore in the evening, well nigh all the town, rich and poor, were gathered together. I used great plainness of speech in applying those words, "All have sinned, and come short of the glory of God." The next day I preached at five to a large and serious congregation. Between one and two, I preached at Clara, and then rode to Athlone, where I preached at six, on "Ought not Christ to have suffered these things, and after that to enter into his glory?" As yet none of this people even seems to oppose the truth.—Monday 11th, At Athlone, in the evening, there appeared more emotion in the congregation than ever I had seen before. But it was in a manner I never saw: not in one here and there, but in all.——Wednesday 13th, I preached in the Evening at Tyrrel's-pass. The congregation here also was larger than ever; and the word of God seemed to take deeper root here than in any other part of this country.——Saturday 16th, At Dublin I found great reason to praise God for the work wrought among the people in my absence. But still there is no such work as I look for. I see nothing yet but drops before a shower.——Wednesday 20th, I spent an agreeable hour with Mr. Miller, the Lutheran minister. From him I learned, that the earnest religion which I found in so many parts of Germany, is but of late date, having taken its rise from one man, August Herman Franck[a]! So can God, if it pleaseth him, enable one man to revive his work throughout a whole nation.—Sunday 24th, I preached at Skinner's-alley at five, and on Oxmantoun-green at eight. I was weak in body, but was greatly revived by the seriousness and earnestness of the congregation.——Saturday 30th, At Athlone, some Papists, and two or three Protestant families were cordially joined together, to oppose the work of God; but they durst not yet do it openly, the stream running so strong against them.

a [After Dr. Spener, &c. Several other instruments of this work are mentioned Vol. I. page 384, 391, &c. But it seems Providence has countenanced Mr. Franck's labours remarkably above all the rest.]

Sunday, May 1st, Great part of the town was present at five, and, I found, began to feel what was spoken. Yet still the impression is not made as in other places, on one here and there only; but the main body of the hearers seem to go on together.——About two I preached on the Connaught side of the bridge, to an attentive multitude both of Protestants and Papists; whose priest, perceiving he profited nothing, at five came himself. I preached on "Is there no balm in Gilead?" and could not help applying to the Papists in particular. I am satisfied many of them were almost persuaded to give themselves up to the great Physician of souls.——Tuesday 3d, In the evening we rode to Balliboy. There being no house that could contain the congregation, I preached here also in the street. I was afraid, in a new place, there would be but few in the morning; but there was a considerable number; and such a blessing as I had scarce found since I landed in Ireland. ——Thursday 5th, At Mountmelick. I had not seen such a congregation before, since I set out from Dublin. And the greater part did not stand like stocks and stones, but seemed to understand what I spake of worshipping God in spirit and in truth.——Friday 6th, More people came at five than I had seen at that hour in any part of Ireland. And I found my heart so moved towards them, that in spite of weakness and pain, I inforced, for more than an hour, those solemn words, "The kingdom of God is at hand: repent ye, and believe the gospel."———Wednesday 11th, The congregation, both in the evening and the next morning, was larger than before.——After preaching, a grey-headed man came to me, bitterly lamenting, that he had lived many years without knowing that he had need of a Physician. Immediately came another, who had been a harmless man as any in the town; he would have spoke, but could not. I then spoke to him; but not two minutes, before he sunk to the ground. So I perceived I had not spent my little strength here, as one that beateth the air.

Dublin May 20th, and 21st, 1749, I examined the classes, and was much comforted among them. I left about four hundred in the society: and after all the stumbling-blocks laid in the way, I found four hundred and forty nine.———Wednesday May 3d, I preached at Tullamore. Thursday 4th, At Clara about noon, and in the evening at Athlone. I never saw so large a congregation here on a week-day before; among whom were many of the soldiers (the remains of the regiment wherein John Nelson was) and seven or eight of the officers. They all behaved well, and listened with deep attention. Sunday 7th, At five I had great numbers of the poor Papists (as well as Protestants) maugre all the labour of their priests. I called aloud, "Ho! every one that thirsteth, come ye to the waters; and he that hath no money!" strange news to them! one of whom had declared frankly, but a few days before, "I would fain be with you, but I dare not: for now I have all my sins forgiven for four shillings a year; and this could not be in your church." We had a triumphant hour when the society met. Several captives were set at liberty: one of these was Mr. Joseph Ch—. He had been an eminent man many years for cursing, swearing, drinking, and all kinds of fashionable wickedness. On Monday last he had rode

fifteen miles to Tyrrel's-pafs, and came thither before five in the morning. He was immediately convinced and followed me in from the preaching. I was then examining a clafs. Their words cut him to the heart. He came after me to Athlone (when he had fettled fome temporal bufinefs) having his eyes continually filled with tears, and being fcarce able to eat, drink or fleep. But God now wiped away the tears from his eyes; and he returned to his houfe, to declare what things God had wrought.——Monday 8th, I rode to Aghrim, where the face of things was quite changed fince the time I was there before. Here was now a ferious congregation from all the country round. I preached about feven, and afterwards explained the nature and ufe of a fociety. The firft who defired to join therein, was Mr. S. his wife and daughter.——Tuefday 9th, I rode to Ahafkra, fix miles fouth, at the defire of Mr. G. the rector. As the Papifts durft not come into the church, I preached before Mr. G's door. I fhould not have imagined this was the firft time of their hearing this preaching, fo fixt and earneft was their attention. In the morning, Wednefday 10th, I think the congregation was larger than in the evening; among whom was the rector of a neighbouring parifh, who feemed then to be much athirft after righteoufnefs.——Limerick, May 14th, In the evening I preached to a numerous congregation on "If any man thirft, let him come unto me and drink." We afterwards met the fociety. Six or feven prifoners of hope were fet at liberty this day.——Tuefday 16th, I went to dine on the Ifland (fo they call a peninfula without the walls.) We had hardly dined, when one and another of the neighbours came in, till we had a company of fixteen or eighteen. We joined together in prayer and praifing God, and many, I believe, went home rejoicing.—How does the frequency and greatnefs of the works of God make us lefs (inftead of more) fenfible of them? A few years ago, if we heard of one notorious finner truly converted to God, it was matter of folemn joy to all that loved or feared him. And now that multitudes, of every kind and degree, are daily turned from the power of darknefs to God, we pafs it over as a common thing! O God give us thankful hearts!—Wednefday 17th, I met the clafs of foldiers, eight of whom were Scots Highlanders. Moft of thefe were brought up well; but evil communications had corrupted good manners. They all faid, from the time they entered into the army, they had grown worfe and worfe. But God had now given them another call, and they knew the day of their vifitation.——Sunday 28th, I preached at Mardyke in the evening, on "God was in Chrift, reconciling the world unto himfelf." I never faw even at Briftol, a congregation which was at once fo numerous and fo ferious.—Monday 29th, I fet out for Cork, we ftopped a while at Kildorrery in the afternoon, and took the opportunity of fpeaking clofely to every one that underftood Englifh, and of giving them a few books. What a nation is this! every man, woman and child (except a few of the great vulgar) not only patiently, but gladly fuffer the word of exhortation. Between fix and feven we reached Rathcormuck.—Tuefday 30th, I preached at eleven, and the hearts of the people feemed to be as melting wax. But will not many of them harden their hearts again?——In the af-

ternoon I waited on Col. B. and found him a ſerious and an underſtanding man, and his long and painful illneſs ſeems to have been attended with good and happy fruit.——Our congregation in the evening was larger than ever. And never ſince I came into this kingdom, was my ſoul ſo refreſhed, as it was both in praying for them, and in calling them to accept the redemption that is in Jeſus.—Friday June 2d, At Bandon I was ſent for by a clergyman who had come twelve miles on purpoſe to talk with me. We had no diſpute, but ſimply endeavoured to ſtrengthen each other's hands in God.——Saturday 3d, At the requeſt of many in the town, in the cloſe of my evening-ſermon, I anſwered for myſelf. And have reaſon to believe, it was much bleſt to many of the congregation.——Sunday 4th, Being extremely hoarſe, I could not ſpeak without difficulty. However I made ſhift to preach at nine, at two and at five, the congregation continually increaſing.——Wedneſday 7th, I ſet out early with Mr. Loyd, and breakfaſted at Mr. T's at Caſtle-hyde. They both rode with me to Killdorrery: about one I preached to a very unconcerned congregation, at Brough: in the evening to another ſort of a congregation at Limerick, on "Rejoice in the Lord, ye righteous."——Four comfortable days I ſpent with this lively people, the like to whom I had not found in all the kingdom.———Saturday 17th, at Athlone in the evening, I preached in our new-built houſe. Towards the cloſe of the ſermon, I aſked, which of you will give yourſelf, ſoul and body, to God? One cried out with a cry that almoſt ſhook the houſe, "I will, I will." And as ſoon as able to ſtand, came forth in the midſt, to witneſs it before all the congregation. Theſe words pierced like lightning. Preſently another witneſſed the ſame reſolution. And not long after, one who had been ſorrowing as without hope, received comfort and continued praiſing God. Perceiving this was an acceptable time, I laid aſide my deſign of meeting the ſociety, and continued in prayer with the whole congregation, all our hearts being as the heart of one man.—Monday 19th, I preached at Ahaſkra at ſix, both in the evening and in the morning. On Tueſday evening at Athlone, I then met the ſociety, where one and another and another cried aloud for mercy. We called upon God till ſeveral of them found mercy, and praiſed him with a good courage. I think more found peace with God in theſe four days, than in ſixteen months before.———Thurſday 22d, I preached at noon at a village, three miles from Tyrrels-paſs: in the evening at Tullamore, and on Friday morning and evening. Saturday 24th, I rode to Mountmelick and dined with Joſeph Fry, late a Quaker. Abundance of people were at the preaching in the evening, and all ſeemed to give earneſt attention.————Sunday 25th, I preached at eight to a ſtill increaſing congregation, and God's word was as a two-edged ſword. I rode thence to Portarlington; a town inhabited chiefly by French. A clergyman there received me gladly. Some time before a gentleman of Mountmelick had deſired him to preach againſt the Methodiſts. He ſaid, he could not, till he knew what they were; in order to which, he came ſoon after and heard Mr. Larwood. And from that time, inſtead of preaching againſt

them, he ſpoke for them, wherever he came.——Monday 26th, We had a bleſſed opportunity in the evening, while I was explaining the covenant God hath made with us; [and again] at the meeting of the ſociety. So that my voice could not be heard for the voice of thoſe who cried for mercy, or praiſed the God of their ſalvation.—Thurſ. 29th, I rode to Portarlington again, and preached to a larger congregation than before. They all ſeemed to hear, not only with ſtrong deſire, but with underſtanding alſo.—I afterwards explained to them the nature of a ſociety, and deſired any who were willing ſo to unite together, to ſpeak to me ſeverally. Above threeſcore did ſo, the ſame day.—Saturday July 1ſt, I preached at Mountmelick. Sunday 2d, I preached at eight in Portarlington, and again at two. I ſcarce knew how to leave off; all the people ſeemed to be ſo deeply affected. The ſociety now contained above one hundred members full of zeal and good deſires. And in one week, the face of the whole town is changed. Open wickedneſs is not ſeen. The fear of God is on every ſide: and rich and poor aſk, "What muſt I do to be ſaved? And how long (I thought with myſelf) will this continue? In moſt, only till the fowls of the air come, and devour the ſeed. Many of the reſt, when perſecution or reproach begins, will immediately be offended. And in the ſmall remainder, ſome will fall off, either through other deſires, or the cares of the world, or the deceitfulneſs of riches.———Monday 3d, I preached at Edinderry; and on Tueſday, morning and evening. Almoſt every perſon who was preſent at the meeting of the ſociety, appeared to be broken in pieces. A cry went up on every ſide; till Joſeph Fry, once as eminent a ſinner as even Joſeph Fry of Mountmelick, and ſince as eminent an inſtance of the grace of God, broke out into prayer. It was not long before praiſe and prayer were mixt together. And ſhortly after, prayer was ſwallowed in the voice of praiſe and thankſgiving.—Wedneſday 5th, I returned to Dublin. Sunday 9th, I preached on the green both morning and afternoon; and the congregation was conſiderably larger than any I had ſeen in Dublin before.———

## CHAP. IX.

### *In Holland* 1749, 1750.

[ From a Letter from a Miniſter in Holland to a Miniſter in Scotland, dated October 2d, 1750. ]

R. D. B. I bleſs the Lord, I can give you the certain account of the plentiful out-pouring of the Holy Spirit in ſeveral congregations in the Velurve, one of the quarters of the dutchy of Guelderland, by whoſe bleſſed powerful influences that amiable kingdom, which conſiſts in righteouſneſs, and peace, and joy in the Holy Ghoſt, is notably advanced. Of this great event, I had ſome confuſed notice before I went to——, but thought it my duty to be ſilent about a matter of ſuch vaſt importance, till I obtained full and certain information, knowing well of what pernicious conſequence groundleſs precipitant reports are, in

moſt caſes, and eſpecially of that nature. This information I have got ſince my return; and now deſire to acknowledge and rejoice in this great work of God.——This bleſſed work begun in a town called Nieuwkerk, about ten Engliſh miles above Amersfoort, and about as many from Harderwick, near the head of the Ziuderzee; and from that town the bleſſed wind is blown over to five different congregations in the villages of Putten, Barnevelt, Lunteren, Nunſpeet, and Zoeſt; in all of which, but eſpecially in Putten, the awakening has been very great, and multitudes, according to the beſt judgment, brought under the bleſſed bond of the everlaſting covenant. ——There are two reformed miniſters in the church of Nieuwkerk; the oldeſt is J. J. Roldanus; the other, who was called there 1748, is called Gerardus Kuypers: the Lord has honoured them both to be inſtrumental in carrying on that bleſſed work. Mr. Kuypers gives the account of the work.—It had been in this place a dead barren backſliding time for many years paſt; conviction and converſion work very rare: the place was full of infidelity, carnality, profanity, and fearleſſneſs of God, to that degree, that it was by other places reproached, as being an habitation of people, who, by long proſperity, were waxed fat, and kicked againſt the Lord.——The ſmall remnant of the godly who were in the place were daily perſecuted with bitter ſcoffings and mockings. ——In this awful ſituation of the place, one thing is very remarkable, that the generality of that dead, graceleſs, fearleſs people were much ſet upon fervent earneſt preaching, and liked to have their miniſters ſpeak to them like men who were ſeriouſly and in good earneſt concerned about their eternal welfare. This temper the Lord ſeems to have made uſe of as an handle to bring Mr. Kuypers there, who ſeems to have a good deal of that kind of talent.——The firſt means which the Lord was pleaſed to bleſs, for awakening that dead ſecure people to ſomething of ſeriouſneſs and concern about eternal things, was a public weekly catechizing, ſet up with this good deſign, that by this plain ſimple familiar way of inſtruction, that ignorant people might be brought to ſome diſtinct knowledge of the Lord ——This exerciſe was attended with notable ſucceſs; many were ſtirred up to ſearch the ſcriptures.——Another thing which the Lord remarkably countenanced, was the ſetting a-part of ſome time for a kind of fellowſhip-meetings or Chriſtian conferences, alternately, in the houſes of the few among them who ſeemed to have any fear of God, and particularly on the evenings of the Lord's-day. After public worſhip was over, then Mr. Kuypers himſelf was preſent, and enquired particularly at thoſe who were preſent, what they remembered of the truths delivered in public, whether they felt any, and what impreſſions were made upon their hearts by the Lord's word.——Theſe meetings were immediately much talked of; hundreds frequented them after their daily labour was over (for that was the time pitched upon as moſt convenient) ſeveral were brought under ſome concern about their ſouls, and began to ſee their miſerable loſt ſtate, and were made to continue earneſt in prayer. ——All this was carried on with little noiſe, ſilently, as uſually in the ordinary work of the converſion of particular perſons. The number of

thoſe who were in ſoul-trouble encreaſed, and the Lord made the arrows of conviction ſharp in the hearts of many.——Some were brought under convictions that ſilently iſſued in their converſion to God.——In this way was uſhered in that uncommon diſpenſation of the Spirit, which they looked not for; for, at laſt, the preaching of the goſpel began to be attended with ſuch awful power, that ſeverals were made to cry out aloud with many tears, and a bitter painful ſenſe of their fearful diſtreſs and miſery. The firſt inſtance of this kind, was under a ſermon of Mr. Roldanus; an aged woman, in the moſt lamentable manner, and with all the ſigns of terror and compunction, cried aloud for pity and mercy from the Lord. The novelty of this event occaſioned a great commotion in the congregation; and many were much affected with diſtreſs and trouble, but a little calmed by the miniſter's telling the woman, gravely and very ſolemnly, that the word of ſalvation was yet proclaimed to her, that now, even now, was the accepted time, the day of ſalvation; it was not paſt; and very earneſtly called upon all to ſeek the Lord while he was to be found.——After this, all continued quiet for ſome days, till the 16th of November 1749, while Mr. Kuypers preached upon Pſal. lxxii. 16.——The Spirit of the Lord began to work in an aſtoniſhing manner; all that had paſt before ſeemed to have been a preparation for greater and more glorious things; for, as plainly appeared afterwards, very many were under that word awakened, convinced, and engaged, with the poor prodigal, to give up the huſks and droſs of this world, for the unſearchable riches of Jeſus Chriſt. Eſpecially, upon Monday the 17th, while Mr. Kuypers catechiſed in the church, upon the ſubject of the former day's ſermon, the ſhaking of that Lebanon (as he expreſſes it) by the blowings of the Holy Spirit, became aſtoniſhing. The trouble of conſcience and emotion of affections was general. There was a great lamentation; rivers of tears guſhed out, and ſeverals fell trembling and aſtoniſhed to the earth, unable to ſtand, by reaſon of the agony and agitation of their ſpirits, ariſing from the ſudden ſtrong impreſſion made upon them of the dreadful ſtate, and crying neceſſity of their ſouls; and of theſe, ſeverals called out to thoſe about them, "View in me, as in a fearful glaſs, and ſee how bitter a thing ſin will be at laſt, and how fearful the wrath of the great Holy God!"——The troubled and broken in heart were brought to Mr. Kuypers' houſe, who, upon converſing with them, ſoon diſcovered that the Holy Spirit, by the word, had begun a work of conviction in them.——Mr. Kuypers finding things thus with them, began to conceive ſome hope; yet he ſtood aſtoniſhed, conflicting with doubts and fears, to ſee ſo many perſons ſo ſtrangely affected.——His doubts and fears had this good effect; they made him very careful and circumſpect in examining all theſe appearances, and comparing them with the Lord's word.——The next day, there was an almoſt univerſal aſtoniſhment and dejection among the inhabitants of the town: Mr. Kuypers went early in the morning to the houſes of ſuch of the awakened and diſtreſſed as were beſt known to him; and the work being great, he got ſome private Chriſtians to go to others; they were buſy the whole day, going to innumerable houſes.——The following

Thurſday he preached upon Acts xvi. 30, 31. where many were brought to a more diſtinct view of their true ſtate and condition.——From that day the work encreaſed beyond deſcription; there is no painting of it to the life; it was a perfect commentary upon the 2d of the Acts. Mockers ridiculed, but multitudes were pricked at heart, and cried, What ſhall we do?——Next Lord's-day the Lord graciouſly accompanied the ſermons of both miniſters, with ſuch demonſtration of the Spirit and power, that many more were awakened.——The exerciſes of the moſt were carried on with a conſiderable meaſure of quietneſs and ſedateneſs, who, as far as we are allowed to judge, are ſavingly converted. But a great number were exerciſed with great bodily diſtreſs. ——Upon the cloſeſt examination, it was found uniformly true, that this ſoul diſtreſs and trouble did not flow merely from the fear of wrath and puniſhment which alone can produce nothing better than Eſau's tears; but it flowed chiefly and principally from a ſenſe of the diſhonour and provocation given to an infinitely good, gracious God. ——Many in their greateſt diſtreſs cried out vehemently thus, Woe is me, what a monſter am I, to ſin againſt ſo gracious and merciful a God, to have injured, provoked, ſo holy, ſo good a God!——In this way there would have been more than fifty perſons in a day at the houſes of the miniſters ſtruck with ſo deep a ſenſe of the exceeding ſinfulneſs of their ſins, and dreadfulneſs of God's wrath, that they fell upon their knees, and after, flat upon the earth, groaning and ſighing out their bitter lamentations.——As the awakened and diſtreſſed were many in number, ſeveral hundreds; ſo they were of all characters and ages; ſome boys and girls from ſeven to twelve years old; young men and women in the flower of their youth; and old perſons of ſeventy and eighty years, who had ſpent all their days in ignorance of God, deep forgetfulneſs of him and rebellion againſt him, have been at the eleventh hour ſnatched as brands out of the burning, and are melted into tears at the thoughts of the admirable patience of a Redeemer, to bear ſo many horrid provocations from them, and wait ſo long knocking at their hearts for entrance.———Many of the more knowing and learned in the ſpeculative knowledge of ſcripture truths, have been deeply and thoroughly convinced of their great blindneſs and ignorance.——The awakening went on ſo powerfully all the months of June and July, that ſeveral hundred ſtrangers who came from other places were made to feel its influence, and pricked to the heart.—— I can aſſure you that this bleſſed work ſtill goes forward in that, and has ſpread through ſeveral other congregations, and eminently in the village of Putten, and that all the ſubjects of this bleſſed work continue ſtedfaſt in the faith and ways of the Lord.

By the account I have given, and the farther account I hope to give, if the ſtate of my health permit, you will clearly perceive, that this work of grace wrought on the hearts of ſo many hundreds by the word and Spirit of the Lord, is, in ſubſtance, the very ſame work, which was ſome years ago, carried on ſo remarkably in your happy corner of the Lord's vineyard, and agrees exactly in all the great leading ſtrokes and lineaments of it, with the work of grace, which has more or leſs been

carried on in all ages of the church of Chriſt from the beginning, tho' perhaps with ſome variety of circumſtances, which muſt reaſonably be expected whenever the Lord builds up Zion in a more obſervable and glorious manner, which he would have to be taken notice of by the world. May he, with whom is the reſidue of the Spirit, grant us freſh, more plentiful effuſions, till our wilderneſs, in all the parts of it, become a fruitful field.

[ From another Letter from the ſame to the ſame, dated January 15th, 1751. ]

R. D. B. The great work of grace, of which I gave you ſome general account, not only goes forward at Nieuwkerk and the villages mentioned in my laſt, but, bleſſed be the God of all grace, it ſpreads itſelf through many other places unworthy that the God of glory ſhould caſt a look of mercy upon them, much more pour out his Spirit upon them, and make them ſavingly to know his words. The word of the Lord has free courſe, and is glorified in the conviction and converſion of great numbers at a village called Aalten in Guelderland; at a village called Rheid in the dutchy of Juliers, and ſeveral other places through the country; and in the city of Groeningen (one of the ſeats of learning and philoſophy) there has been a conſiderable awakening ſeveral months paſt, hundreds under ſharp convictions, which it is hoped will have a gracious ſaving iſſue.——The Lord's hand is very viſible, and his work glorious in the great number of perſons of all ages and conditions that have been awakened and ſavingly wrought upon, and particularly little children, whom he has ſweetly allured to come to his Chriſt and out of whoſe mouth he is perfecting praiſe. One inſtance of this nature I muſt mention, ſo remarkable, that formerly it would have been looked upon as worthy to be recorded and publiſhed through the whole land. It is of a child eleven years of age, who came to Mr. Kuypers, and ſaid,

" I have now, likewiſe, glad tidings to tell God's people, that I am alſo born in Zion, and that the Lord Jeſus has drawn me into the city of refuge. The Lord has brought me into diſtreſs under your ſermon upon Pſalm ii. 12. " Kiſs ye the Son," &c. and by your ſermon on Matth. iii. 12. " Whoſe fan is in his hand;" he clearly ſhewed me that I was chaff, good for nothing, but to be burnt. Since which, I could do nothing but ſeek Jeſus in hearing, reading, and praying. Many have mocked and reviled me, calling me a hypocrite, and ſaying I had a devil; but oh I thought, I could gladly bear this and much more, if I might but get an intereſt in Chriſt, and hold on in his ways: and oh bleſſed be his name, laſt Lord's-day, under your ſermon from 1 Theſſ. v. 19. " Quench not the Spirit;" he diſcovered to me my great danger, and abſolute need of Jeſus Chriſt, and yeſterday he ſet home that diſcovery ſo clearly, that my heart was conſtrained to cry out, oh I can no longer live without ſweet Jeſus, and precious fellowſhip with him. I could neither eat, drink, nor ſleep, till I got that pearl of great price; I had been much afraid that I was not ſorrowful enough for ſin, nor ſo broken-hearted as others, and that the Lord Jeſus would never never receive and ſave ſuch a wretch as I am. But oh the Lord has given me to believe, that Jeſus Chriſt is willing to receive me juſt as I am, and

have me to the uttermost; but alas! I have been hitherto unwilling, though now my whole heart's desire is to come willingly to him. The Lord was discovered to me, not to the eyes of my body, but of my mind, and yet as clearly as if I had seen him with those eyes. I saw him as crucified in his sufferings, extinguishing the fire of God's wrath, and now exalted in his kingdom; surrounded with millions of his saints and angels, and crowned with all glory and majesty. Oh this made Jesus unspeakably dear and lovely to me, and he said to my soul, I am thy salvation; sin and Satan have no more power over thee! Hereupon I gave all my sins over to him, and saw him bearing them away, as my blessed Surety. I renounced the covenant with sin and Satan, I gave the Lord Jesus my heart, and trusted in him without doubting; I received him as my Prophet, Priest and King, and he is become my everlasting Bridegroom! Then these scriptures came powerfully upon my heart, "I have fought the good fight, I have kept the faith, and henceforth there is laid up for me a crown of righteousness, &c. And it shall be said of Zion, that this man and that man was born there, and the Highest himself shall establish her. And they shall go from strength to strength till they appear before the Lord in Zion:" upon which my heart was so filled with love and joy, that I could do nothing but praise and give thanks. Now God is my Father; he drew me, else I could never have come to his dear Son! Now is Jesus my elder Brother, my lovely Husband, my King of glory; he will guide me and save me. Now God is my portion, I have an interest in the glorious persons: I have no parents and am poor on earth, but oh I have a wonderfully rich and gracious Father in Heaven. I was then so taken up in rejoicing that I seemed to be in Heaven, and wished for ever to be in the same frame. Oh how am I now dignified; I am now in the city of refuge, I have nothing to fear; I will now willingly bear all scorn and reproach with God's people, and despise the vanity and wickedness of the world. I was forced to cry out; Oh I would not change now; though a man should give me all the riches of his house for a moment of this love, I would altogether disdain it! Oh I am glad in the Lord; my spirit rejoices in God my Saviour! What shall I render to the Lord for all his benefits to me? Oh I can render nothing, but only live to him. Now the devil has no interest in me, the Lord Jesus has overcome him. The Lord may let me fall, but oh, he will not let me fall away. Oh I hope he will keep me from burying the talent of grace, which he has given me, and enable me to improve it for edification. I have yet relations, who must be converted or perish; they have shown me much kindness; oh I will pray for them. Oh what a choice priviledge is it, that Christ has so early drawn me to himself; I am not yet eleven years old; oh I have now continual need of strengthening and reviving grace: oh I will seek it from Christ's fulness, under the means. Oh blessed be the Lord, that he made me diligent in waiting on the means; I often thought, who knows whether I may not be converted under this sermon: I will hold on, till the Lord Jesus take me, and lead me a poor blind creature in ways which I know not. Oh I must, I will now tell all God's people, what the Lord has done for my soul."

This is an account of that child.——[And as to the work in general,] the number of witneſſes is ſo great, their character for underſtanding, probity, and ſerious godlineſs ſo unexceptionable, and the facts they atteſt, ſuch in their nature, that they could not miſtake through ignorance, being what God's word plainly requires to paſs upon every ſoul that would be ſaved, what they have experienced and been comforted with themſelves, and what the awakened or comforted declare uniformly they have experienced; that no man can reaſonably refuſe his aſſent.

## CHAP. X.

### *Of Endeavours to convert Jews and Mahommedans.*

[ From Callenberg's ſhort Account ] a

[The laſt ſentence of this ſhort account informs us, that it reaches no farther than to the end of the year 1730.——In page 5th, the author tells the occaſion of the good attempts which he narrates. One whom he calls an ancient pious Proteſtant divine, who died in the 80th year of his age, did, a few years before his death, give Mr. Callenberg a little manuſcript which he had compoſed, being a ſolid and affectionate treatiſe, adapted to the genius and written in the uſual language of the German Jews. Mr. Callenberg in 1728, not only publiſhed this tract itſelf, but a ſhort account of it in the German tongue. This, he ſays, gave occaſion to ſome of his correſpondents to encourage him by their advice and aſſiſtance to print more ſuch uſeful pieces. And that thoſe encouragements given by ſo many perſons of good extraction, and learned pious miniſters made deep impreſſion on his mind.——He divides the undertaking in favours of the Jews into different branches relating to theſe three things. 1. The printing preſs. 2. The proviſion for proſelites and catechumens. 3. The travels of two ſtudents for the benefit of that nation.

I. As to the firſt, viz. The printing preſs, he ſhews the deſign of it is that the Jews not only in Europe but in other parts of the world may be furniſhed with proper books, and for the moſt part gratis, in languages they underſtand. Among the books fit to be printed and diſpoſed he mentions ſuch as ſhew the divinity of the New Teſtament as being founded on the Old, with proper confutations of Jewiſh prejudices.

II. As to the ſecond branch of the plan, viz. proviſion for proſelites, he tells that he heard profeſſor Franck ſay, that the greateſt obſtruction to the converſion of the Jews was the deſtitute condition of the proſelites:

a A pamphlet of 48 pages octavo, intitled, John Henry Callenberg, Prof. Publ. at Hall in Saxony, his ſhort Account of an Eſſay, to bring the Jewiſh Nation to the Knowledge and Practice of the Truth of the Goſpel; and his Endeavour to promote the Converſion of the Mahommedans to Chriſtianity. Printed at Hall in Saxony 1732. Now done into Engliſh 1734. And printed 1751. It has an advertiſement prefixed in Latin to this purpoſe: "The Engliſh tranſlation of our account of the undertaking in favours of the Jews, is printed for the ſervice of Engliſh merchants in remoter parts of the world, who may be willing to give our books and pamphlets, to be tranſmitted gratis by us, to the Jews, and, if poſſible, alſo to the Mahommedans."

that ſeveral of the travelling proſelites have come to him (Mr. Callenberg) with great complaints of the ſtraits to which they were reduced by turning Chriſtians: that the conduct of too many of them hardened the Jews againſt the Chriſtian religion and Chriſtians againſt the Jewiſh nation: that care was taken to inquire into the motives of their turning Chriſtians, and the occupation they would chuſe for their livelihood: alſo that they get preſent ſupply and are helped to a way of maintaining themſelves in time coming. He tells of ſome number reſiding at Hall who met every Lord's-day evening at his houſe, with ſome other Chriſtians, to hear from God's word exhortations ſuitable to their condition. Travelling proſelites are entertained there ſome days, as circumſtances may permit. It adds to this benefit that while thus entertained, they are inſtructed for an hour every day by an able ſtudent, and heartily admoniſhed to a ſincere converſion and an orderly way of living. If I receive any information of their ill behaviour from other places, (ſays Mr. Callenberg) I tell them of it in love, &c. And then he adds,]

Our correſpondence, as well as the travels of the two ſtudents, of whom more below, has given occaſion to extend this care forthe proſelites to other places. Whenever we hear of any new inſtances of ſincere and pious proſelites, we mention them to others in order to raiſe an emulation in them to follow their example. But when ſome of them are dejected and troubled in mind about their being cut off from their nation, which brand them with the name of meſchummedim or meſchmodim, i. e. corrupted and deſtroyed, we endeavour to ſettle a nearer acquaintance and ſtricter union between them and other true proſelites. Should this union among themſelves be more and more cultivated and exerted in a pious and a ſtrict practice of the love of God and their neighbour, it would be no ſmall means to bring many of their yet unbelieving brethren to Chriſt.

[ From Chap. 4th.—*Of the Journeys and Travels two Students have undertaken for the Benefit of the Jewiſh Nation.*]

The occaſion of theſe journeys and travels was this. A certain ſtudent in divinity, having finiſhed his ſtudies in two different univerſities, and being reduced to very ſtrait circumſtances, which proved the means of his real converſion, he began his travels in the month of July 1728, which was ſoon after the project for the converſion of the Jews was ſet on foot here. In theſe his travels he had frequent opportunities to enter into a familiar conference with ſeveral Jews, in which he exhorted them to acknowledge our Saviour as the true Meſſiah. But when he happened to meet with my account of the Jews in a certain place, and with ſeveral other little tracts, and found the Jews to reliſh them, he reſolved immediately to lend me his helping hand in this undertaking. Thus he arrived here in the month of Oct. 1730, after he had travelled on foot ſeventy German leagues. And here he came acquainted with one well grounded in his ſtudies, a ſtudent in divinity, who offered himſelf to accompany him in his travels for a certain time. Theſe their endeavours being found very uſeful to forward this undertaking, made me reſolve as long as the circumſtances

would permit, to keep conſtantly two ſuch travelling ſtudents, and in caſe one ſhould go off, to ſupply his place with another.

Theſe travellers oblige themſelves but for a time to ſerve this undertaking. Their chief care in their travels is to acquaint themſelves with the Jews in a decent manner; to diſcourſe with them about divine truths; to diſperſe the little treatiſes, printed here, amongſt them; to forward the above-mentioned care of the proſelites; and to keep a conſtant journal of all that is worthy of any notice.

They have an opportunity to converſe with the Jews in their walks, in the public houſes, where they lodge, or of viſiting the Jews in their own houſes. They frequent their ſynagogues, where they always have their bibles before them. What neceſſaries they want in their travels, they buy of the Jews; and go to them, when they have any occaſion to change their money. They ſpeak with them in their own Jewiſh-German dialect. They acquaint them with what Jewiſh-German books they carry about them. This ſoon paves the way without any great preamble to a familiar and edifying conference with them. And though they always accoſt them in a civil, modeſt and humble manner, yet they never flatter them, but exert their zeal, when they find it neceſſary.

The method of conferring with the Jews is not always the ſame, but it generally tends to this, that they hear their objections againſt Chriſtianity, which they anſwer. Then they aſk them, by what means they hope to be ſaved: and when they hear their inſufficient anſwers, they endeavour to convince them of their groſs miſtakes. Then they lay before them a ſhort abſtract of the Chriſtian order and method, by which all muſt be ſaved; and make uſe of St. Paul's doctrine by comparing Adam and Chriſt, and explaining to them the deſign of the ſacrifices in the Old Teſtament. They diſcover to them the reaſon of their exile, which has laſted theſe ſeventeen hundred years. They ſhew them the paſſages of ſcripture, by which they may learn, what God requires of them in this their ſtill ſubſiſting diſperſion, viz. that they ought to ſeek after God and their King David; and by true repentance and faith acknowledge him, whom their fathers have pierced, and lament their long obſtinacy of having deſpiſed and rejected him for ſo many ages. They make them ſenſible of the ſincere and hearty love of all true Chriſtians, who not only in their private devotions, but alſo in their public congregations, conſtantly and earneſtly pray to God for their converſion and deliverance from their woful condition. They aſſure them of a conſiderable number of ſuch Chriſtians, whoſe charitable contributions furniſh them with books in their own Jewiſh-German language and dialect, which explain to them the way to everlaſting peace and ſalvation, and are diſtributed gratis to all who deſire to read them. Nay ſome poor people ſpare ſome few pence out of their bare neceſſity, and little children out of their Chriſtmas boxes contribute ſomething. This great love they ought not to deſpiſe, or neglect ſuch a gracious viſitation.

[ From Chap. 5th. — *Of the Aſſiſtants in this Undertaking.* ]

By what has been ſaid before, one may eaſily judge, that many hands are required to carry on this work. I reckon thoſe amongſt the num-

ber of assistants, who freely promised to assist us with their prayers, and I am in hopes they will be as good as their word.

Some lend their assistance by communicating their useful observations and advices how matters may be the better carried on: all which I minute down, in order to make use of them in their proper time and place. Others instruct me with their writings relating to this subject: and these are likewise carefully laid up in the Jewish library set up for that purpose.

Some endeavour to distribute divers of the printed tracts among the Jews where they live; others upon their travels. Nay some persons of quality send for a number of those little tracts, and distribute them, either themselves, or by their servants. What particular assistance the two travelling students give, has been mentioned in the foregoing chapter.

Some students have been found of late years, who were and are still desirous to be instructed in the Jewish modern tongue, in order to qualify themselves to lend their assistance upon occasion. This preparation lecture I continue still every Wednesday from six till seven at night.

All the benefactors, that have hitherto contributed any thing to the furtherance of this undertaking, have done it out of their free choice and liberality, without any seeking of mine. Such good and pious benefactors hath the Lord God raised up not only in Germany, but also in Russia, Denmark, England and Italy. Among this number are even some persons of quality, several divines, and other Christian people, who for the most part have no great affluence nor superfluity themselves.

Among the assistants I cannot but particularly mention those who have wholly dedicated themselves to promote this undertaking. There is first an able person, who constantly writes something or other, that is to be published, and who attends the correction of the press. Secondly, A compositor and a printer, &c. Thirdly, The two travelling students. And, Lastly, The amanuensis who is a student and instructs the compositor in the Hebrew an hour every day.

[ From Chap. 6th.—*The Books printed hitherto upon this Occasion.* ]

[The books he mentions are such as these: 1. One intitled, *The Light in the Evening*, shewing mens need of such a Saviour as Christ is. 2. *A Letter to the whole Jewish Nation in Europe*, which removes insensibly (the author seems to mean, in the manner least irritating) their false notions of the way of escaping the guilt of sin. 3. *A friendly Exhortation to the Jews to read the New Testament*, which contains so gracious promises to them. This piece contains an earnest dissuasive from all evil treatment of the Jews. 4. Several pieces of the New Testament. 5. *Calver's Catechism for the Benefit of the Jews*. 6. *The due Preparation for the Administration of Baptism*, conferred upon a Jew; together with a confutation of the Jewish prejudice of being God's darlings because they are Abraham's children. 7. *The Augsburg Confession*; to [the dispersing of] which, among other things, the great stir amongst the Jews caused by the emigration of so many thousands of Saltzburgers, has given occasion. 8. *The Confutation of the Jewish Objections a-*

*gainſt the Chriſtian Religion,* which Hugo Grotius has added to his work *de Veritate Religionis Chriſtianae.* Concerning the tracts publiſhed for the benefit of the Jews, he ſays, in general, that the number of copies amounts to 21500.]

[ From Chap. 7th.—*Of the good Effects of this Undertaking, particularly in Regard of the Preſs.*]

Concerning the printing preſs, I obſerve in general, that the treatiſes publiſhed have, for the moſt part, been ſo well received, that of 21000 copies but very few are left. Neither can I omit mentioning, that of all the Jews but a ſmall number has been found, who were exaſperated by, and ſet againſt the reading of them.

The particular ſucceſs, theſe little tracts have met with, conſiſts in this, that the Jews are not only willing but greedy to receive them, nay in great crouds they have ſtruggled to get at them; they have not only deſired to have them for themſelves, but for their relations too. Grown people and children have ſought for them, and parents have begged them for their children.

Some Jews buy them, and allow their children to do the ſame. They have ſent for them, to ſee, whether they were worth reading; and paid for them afterwards. Some Jews have purchaſed a number of thoſe little tracts, and ſold them among their own brethren.

They read thoſe books, or promiſe to read them on their Sabbath; and give them to their wives and children to read. A ſervant was forbid by his maſter to read the *Light in the Evening;* yet he hid himſelf, and read it privately. Another zealous Jew, who ſhewed a great diſlike againſt the aforeſaid treatiſe at firſt, was four weeks after found reading the ſame on the Sabbath; and had nothing to ſay for himſelf, when he was reproved for his bitter invectives he had made againſt it. Some are excited to read the Old Teſtament with more care than they did before. They do not throw them away when they have read them, but take great care in keeping of them.

Many are ſurprized, when they read theſe tracts, and do not know what to make of them; others, when they are aſked, what they think of them? ſay nothing, but expreſs themſelves in a ſigh. They acknowledge the author of them to be a learned and wiſe man. A Jewiſh woman, who was much diſſuaded from reading the firſt Epiſtle of St. John, as containing ſeveral things, repreſented to her as wicked and wrong, was very much aſtoniſhed, when ſhe found the contrary by reading the ſame. There are not a few who commend theſe little books as uſeful and inſtructive.——A certain Jew, to whom a miniſter had given *The Letter of obtaining the Remiſſion of Sins,* ſaid, that he valued that preſent more than gold and ſilver. Another, who had bought *The Light in the Evening* very cheap, would not repent of his bargain, though he had given ten times the money for it. And another, who had bought the ſame at a higher price, ſaid, he ſhould not have ſcrupled it, if they had aſked never ſo much for it. Another valued his copy worth a Louis-d'or.——Some, who had read the aboveſaid treatiſe, declared their opinion about it to be this, that it contained nothing but what was proved from holy writ; acknowledging, at the

ſame time, the fifty-third chapter of Iſaiah, and other paſſages of ſcripture, to treat of the Meſſiah.

Such as had got ſome of theſe little pieces, have recommended them to others, and brought cuſtomers to ſuch as ſold them: nay, they have given money to poor Jews to purchaſe them. They have even offered their ſervice for the diſtribution of them.

They have lamented, that the Chriſtians had not tranſlated the New Teſtament into the Jewiſh dialect long ago; and expreſſed a great deſire to ſee more of the like books printed. Their requeſt is, to have the books of the New Teſtament as exactly and plainly tranſlated for their uſe as is poſſible. Some have ſolicited very much to have all the books ſent them that ſhould be printed for the future, which they promiſed to pay for.

The diſtribution of theſe little tracts has given the Chriſtians an opportunity of a familiar and edifying converſe with the Jews; by which many doubts and ſcruples of theirs have been diſcovered and anſwered.

[ From Chap. 8th.—*Of ſome good Effects of this Undertaking, in Relation to the Catechumens and Proſelites, and to the two travelling Students.* ]

Concerning the care taken about the proſelites and catechumens: the number of the firſt, who enjoy the benefit thereof, is about one hundred, that are come to my knowledge; but it extends more and more according to the accounts I receive from the two travelling ſtudents, and other correſpondents. By this we get a further inſight into the ſtate and condition of theſe people, which may be communicated another time. And although I have heard of ſuch accounts of ſome of them, as have troubled me very much; yet I have had accounts of others, which have given me an occaſion of joy and comfort. Some good motions and diſpoſitions have been found amongſt thoſe that are inſtructed here. Several, eſpecially thoſe that have turned Papiſts, have privately diſcovered their remaining doubts and ſcruples, and gratefully acknowledged the reſolution of the ſame. Some vagabond proſelites have readily accepted the offered method of leading a regular life. Many Chriſtians have been excited to take a greater care to provide for thoſe miſerable people than they ever did before. Such as were caſt down by ſeeing themſelves abandoned, have had their ſpirits very much raiſed, when they perceived a more than ordinary care was taken of them.

As to the progreſs of the two travelling ſtudents among the Jews: the Jews not only admit them into their houſes, but viſit the ſtudents in the inns, where they lodge, to diſcourſe with them about ſpiritual ſubjects. The Jews generally pay a great attention to what the ſtudents ſay; look out the paſſages quoted in the Old Teſtament, and ſet them down; deſire them to repeat and explain that over again which they cannot comprehend: and are not at all diſcouraged though their Rabbi rejects the doctrine. They aſk abundance of queſtions; and are deſirous to have their doubts and prejudices reſolved and anſwered.

One happened to have ſo great a deſire to hear more, that he ſtaid with them all night, and went to prayers with them. The Jews charge them to viſit them again in their return.

A certain Jew, who heard a prophetical paſſage applied to our Redeemer, would not believe for a great while, that the ſame was to be found in the Old Teſtament, but only ſuppoſed the ſtudents to have read it in the New Teſtament.——Sometimes they have been brought to that conviction, that at laſt they were forced to break out into theſe expreſſions, ſaying: "What then is to be done now, if we would eſcape the Lord's judgments?"

After their diſcourſe with them, they eagerly accept their little books; nay they aſk them, and pay for them. Thoſe who have got any, invite the ſtudents to come and explain what they do not underſtand.

[ From Chap. 9th.—*Of the Obſtructions and Difficulties this Undertaking meets with.* ]

And here I will mention but in few words the firſt great hindrance, viz. that one ſeldom meets with a Jew, who is but tolerably acquainted with the letter of the Old Teſtament, a few paſſages excepted, which ſeem [as they miſinterpret them] to run counter to Chriſtianity, and have been inculcated into them by their teachers.——The moſt learned of them are often the leaſt experienced in holy writ: the generality of them ſtudy nothing but the Talmud. And thoſe who read the ſcripture now and then, do it without any hearty prayer to God to enlighten and purify their hearts, and make them underſtand what they read.

The hindrances given among Chriſtians to this good work are theſe: 1. Their diſſenſion. 2. The forcing of conſcience among the Papiſts, together with their idolatrous ceremonies. 3. The wicked lives of Papiſts and Proteſtants; which they, though falſely, impute to the doctrine of the goſpel. 4. The deſtitute condition of the proſelites, and their ſcandalous behaviour. 5. The ſmall hope Chriſtians have of their real converſion[a].

[ From Chap. 10th.—*Some Means by which this Undertaking may be more and more promoted.* ]

No labour ſhould be ſpared, to remove the overgrown ignorance of the Jews in regard of the Old Teſtament, which ignorance is the great bulwark of the blind zealot Rabbies, and obſtructs exceedingly the knowledge of the goſpel. We ſhall make it our chief buſineſs, to reſcue them by verbal and printed, charitable and ſerious demonſtrations from the prejudices of their human traditions; and lead them to a ſound knowledge of the word of God, contained in Moſes and the prophets, as their and our fundamental rule.

[ From Chap. 11th.—*Of Endeavours to promote the Salvation of the Mahommedans.* ]

Whereas in the late Perſian war the Ruſſians had brought many Mahommedan priſoners into a certain place, where a Proteſtant clergyman had an opportunity to ſpeak with them: he ſent me a letter, wherein he deſired me, to publiſh ſome inſtructions for the benefit of thoſe Mahommedans, that either were in Ruſſia, or did live ſtill in the conquered places of Perſia, in the Arabic language, they underſtood; for there was now a fair opportunity of making a good uſe of the Ara-

a Concerning the prejudices, ignorance, and obſtinacy of the Jews, more may be ſeen in Hofmann's Eſſay, intitled, *The Jewiſh Heart hardly to be convinced and converted.*

bic, I had learned, to the glory of God. When I publiſhed the firſt account relating to the Jews, I ſubjoined the requeſt of this pious clergyman, intimating withal, that, if there were any pious ſouls, who had the propagation of the knowledge of Chriſt at heart, who would ſupply the neceſſary expences, I ſhould gladly undertake the work required of me. Within a few months after, ſo many liberal contributions were ſent in, that I was enabled to procure a good ſtock of Arabic types, which afterwards proved of great uſe for promoting at the ſame time the converſion of the Jews.

Neither has the Lord been wanting to raiſe ſeveral favourers in many places, to lend a helping hand for the tranſportation of theſe pieces. In the provinces belonging to Ruſſia, I have found ſome in Reval, Riga, Narva, Peterſburg and Moſcow. Several eminent officers of the army have taken the pains of diſperſing the good ſeed, where-ever they command. A like aſſiſtant hath been found at Ratiſbon; alſo in Tranſylvania. A certain biſhop in Sweden has condeſcended to take the ſame care. In Rotterdam and the Hague two perſons have lent a helping hand in the diſtribution of theſe little books. This affair has likewiſe been recommended to the Dutch governours in Aſia and Africa. A Proteſtant miniſter in London has ſhewn the like willingneſs; and in Italy is one who lends his aſſiſtance. The Daniſh miſſionaries have taken the pains to ſend theſe writings into the great Mogul's country. And, upon the interceſſion of the ſaid miſſionaries, one of the chief members of the Dutch ſenate in Batavia has in a like Chriſtian manner undertaken the trouble of diſperſing the ſame over the adjacent Indian iſlands.

And I am lately informed, that the foreſaid treatiſes are arrived in New-Maltha or Roderwick not far from Reval, and in other parts of Ruſſia; alſo in Lithuania, Conſtantinople, Smyrna, Aleppo, Georgia in Perſia, amongſt the Tartars and Calmucks: in the Eaſt-Indies: in Africa, at Algiers, Tripoli, Grand Cairo, Alexandria. And though we have no account yet of their reception in thoſe diſtant countries, except that, among the Tartars upon the borders of Perſia, the people have willingly accepted of them; yet theſe far extended diſtributions of them give us reaſon to hope, that the ſeed which God has already begun thus to ſow in ſo many diſtant lands, will in due time through his bleſſing yield increaſe.

*The End of the Second Volume.*

## E R R A T A.

Page 83. In the Italick, read thus——*John Woolley, a Boy of thirteen.*——
Page 112. For *April 8th*, read *April 18th*.
Page 272. In the title of Sect. 14. for *Heart-afflicting*, read *Heart-affecting*.
Page 292. In the Notes, for *Bath* read *both*.
Page 304. At the end of the title of Sect. 21. for *September 3d*, read *September 5th*.
Page 402. At the end of Note (a) for 1745, read 1735.
Page 430. In the Italick, for *Powows* read *Powow*.
Alſo in Vol. I. Page 93. At the end of the firſt paragraph, for *Tears*, read *Eyes*.

Date Due